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O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light. — *Katherine Tingley*

THE THEOSOPHICAL PATH

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G. DE PURUCKER, D. LITT.

PATHWAYS TO THE GODS

FRRIENDS here present in this our Temple of Peace and other friends who are 'listening in' at a distance:

I am wondering what your idea is as to the title chosen for this lecture: 'Pathways to the Gods.' I am going to tell you what the Theosophical philosophy has to say about this subject and how wonderful in its reaches of thought that subject is.

You know, of course, that the Kosmos in which we live, the Universe, is boundless, and from what you have heard me say on other occasions you know that the Universe contains very many and vast classes of beings. I suppose that no human entity is so egoistic in

[Stenographic report of the thirty-first of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on September 16, 1928, and broadcast, by remote control, over Station KFSB San Diego — 680-440.9]

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our days — as our fathers and grandfathers were — as to think that mankind on this our earth is the only body of conscious and self-conscious and thinking entities in all the vast, limitless spaces of Space.

Eternity stretches in one direction behind and in another direction in front of us, and those two directions are the Past and the Future; and the vast classes of beings and entities of which I have just spoken: those incomputable multitudes of beings of many varying grades and classes, have been evolving forever. Each one of them is a bundle of energies, which is equivalent to saying a bundle of substances — in other words, a group of forces, which again is equivalent to saying a composite body of matter, or rather of matters, ensouled by energy still more refined and ethereal than their composite vehicle.

Having an evolution through eternity in the past, there must of necessity be very many grades of development as regards these beings; for nowhere in the Universe do we find anything that stands still or that can stand still for an instant. Everything is moving, in progression, in evolution — in the Theosophical sense: that is to say, in the sense of unwrapping or unfolding what is within; of expressing or allowing to come forth the innate energies of this 'bundle of energies' of which I have spoken, which energies make any entity what it is, and which give it its individuality. For the root of individuality is consciousness, individual consciousness, and it is this individual consciousness which works through these energies; thence downwards through the substances which carry these energies; and these substances compose the body of the entity on the physical plane, and the intermediate vehicles or bodies on the planes between the physical and the spiritual. Furthermore this supreme portion of any such entity is itself self-conscious, and this self-consciousness, when analysed, is, in the last resort, but a spiritual energy of a lofty kind.

The Universe is imbodyed consciousnesses, speaking in the concrete. There is not a pin's point of space anywhere, which is not the seat or dwelling-place of some entity existing on this our own physical plane, or among substances and in energies still more ethereal, tenuous, refined, than those of our physical plane. Hence, the Universe being limitless, without frontiers, filled full of these entities in all-varying degrees of evolutionary development, some of

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them highly intelligent, self-conscious entities, others what we may call animate and instinctual; it stands to reason that some of these hosts of entities are necessarily less evolved, some of them necessarily in an intermediate state, others again are greatly evolved; and these last, the most highly evolved, we call 'gods,' Kosmic spirits if you like the word better. The name that we give to them matters nothing. We call them 'gods' in common with all the most civilized and the highest thinking nations of the world, of today and of yesterday, and of all the ages of the past.

The Universe is full of divinities, full of gods, full of intermediate entities, likewise full of the less progressed; and these less and least progressed furnish that aspect of the Universe which is popularly called 'matter' or the material world, built up, as you all know, of atoms. And what are these atoms? Imbodiments of energetic entities, self-expressing themselves through these atoms, their physical vehicles, their bodies; even as the human soul and spirit — the bundle of energies which in their aggregate form man's constitution — self-express themselves through the physical man — the man that our physical senses tell us something of.

Pathways to the Gods: this is a beautiful thought. You see the inspiration in it and the hope that lies in it, do you not? How different are the implications which this thought contains from that old superstition, now dead or very nearly dead — a superstition only of our European and American countries, of our fathers and grandfathers of the European races — that there is nothing at all in the Kosmos or Universe except the gross matter that our senses can tell us somewhat of, imperfect reporters as they are: matter, unimpulsed, unensouled, uninvigorated, unvitalized. And that everything in the Universe happens only by chance, fortuitously, haphazard; thus creating the opinion of a helter-skelter or lunatic universe. A crazy notion and a true superstition! And the most pitiful part of it all is that absolutely no proof of this insane nightmare of a bygone materialism ever existed.

Yes, friends, these 'pathways' we may divide — or rather we may partition the 'pathway to the Gods,' as it were — into two. One is the pathway of evolution, which is long drawn out, yet is it irresistible in its onward sweep of the life-entities; the other pathway is known to and for the few only; at present only the few, I say, who, however, will grow greater in number as time flows on

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into the future, for it is the pathway of every individual entity who feels himself at one with the Kosmic Life, knows that he is an inseparable part of it, that he no more can take himself out of it than a man can lift himself up by pulling at his shoe-straps, although his eyes may be fastened on the stars; and the reason is that he is an inseparable part of the Kosmic Whole; the Kosmic Life flows through him; everything that is in the universe is therefore in him, because he is an inseparable part of it. How can it be otherwise?

Being an inseparable part of the universe, all the faculties and powers of the latter therefore must lie within man, and indeed within every other entity; these may not be as yet consciously developed, but they are, nevertheless, existing, beyond our physical ken, faintly sensed by the men of superior capacity. But by the Great Seers of the human race these kosmic powers and faculties are clearly known; and it is through these powers and faculties that these Seers may come into vibrational unity, as it were, or conscious communion, with the spheres and worlds and realms of the inner and invisible side of Nature. This is the second pathway, the pathway of the developed individual will, the pathway of self-conscious evolution, as our great Teacher, Katherine Tingley, has so often expressed it, which is the pathway of self-directed evolution. It is the 'still small path' leading to the gods, of which all the great religious scriptures of the past teach us, of which every great religious philosophical seer, every religious philosophical teacher, has told us. You know in your own hearts that these things of which I have just told you are true; every normal, self-conscious man or woman knows that something exists within him or her which comes to him or to her only at intervals in our own day of feeble spiritual insight; yet it does come at intervals in the form of intimations, inspirations, glimpses, as it were, through the darkness of the surrounding shroud of material existence. But oh, how supremely beautiful are they when they come, how inspiriting, how they fire the soul with renewed effort for self-directed progress and enlargement of the visitation!

This is the second 'Pathway' and the nobler one of the two; it is the pathway which in the Ancient Mysteries was called the pathway of initiation in the cases of individual growth under the guidance and teaching of a qualified preceptor. You know what Jesus said in the New Testament of the Christians: "I am the Way and the Life." Now, you know that Theosophists put a very beautiful

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construction on that saying. We look upon Jesus of Nazareth, so called, as one of our own Teachers, as a great Theosophist of his own time and of his own particular regional part of the world. There have been many others like him, and in future there will be many others again; Jesus was not the only one such, but he was one among many. And I tell you that every great Seer and Teacher who talks to you from the spirit within him, that is to say from the Kosmic Life, in other words from interior wisdom and knowledge, tells you the same story, and that story is this: "I am the path. I am the life." Each one of you may say the same thing, if you have reached the same stage of interior consciousness and wisdom and knowledge, for then you know your oneness with the All and that those who follow you follow the 'path' and the 'life.' This statement is the true prerogative of every highly evolved human being, because it is the voice of the spirit within him. It is also the teaching of every great religion, of every great philosophy of the past, and it is nothing new. It is of course also the teaching of Theosophy, not because it is ancient, not because old religions and philosophies taught it, but because it is true.

I have acquired a habit during the last few months when in this our Temple of Peace of reading items of thought that the subject of each one of my Sunday lectures contains. Such a list of items may seem to some a little long, but to others may be of great benefit in throwing together points of thought and ideas which I have in mind to discuss. I have such a list with me, and I will read it to you because I think it is a fair thing to do. You thus get some preliminary idea of what our study together is going to be.

Item 1 then, is as follows:

Universal Nature may be thought of as of two divisions: First, countless hosts of entities of widely varying degrees of development in evolution and possessing self-consciousness in accordance therewith; that is to say, in widely varying degrees; and, second, countless hosts of entities in development inferior and composing in their aggregate what is popularly called the 'material' side of Universal Nature. These two classes or divisions grade off into each other imperceptibly, so far as our own Home-Universe is concerned, and this Universe includes all the billions of stars and other celestial bodies within the encircling zone of the Milky Way. These two divisions, where they point or grade off into each other imperceptibly as just

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said, have naturally a middle part between the two extremes. And this intermediate or middle part comprises the entities in whom spirit and matter are more or less evenly balanced, and who on our earth are called human beings — verily, Children of Heaven and of Earth. Elsewhere in our own Home-Universe the same middle part or division consists of entities occupying the same relative position that human beings do on our earth.

2. Evolution, or progressive growth or development, is continuously at work through Universal Nature — nebula or comet, star or planet, atom and electron, all, on the one hand; and, on the other hand, gods, kosmic spirits, and men, the beasts, and all so-called 'animate' entities of whatsoever kind and wheresoever situated. All without exception, are learning entities, growing beings, with endless stages of evolutionary development before them forever.

3. The gods and the so-called kosmic spirits, which both are more evolved than are men, have attained their lofty state through evolutionary development; and all without exception were once 'men' in far past aeons of time. Evolving out of humanhood or the corresponding state on other planets, they have attained divinity; but because evolution is endless, they are destined to attain to still loftier and more sublime states of consciousness and power.

4. Human beings likewise have evolved out of un-self-consciousness into humanhood and incipient self-consciousness, and are destined in the far distant future to evolve into divine beings. Nevertheless, Theosophy does not teach such crude ideas as are found in some modern scientific notions, such as Darwinism — which is, as you must know, practically moribund today, that is to say, dying or perhaps even dead, rejected more or less completely by the best representatives of modern biological science itself. But Theosophy teaches an evolution on a universal plan which is truly sublime and all-comprehensive, as the series of lectures given in this Temple of Peace during the summer and early autumn of 1927 attempted to set forth in condensed form.

5. Man is the goal towards which all entities at present inferior to humanhood, such as the beasts, the vegetation, and the minerals, aspire, and towards which they are all steadily evolving, each in its own respective kingdom; and in the immensely distant future all these armies of beings will attain humanhood and self-consciousness. Whence come we human beings of today? Out of nothing-

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ness? We no longer believe those ideas, friends, as well you know yourselves. Modern men think more along these lines than our fathers and grandfathers did. They also have more liberty of thought, to say the least; and having more liberty of thought they are using it, thank the immortal gods!

In precisely similar fashion the human race and entities corresponding to men on other planets aspire towards and are evolving into gods.

6. In the present stage of evolution on earth, evolutionary growth takes place from without inwards; that is to say, towards and into the inner and invisible planes and worlds and spheres, of which I have been talking to you here for the last three or four Sundays, I believe. This means that not only every more progressed entity, such as man, is so evolving, but also the entire manifested Nature on our earth (elsewhere likewise, but I am for the moment speaking of our earth alone). In other words, the idea is that of a gradual, secular, and steady dematerialization of matter towards ethereal tenuity, and finally the mergence into kosmic spirit of all beings and entities and things, whence all these will re-issue in some immensely distant age of the future in order to undertake a new Kosmic Adventure of Life, but on far higher and more refined planes of substance or of matter than we humans now know.

7. At the very beginning of our present Kosmic Adventure, aeons and aeons ago, the entire earth-system emerged from spirit, wherein it had lain in rest and peace, coming over from a previous Kosmic Adventure on a lower plane than our present one; and in thus emerging from spirit, Nature proceeded steadily and systematically to enshroud itself in increasing materiality, until it reached the limit possible in that direction for this present great evolutionary period or Kosmic Adventure. Turning this lowest point, the entire earth-system began to reascend towards spirit once more, but with incalculable fruits of experience gained by every entity composing the earth-system, and gained furthermore by sojourning in the matter of this our own system of planes of substances and energies. We are now, as said, on the upward grade.

8. The invisible worlds and planes and spheres just spoken of, are all inhabited by denizens fit for and adapted to living therein, just as we are for this our own present world. Each such — to us — invisible and intangible 'world' is as physical to its own inhabitants

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as is our own physical plane to us, although, if these invisible worlds are higher than ours is, naturally everything and every entity that inhabits them is higher than we are, and of a more ethereal and spiritualized texture and consciousness.

9. Some of these invisible worlds and planes and spheres are so much higher than ours, so much more ethereal and spiritualized, that their inhabitants, could we see them and otherwise judge of them, would appear to us to be like gods — beings semi-divine in their vast range of consciousness and perception and power. They are actually on the threshold of divinity; and their next step forward in evolutionary development and growth will lead them to take a fully self-conscious part in the great Kosmic Work as full-grown gods, relatively speaking, spiritual and free forces or self-conscious energies working in and through the universe which imbodyes them.

10. Every one of such high entities was once upon a time, a man, or the equivalent thereto; and such is the destiny in store for the human race when it shall have finished its evolutionary courses in the present world-system.

11. There are likewise worlds, planes, and spheres very much lower even than ours is, even in our own world-system, although equally invisible and intangible to us with our limited senses as are the superior and higher worlds and their inhabitants just spoken of. But of these lower we need say no more at the present time.

12. The reason for our inability to sense these inner and invisible and intangible worlds and planes and spheres has already been fully set forth in other lectures here in this our Temple of Peace. I may say at present only this: that our present sense-apparatus is still very imperfect, though steadily improving as time flows on, and the range of perception of our sense-system is as yet so limited, therefore, that it gives us no inkling of these inner and higher or lower worlds than ours.

13. But man has his inner faculties — spiritual, intellectual, psychical — and a sense-apparatus corresponding to each category far higher than the physical; and these former he is only now learning to use properly. You know, friends, that even as it is, very few men or women know how to think. Our thoughts run helter-skelter and wild through our brains like a horde of savages, as it were, playing havoc even with our morals. We have little self-control, and even less capacity for continued self-consciousness and self-

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directed thought. Ask yourselves if this is not true. I tell you, were these inner senses more fully developed, man could and would be cognisant of these inner and invisible planes and worlds and their inhabitants, and have conscious intercourse with them — actually confabulating with the gods, we may say. But I most certainly and emphatically am not referring to spooks nor to so-called ‘spirits’ of ‘dead men,’ for there are no dead.

14. Man’s destiny, as I have so often already said, will be sublime and very lofty; for if he run the Kosmic Race successfully, in due course of the cycling ages, he will take a self-conscious part in the Great Work of the Universe as a fully-grown and self-conscious god.

Now, friends, these are the items which comprise the points of thought that I am going to talk to you about in the short time at my disposal this afternoon, and I shall refer to them all directly or indirectly, if I have time to do so.

You know something of what physical nature is and how the researches and discoveries that our physical scientists have made within only the last fifteen or twenty years have changed our views entirely as to the nature of this universe which surrounds us. You remember that when we studied physics in school as boys, twenty or thirty years ago, we were then told that the physical universe is all that there is: that it had no roots anywhere; that it hung, as it were, in nothingness or in the so-called hypothetical ether — in other words, was rooted in nothing; that it was nevertheless a self-contained system; that the amount of energy in that hypothetical universe so set forth was fixed, determined; that nothing could enter it and nothing could leave it.

These two foundation-stones, these two pillars of the older science of our fathers, were called the “physical correlation of forces” and the “conservation of mass,” likewise the “conservation of energy.” The first meant that every force could be transformed into some other force: for instance, electricity into heat, or *vice versa*. And conservation of mass or of matter meant that matter was eternal as we knew it; that nothing could be added to it and nothing taken away. Similarly with energy.

Now we know better, as Theosophy has always taught, and as the great religions and philosophies of the world have likewise taught, even up to the present time, except as regards our own particular

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European race with its odd and strange history for the last 1400 or 1500 years since the downfall of the Roman Empire, when men learned to take ideas for truths, speculations for realities, dogmas for things real.

Yes, in these days our scientists are telling us, just as Theosophy has always taught, that force and matter (or equivalently, as we Theosophists say, spirit and substance) are essentially one; that you may call matter condensed or crystallized energy or force or spirit, as we Theosophists say; and *vice versa*, that energy or spirit is but etherealized substance. But Theosophy teaches that both energy and matter, or equivalently spirit and substance, are relatively speaking illusory, being two manifestations of the REALITY behind both — that REALITY, nameless and undying, deathless, behind all, which we Theosophists call the Kosmic Life.

Dr. Robert A. Millikan, for instance, the discoverer¹ of the wonderful Kosmic Rays, very recently made a statement on this subject, and I am going to read it to you. He says:

Two principles, conservation of mass, and conservation of energy, are now gone, clean gone, as distinct and separate verities.

Why, how could it be otherwise?

Now you know, friends, that this idea of “the correlation of forces,” was actually the statement, if you analysed it sufficiently, that spiritual thinking, that the play of man’s emotions, that the exercise of intellectual thought, and that the psychic movements of his soul, could be transmuted, transformed, into physical motion. And this we do not deny, for these various operations of man’s inner constitution, which I have just mentioned, are in fact energies. If not, what are they? They most certainly are energies; and the physical proof of it is that they can move physical things. I lift my arm; I walk; I think; I talk; I can, in moderate degree, change the aspect and course of Nature; I do all these things that a man does. Now, what is it that is the driving power behind these operations of mine? It is energy, force, which in these cases we Theosophists call the working of the soul or spirit: and what does the name matter which we for the moment give to this energy? In one aspect we can call it energy; in another aspect, which we Theosophists prefer, it is called the functions of consciousness.

1. These Cosmic Rays were really first discovered by a German scientist, Dr. Verner Kolhoerster.

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Equivalently, therefore, according to the old idea of "the correlation of forces," friction, some electrical machine, heat, can produce the works of genius of the ages, because they can be transformed, according to that old theory, into spiritual and intellectual and psychic work! When I was a boy, I remember reading somewhere, and had a good laugh over it, a statement made by a man whom I admired greatly at that time, indeed, one for whom I have still admiration — a great free-thinker of his day, Colonel Robert Ingersoll. The statement that he made was in substance as follows: "Is it not wonderful that a piece of bread in the chemistry of the human body could be transmuted into the immortal works of Shakespeare?"

I then wondered, and I still wonder, how so brilliant a man could make so foolish a statement. No, I don't know how such alchemy could be done. But I do know that human thought can do it, and that while bread nourishes the physical body in which that living thought lives and works, it is the living thought and not the bread which produces the work of genius!

This physical body of ours, when reduced to its physical ultimates: what is it? Yes, even according to our modern physical sciences, it is but points of energy, points of substance, of electricity, built of cells, which are formed of molecules, composed in their turn of atoms, these last builded again of protons and electrons, which are but electrical charges, positive and negative.

Is not that exactly what I have said already: that all Nature may be divided, as it were, into two parts: the spirit-side — the developed side, the progressed side, the energetic side, otherwise consciousness; and the other side which is popularly called matter; and that these two are essentially and fundamentally one? What then is matter but electricity? Energy, therefore.

Yes, friends, 'Pathways to the gods!' We cannot do otherwise than become gods in time, because we cannot leave this Universe, which is full of gods, entities evolved from lives formerly imprisoned in matter. They are self-conscious energies, developed out of former material substances in which they were lying latent, so to say in static equilibrium, thus forming that 'matter' itself. We Theosophists say that every atom of matter is an ensouled entity. We do not mean ensouled with a human soul — of course not — but with an atomic soul, so to speak.

Put it in another way, which will perhaps be clearer to you: that

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every self-contained entity in the Universe is a bundle of forces, a composite being therefore, builded of differing grades of substances and energies: for instance, the highest portion commonly called the 'spirit' of man; then the intermediate part, the intellectual and psychic nature, commonly called the 'soul,' which is the average human being; and then, lowest of all, what we call the astral-physical body.

Every mathematical point of this bundle of energies is builded of the same fundamental substances, the same fundamental energies, and having the same fundamental REALITY back of it; therefore every infinitesimal atom in my body, which seems so material to us, is an ensouled atom; every atom in your body, all the atoms that compose the rocky body of our earth, and all the other composites in nature, are likewise builded of these ensouled atoms. We may with perfect truth say that the stones are full of souls; and each and every one is an evolving entity on its upward path.

Do you get the thought? Everything is evolving; everything is in motion, because everything has in its heart this vital fountain and background, the dominant REALITY which I have before spoken of, which is even higher, philosophically speaking, than spirit and may be truly called super-spiritual, or what is commonly called the Divine Essence. Everything is in evolutionary movement — consciousness as much as anything else.

Consciousness cannot be limited by frontiers, for it is a cosmic energy. Everything, every entity, every minutest point, every atom, every god, every universe — our own Home-Universe, for instance, or those 'island-universes' of which our modern scientists are beginning to tell us, following along the lines of the archaic Wisdom-Religion today called Theosophy — every one such self-consistent entity is an ensouled thing imbodyed in hosts of inferior ensouled entities, these latter forming its vehicle of self-expression, much as man's spiritual consciousness works through the hosts of ensouled atoms which form his constitution; and every one of these living or ensouled entities, high, intermediate, or low, is progressing on its upward path.

Oh, how slowly does evolution move! It is like the slow but resistless course of an infinite river, always in movement, ceasing never, flowing continuously towards its destined end with irresistible force: coming out of the eternity of the past and moving forward

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into the eternity of the future. But this irresistible river of substance and time — the ‘time-space’ of the modern scientific Relativists — the ‘time-substance’ is what we Theosophists would say — is composed of the countless army of evolving beings and things, of which every minutest point, every mathematical point, is an ensouled atom, a learning thing, a growing thing; and between these atoms and the gods there are numberless hosts of intermediary stages, hierarchies of varying grades of consciousness and self-consciousness. This is the first ‘Pathway to the Gods.’

And the second is like unto it in certain degree, but very different indeed in other degrees, because it is the pathway that the individual aspirant of indomitable will and of illuminated understanding follows. It is, as it were, a ‘short cut’ into destiny.

When a certain stage of self-consciousness has been reached, then the thinking entity feels upon its brow the dawn of the new life; light, illumination comes into his soul; he realizes his oneness with the All; he senses that his life is the Life of the Universe, and that if he but uses his will and his intelligence and profits by the powers that be within him, which powers he has borrowed for his manifestation in these varying degrees of life, he finds a ‘short cut’ leading him to the very Heart of the Universe — that ‘short cut’ of which all the Great Seers of the past have spoken under other names; and it lies, *this* Pathway, this “still small pathway,” it lies, I say, within you.

Self-control, compassion, pity, universal love, peace in the heart towards all that is, the sense of our oneness with the All: these sublime thoughts and feelings can be so cultivated that they become living realities in the heart; and by exercising these energies of the soul they will open wide the most secret portals of your mind and of your heart, so that you can then see and know what now to you is unseen and unknown. This is the second ‘Pathway to the Gods’: the one that the seers, the greatest of the religious and philosophical World-Teachers, have told us of.



The freedom of man’s will is beyond doubt or cavil. . . There is no question of creation, but simply of guidance. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel? — H. P. Blavatsky in *Studies in Occultism*, III, 146, ‘Psychic and Noëtic Action’

“KEEP THE LINK UNBROKEN”

KENNETH MORRIS, D. LITT.

(An Address delivered in May, 1931)

FORTY years ago on Friday the most Significant Figure of the Nineteenth Century was relieved of the intolerable burden of life, and passed into the Golden Silence of the God-world from which she came. The most Significant Figure of the Nineteenth Century, and of all the centuries of Christendom.

The day was May 8th, which was that on which Joan of Arc relieved Orleans; the day the Romans held sacred to Flora, goddess of Flowers. Now Flora symbolized ever-recurring life, the blossom that puts forth again and again: Resurrection; and from the ashes of Joan France arose like the Phoenix, a nation for a maiden, a Resurrection; and H. P. Blavatsky's last words were, “Keep the link unbroken; do not let my last incarnation be a failure”; which was in a sense a command to us, that she should be resurrected in our lives, and never die from the world she came to save — immortal as Flora, who puts forth her beauty anew with ever-returning Spring. So I see an appropriateness in Flora's day, in Joan's day, being also the day of the Lion-heart, the Great Theosophist, Helena Petrovna Blavatskaia, to give it to you in the Russian: Madame Blavatsky: our hero, H. P. B.

I said the most Significant Figure of the centuries of Christendom. Let me try to make that good; and at the same time to show what is meant by keeping the link unbroken. Look back into history: to the Age of the Great Teachers, the sixth century B. C., when the Buddha, Confucius, Lao-Tse, the Founder of Jainism, Zoroaster, and Pythagoras were teaching in the world. They all turned their backs on the official Mysteries of the day, which had ceased to be efficient links or channels between men and the gods, this world and the Masters of Wisdom, Compassion and Peace; each one of them founded a new organization to be such a link or channel. Confucius, Lao-Tse, the Buddha — especially the Buddha: how grandly those three succeeded! Out of Confucius came the stable basis of life in China and the surrounding countries — larger than Europe, we must remember! Out of Lao-Tse came the wizard imagination

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of the Chinese, compared to whom we of the West have been dull louts enough. Out of the Buddha came — ah, how can we compute the glory that flowed down from that Serene Figure through age after beautiful age of Asiatic life!

But note what our own Masters have said about the Buddha: how that they are his humble followers; how that Buddhism is the one religion that did not fall, the one religious movement that succeeded in history, that never shed a drop of blood; that always, at the worst and least, moved men to gentleness and purity of life. Now note how in Buddhism the link was kept unbroken. Before he died, the Blessed One gave his begging-bowl to Mahâkaśyapa, appointing him to be Head of the Church or Order after him; and Kaśyapa passed on the bowl and the headship to I think Ânanda; and Ânanda to Nâgârjuna; and he to another; and he to another; a long line of Adept-leaders, the Buddhist Patriarchs, until the twenty-seventh of them, Bodhidharma, in 520 A. D., went to China, and lit China to amazing spiritual splendor; and was followed in turn by a line of Chinese Patriarchs — each Adept-leader appointed by his predecessor: no election; no conclave of cardinals: nothing of that sort; but the appointment of an Adept by an Adept, to keep the link unbroken through the ages: as indeed they did! For Bodhidharma preached in China what he called Esoteric Buddhism — the Doctrine of the Heart, as distinguished from the Doctrine of the Eye, of the Buddha: he established there the Dzian School, which is that to which our Masters belong; his seventh or eighth successor was that Hsin Shien, quoted in *The Voice of the Silence*, to whom his predecessor gave a mirror, and bade him write an essay on it; and he wrote: *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.* Hsin Shien lived in the reign of the Empress Wu, and was often at her court, say about the year 700. If we contrast the glory, deeply dyed with spiritual tints, of Oriental civilization during its great ages, with the squalor and brutality of European civilization: realizing how that Eastern splendor derived itself chiefly from the Buddha, and was made possible because the link with the Buddha was kept unbroken through that long line of Adept-Teachers for at least twelve centuries: we may learn something of the meaning of what H. P. Blavatsky asked of us when she pleaded that we would “Keep the link unbroken.”

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And now see what happened in Europe. Pythagoras also founded an Order, and established his Adyar or Point Loma at Croton in Italy. But the link was broken. Instead of a living, organized body coming down through time like the Mahâyâna of Buddhism, you had but a sporadic train of devoted torch-bearers: Aeschylus, Plato, and then a gap of centuries; Plotinus, Porphyry, Iamblichus, Maximus of Tyre and his disciple Julian the Blessed Apostate; then a gap of centuries; then the Persian Al-Kindî, the Turk al-Farabi, the Persian Avicenna, the Spanish Arab Averroes; and through and from them a tiny trickle of light down into the centuries of Europe, to be the inspiration of any stirring toward the light that might happen there; no organization, no definite propaganda; no body of men to which one might go saying, *I desire to learn; teach me!* For the failure of the Pythagorean Movement was followed by, and probably had its natural sequence in, the ability of the enemies of mankind to send Caesar into Gaul to smash the one body, the one vehicle of the Mysteries in the Old World, which had not declined — Druidism; and though a thin trickle of the waters of life did flow down into the European ages also from that which Caesar smashed, it was mostly only here in our own Wales; it sweetened feudalism a little with chivalry, but was not effective for much. As for Christianity: the light of Theosophy had died out of it long before the rise of European civilization in the thirteenth century.

Now while that thin ray of light had shone down from Pythagoras, *via* Plato, the Neo-Platonists and the Moslem philosophers, and had quickened such men in Europe as Pico della Mirandola, Giordano Bruno, and through him Spenser and Shakespere, the Cambridge Platonists, Welsh mystics such as Vaughan, Traherne and the Herberts, and Shelley; another stream of inspiration, or another impulse, had come down, strangely enough mainly through the same channel, from Aristotle; and its tendency was toward materialistic intellectualism. This ray fell on Bacon of Verulam, and set him alight; as someone said, he out-aristotled Aristotle, and quite staggered the Stagyrite. He sent things matter-ward with a vengeance; his spiritual, or unspiritual children, were the great lights of nineteenth century science: if lights they could be called, which light had none, but rather darkness visible. And so you got, for China's wonderful luminaries like Bodhidharma and Hsin Shien, England's Darwins and Tyndalls; who had set up a new and deadlier orthodoxy of

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science to replace the dying orthodoxy of religion: prophets of a gross and now happily exploded superstition called ‘materialism’; and these two orthodoxyes, both materialistic, both lightless — the one a mere matter of intellect gone wrong; the other a mere matter of emotionalism gone wrong — shared the western world’s allegiance. Into their realm the Lodge sent its Messenger, H. P. Blavatsky, to make a new link between the gods and men.

She came prepared to meet these grand Scientasters, carrying weapons usable in the war she had to wage with them. They lived solely on the plane of unilluminated intellect; she had to invade the plane of intellect and carry on her warfare there: building a new heaven in hell; showing that mere intellectualism can never even be really intellectual; that a universe you build of matter alone, has something very terrible the matter with it. But more, she lit on the plane of intellect a fire of aspiration, of mysticism, of devotion, of spiritual light. All the world was against her; she was *Y Gwir yn erbin y byd* — The Truth against the world; H. P. Blavatsky *contra mundum* — and pity the poor old world in that fight, for it hadn’t a ghost of a chance against her! She crashed in: a lonely, sick old woman — but with all the spiritual worlds behind her; with the gods behind her, and the stars in their courses fighting for her. For fifteen terrible years she took into her heart all the slings and arrows of outrageous fortune; and gave out in exchange her grand ideas, her spiritual concepts and teachings, her marvelous light; she gave materialism its deathblow; for yes, it was she who did it. She lit up the universe, so that we may see it built up of divinity, peopled with gods; she lit up the worlds within us, so that we may see gods at the heart of our being, and strive with new high hope and inspiration toward the greatest of attainment; she made every bud on the trees, every note of birdsong, every gleam on the waters of the world, wonderful, and a message to us from Eternal Beauty; and then, on May 8th, 1891, she was permitted to return into her peace in the god-world: leaving that last word to us, that last mantram phrase, “Keep the link unbroken! Do not let my last incarnation be a failure!”

Comrades of both societies, how shall we do it?

The link she had forged between the gods and men: between this world and the Masters of Wisdom, Compassion, and Peace; between the crowd and stir of the marketplace and the calmness of the silent Himâlayas — how shall we keep it unbroken?

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The answer is, by truth to her teachings. She showed us a spiritual universe; and godhood as the reality behind men. Men as things you can't judge, you can't criticize, you can't condemn: things your sole duty is to help; to regard them as what they are — gods in the inmost of their being; doing your utmost at all times to bring them to a realization of that inmost; appealing always to, dwelling always upon that inner divinity in them. Seek ye first that kingdom of the inner god, and all else shall be added unto you. To live to benefit mankind is the first step; and the way to do it is to spread Theosophy; which means, to arouse in men the feeling that that inmost god is the ultimate reality about them; to change the temperature of the world, making men see that it is a spiritual universe they live in, and that they are responsible for their thoughts and actions, and cannot shuffle off that responsibility onto any god or man beside. Thus can we keep the link unbroken; thus not let the Lion-heart's last incarnation have been in vain.

The point is that Theosophy is not a thing to play at or to play with. It is no joke; no intellectual hobby; but the serious effort of the spiritual universe to save mankind from itself. Here is this Western civilization of ours piling up its awful Karman — men living without hope in the darkness of their passions and self-interest; nations with nothing but hideous national selfishness to guide them. A little bit of the Karman of it all was precipitated in the Great War. Are we, the peoples of the West, to go on learning nothing from our sufferings of that time and since: hating, judging, and condemning each other, and digging our own graves in the process? They hanged a man in England the other day; and every time the nation in its blind ignorance hangs a man, it is driving a nail in its own coffin: aye, a long and a poisonous nail. How long is it to go on?

What is to stop it? We are; if we keep the link unbroken! We, if we put out onto the thought-planes that knowledge of Theosophy which is the only thing that can stop it. When you have said, 'Men are brothers,' you haven't done much; but when you have been insulted and injured by someone, and have calmly done the right thing, based on knowledge of Karman, knowing that all insult and injury you receive come from yourself, and that the one who handed it to you is really a god — holy, divine, your more than brother, nearer to thee than thy jugular vein, and your only come-back at him can be love — ah, then you have DONE some Theosophy; you have lifted

a little of the heavy Karman of the world; you have made some bomb dropped over one of the cities of men explode in the air harmlessly, injuring no one.

And men must learn about these things; they must be given the chance that Theosophy alone can give them. Theosophy must be made a living power in human life: or the world is on the dreadful Gadarene path, hurrying and jostling and squealing; and the cliffs are not far off. It is nothing to play with; no joke at all. Keep the link unbroken, said H. P. Blavatsky: it is a cry from the Heart of the Universe: the pleading of universal compassion with us, that we should bestir ourselves to save mankind.

NOTES FOR STUDENTS FROM THE WRITINGS OF H. P. BLAVATSKY

A TRUE Theosophist must put in practice the loftiest moral ideal; must strive to realize his unity with the whole of humanity, and work ceaselessly for others. — *The Key to Theosophy*, p. 26

OUR duty is to keep alive in man his spiritual intuitions; to oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural. What we have to do is to seek to obtain *knowledge* of all the laws of Nature, and to diffuse it; 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*.— *Ib.*, p. 48

. . . BUT what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; and (2), that it has reached us *unaltered*; and (3), that the Great Teachers are thoroughly versed in the science based on such uninterrupted teaching.— *Lucifer*, V, 157

To feel 'compassion' without an adequate practical result ensuing from it is not to show oneself an 'Altruist' but the reverse. Real self-development on the esoteric lines is *action*. "Inaction in

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a deed of mercy becomes *an action* in a deadly sin." *Vide* ('The Two Paths' in *The Voice of the Silence*, p. 31). — *Lucifer*, V, 158

NATURE never makes leaps, but somehow or other a psychic imagines himself privileged to reach the seventh heaven at a bound.

— From an unsigned book review, *Lucifer*, V, 529

The 'Son of Man' is no child of the bond-woman — *flesh*, but verily of the free-woman — *Spirit*, the child of man's own deeds, and the fruit of his own spiritual labor.—*Lucifer*, V, 231

No man can learn true and final wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just school-master — KARMIC LIFE. — *Lucifer*, IV, 214

VERILY that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breath of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating.— *Lucifer*, 'Psychic and Noëtic Action,' III, 159

THE physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. . .

— *The Theosophist*, I, 42

No Theosophist has ever spoken against the teachings of Christ.

— *Lucifer*, II, 87; April 15, 1888

AN Occultist, however, ought to bear in mind the words said by Ammian, that if "Truth is violated by falsehood," it may be and is "equally outraged by silence."— *Lucifer*, II, 250; May 15, 1888

NOTHING of the 'Kâma-rûpa' reincarnates. As well imagine that a locket and chain we had worn all our life, or our reflexion in the mirror — reincarnates. Such is not the teaching we believe in.

— *Lucifer*, II, 340; June 15, 1888

WE can show the line of descent of every Christian religion, as of every — even the smallest — sect. The latter are the minor twigs

or shoots grown on the larger branches; but shoots and branches spring from the same trunk — the WISDOM-RELIGION. To prove this was the aim of Ammonius, who endeavored to induce Gentiles and Christians, Jews and Idolators, to lay aside their contentions and strifes, remembering only that they were all in possession of the same truth under various vestments, and were all the children of a common mother. This is the aim of Theosophy likewise.

—*The Key to Theosophy*, p. 6

AMMONIUS SACCAS was the son of Christian parents; but being from his childhood repelled by dogmatic spiritualistic Christianity, he became a Neo-Platonist and, like Jakob Böhme and other great seers and mystics, is said to have had divine wisdom revealed to him in dreams and visions. Hence his name of *Theodidaktos*. He resolved to reconcile every system of religion, and by demonstrating their identical origin to establish one universal creed based on ethics. His life was so blameless and pure, his learning so profound and vast, that several church fathers were his secret disciples.— *Ib.*, p. 4

BUT *Karman* having naught to do with the dead letter of human laws, or civilization or progress, provides on our spinning ball of mud, an antidote for every evil.— *Lucifer*, IV, 180; May 15, 1888

WHAT most of us will never accept is the anthropomorphized '*charmant docteur*' of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMAN and REINCARNATION foremost of all. When the so-called Christians have learnt to read the *New Testament* between the lines, their eyes will be opened and — they will see. . .

— *Lucifer*, IV, 12; March 15, 1889

WE preach the purest Theosophy, avoiding the extremes of Count Tolstoi, trying to re-establish the purely Christlike Theosophy and life-giving morality. In the third, November, number (of *Lucifer*) there will be an article of mine (The Esoteric Character of the Gospels) in which I stand up for the teachings of Christ, glorifying, as usual, his true doctrine.— From a letter, *The Path*, X, 236

AND the Occultist asserts that no Materialist — a prejudiced and one-sided witness at best — can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*.— *Lucifer*, III, 124

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THE freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

— *Lucifer*, III, 146

The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow — the Tribunal of Fact and Truth . . . Occultism is now preparing for 'Fruiting,' and the Spirit of the Occult is awakening in the blood of the new generations.—*Lucifer*, II, 85 and 118

OUR age is pre-eminently one of extremes. The earnest and philosophical, yet reverent doubters are few, and the name of those who rush to the opposite extreme is — Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent — the eighteenth — the century of both Voltaire and Jonathan Edwards — all its extreme skepticism, and, at the same time, religious credulity and bigoted intolerance.

— *The Theosophist*, I, 42

GREAT intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

— *The Secret Doctrine*, II, 163

. . . It depends upon what you call Vedânta — whether the Dwaita, Adwaita, or the Viśishtâdwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads*, when correctly understood, and our esotericism, there will not be found much difference. . .

. . . Without the study of cosmogony and theogony which teach the hidden value of every force in man (or the principles) no occult psycho-physics or *knowledge of man* as he truly is, is possible. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedântism.

— *Lucifer*, V, 160-1

THE EGO *is almost omniscient in its immortal nature.*— *Lucifer*, V, 126

BETWEEN salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth.— *Lucifer*, V, 159

. . . THE world “its joys and evils, its gods and devils,” and men to boot, are undeniably, when compared with that awful reality *everlasting eternity*, no better than the productions and tricks of *mâyâ*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as everything else outside of that eternity, the sorrows and misery of that greatest of all illusions — human life in the universal *mahâmâyâ* — for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one ‘illusion’ does not help another ‘illusion’ of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *mâyâ*. — From ‘Answers to Correspondence’; *Lucifer*, V, 162; October 15, 1915

IT is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honored maxim of Occult Science, “First Deserve, *then* Desire.”— Editorial note, *The Theosophist*, IV, 142; March, 1883

LITERARY form in occultism counts for nothing in mystic writing if its spirit is sectarian — if the symbolism fails in universal application or lacks correctness. — *Lucifer*, I, 465

WE say again, the divine Science and Wisdom — *Theosophia* — is universal and common property, and the same under every sky. It is the physical type and the outward appearance in the dress, that

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make of one individual a Chinaman and of another a European, and of a third a red-skinned American. The inner man is one, and all are "Sons of God" by birthright. — *Lucifer*, I, 465

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse — physical, mental, moral, and spiritual — of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmerizer and the mental healer, the neophyte of the sorcerer, and the *dilettante* of Reform. Neither success nor safety is to be found outside of self-development.¹ — Footnote in *Lucifer*, III, 72; September 15, 1888

THEOSOPHY . . . is divine Science and a code of Ethics so sublime that no Theosophist is capable of doing it justice.— *Lucifer*, III, 186

THEOSOPHY, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality with vessels of honor and dishonor alike.— *Lucifer*, III, 342

MAGNA *est veritas et praevalabit*. Every hitherto far-hidden truth, whether concealed out of sight by Nature's secretiveness or human craft, must and shall be unveiled some day or other. Meanwhile, we do our best to help poor, shivering, naked Truth in her arduous progress, by cutting paths for her through the inextricable jungle of theological and social shams and lies.— *Lucifer*, III, 344; December 15, 1888

The wife of Pharaoh, Batria, was an initiate herself, and the Jews owe to her the possession of their prophet, "learned in all the wisdom of the Egyptians, and mighty in words and deeds" (*Acts of the Apostles*, vii, 22).— *Isis Unveiled*, I, 25

ON the brink of the dark chasm separating the physical from the spiritual world stands modern science, with eyes closed and head averted, pronouncing the gulf impassable and bottomless, though she holds in her hand a torch which she need only lower into the depths to show her her mistake. But across this chasm, the patient student of Hermetic philosophy has constructed a bridge.

— *Isis Unveiled*, I, xxii

1. Meaning *true* self-development (not that which today so generally passes by the name), the *sine qua non* for achieving which is self-reliance, self-effort, and self-control.

AND this is a cardinal doctrine of occultism. Our Teachers say: "We recognise no such thing as 'dead matter.'" Every *atom is organic* — and to deny this is the greatest mistake of modern science.

— Editorial note, *The Theosophist*, V, 174; April, 1884

THE course of a man's life is the resultant of two forces, namely, his former Karman and his will power. — Editorial note, *Ib.*, V, 246

SCHOPENHAUER'S theory is imperfect, as it does not take into account those principles in man which are higher than mind or the fifth principle.— Editorial note, *Ib.*, V, 247

THEOSOPHY has to inculcate ethics; it has to purify the soul if it would relieve the physical body, whose ailments, save in cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends — for the gratification of one's personal ambition, pride or vanity — that one can ever reach the true goal; that of helping suffering mankind.— *The Key to Theosophy*, p. 25

To the Hebrew saying, "I, the Lord create evil," the Mahâtma answers — "I, the Initiate, try to counteract and destroy it."

— Footnote, *The Theosophist*, V, 80

IT is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and facts are so rudely opposed to human fictions. — Editorial note, *The Theosophist*, V, 157; April, 1884

TIME cures all and lies are but ephemera. Truth alone is eternal.

— *The Theosophist*, I, 7

THERE is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.— Unsigned 'filler' in *The Theosophist*, I, 220

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. — *Isis Unveiled*, I, v.

IT is the Spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences.— *The Secret Doctrine*, I, 634

As every new discovery in the world of science vindicates one or

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another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of the Occult Science.— *The Theosophist*, V, 13; October, 1883

A SPIRITUAL woman was necessary as a contrast for the spiritual man. Harmony is the universal law.— *Isis Unveiled*, II, 469

AND thus, one by one, perished the Gnostics, the only heirs to whose share had fallen a few stray crumbs of the unadulterated truth of primitive Christianity.— *Isis Unveiled*, II, 249

THE *Book of Job* is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies. . . — *Isis Unveiled*, II, 494, this subject being continued over the succeeding six pages.

A MAN can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier the will of his deity. — *Isis Unveiled*, II, 567

ARCANE knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM. — *Isis Unveiled*, II, 588

VERILY, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern 'physico-biology' and 'psycho-physiology' put together! — 'Psychic and Noëtic Action,' *Lucifer*, VI, 98

IMAGINATION is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . Determined will is the beginning of all magical operations. . . It is because men do not perfectly imagine and believe the result that the arts of magic are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. . . — *Lucifer*, VI, 301; December 15, 1890

THE Theosophical idea of charity means *personal* exertion for

others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought, and assistance in their troubles and needs. — *Key to Theosophy*, p. 240

People never forgive those whom they have wronged.— *Key to Theosophy*, p. 252

INQUIRER. But what do you really mean by ‘black magic’?

THEOSOPHIST. Simply *abuse of psychic powers*, or of any *secret of nature*; the fact of applying to selfish and sinful ends the powers of Occultism. A hypnotiser who, taking advantage of his powers of ‘suggestion,’ forced a subject to steal or murder would be called by us a *black magician*. The famous ‘rejuvenating system’ of Dr. Brown-Séguard, of Paris, through a loathsome *animal injection* into human blood — a discovery all the medical papers of Europe are now discussing — if true, is *unconscious black magic*.— *Key to Theosophy*, p. 281-2

TRUE Christianity and true civilization ought to be both opposed to murder, however legal. And yet we find, in the last half of our departing century, more human lives sacrificed — because of the improved system and weapons of warfare, *thanks to the progress of science and civilization* — than there were in the first half.— *Lucifer*, V, 267

“Our passions must be burnt out. The experience must be gained” contends a “learned” correspondent and inquirer, to whose contention H. P. Blavatsky replied as below.

NOT on the physical plane, as it would come then to a deliberate gratification of all our passions, in order to get rid of them by satiety, and this is an abomination. Experience must be gained of every evil as good passion *mentally*, and the evil *overcome* in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings.—*Lucifer*, V, 255

MAN rises to glory through suffering in order to be made ‘pliable and yielding,’ or impervious to the emotions and feelings of his physical senses.— *Lucifer*, V, 295; Footnote

It has yet to be proved that getting one’s head into the clouds and the studying of metaphysics are one and the same thing.

— *Lucifer*, V, 84

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FROM times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words. . . “And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in defence of truth. . .” — Footnote in article “The Roots of Ritualism in Church and Masonry,” *Lucifer*, IV, 235

THE future has in store strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days.
— *Lucifer*, VI, 178

As well as those who lived in the days of the Psammetics, our present-day philosophers “lift the Veil of Isis”— for Isis is but the symbol of nature. But, they see only her physical forms. The soul within escapes their view; and the Divine Mother has no answer for them.— *Isis Unveiled*, I, 16

NATURE is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science.— *Isis Unveiled*, I, 211

A TRUE Theosophist who has the feeling of Universal Brotherhood at heart . . . ever exercises mercy and kindness. Mercy is the key-stone of Theosophy. It was in mercy to degenerating humanity that *Lord Buddha* sacrificed his claim and right to Nirvâna and underwent the painful process of a new birth with its countless risks. It is in mercy that *Christ* and *Krishna*, the divine principles, took birth and suffered to secure salvation to mankind. It is in mercy that the *Dhyân-Chohans* guard and guide the destinies of worlds and ages. It is in mercy that the Great Ones, sacrificing everything that is earthly, silently work to save humanity from the miry sloughs of material pride and spiritual ignorance, into which the men nowadays are being hurled headlong.— From an Editorial footnote, *The Theosophist*, VIII, 120-1, November, 1886

FROM INSTRUCTIONS TO STUDENTS

THE seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in *their* duties to their HIGHER SELF. Nature is ever struggling even in its so-called inorganic and inanimate kingdoms towards progress and perfectibility by production; how much more the nature of conscious thinking man! Each of us, if his nature is not productive or deep enough *per se*, may borrow and derive material for soil from the seeds themselves which he receives; and every one has the means to avoid the scorching sun, and to force the seeds to strike root, or prevent the thorns choking them, with a very little effort indeed.

HE who defendeth not the persecuted and the helpless, who giveth not of his food to the starving, nor draweth not water from his well for the thirsty, hath been born too soon in human shape. . . .

Observe, that the first of the steps of gold which mount towards the Temple of Truth is — A CLEAN LIFE. This means a purity of body, and a still greater purity of mind, heart, and spirit. . . .

As pure water poured into the scavenger's bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion.

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidyâ*) depicts — these are the golden stairs up the steps of which

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the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you. . . .

Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accused by Karmic action will find himself he who throws dross into the melting-pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are the disciples to each other, and to the Head and Heart which teach and nourish them with the life-stream of Truth.

INQUIRER. But if this danger be averted?²

THEOSOPHIST. Then the Society will live on and into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us today.

THE FOLLOWING ARE FROM H. P. BLAVATSKY'S LETTERS,
MOSTLY WRITTEN TO HER SISTER

BUT as to the Divine Principle it is One, and there is only one Light, however differently it may be understood by various earthly darknesses. Let us wait patiently for the day of our real, our best birth. . . .

2. The danger of allowing The Theosophical Society to degenerate into a sect.

In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated are revealed to them. Let blind men persecute them; let them be burned and hunted from "societies acknowledged by law"; let them be called Magi, Wise Men, Râja-Yogîs or saints — they have lived and they still live everywhere, recognised or unrecognised. For these people who have illumined themselves during their lifetime, there are no obstacles, there are no bodily ties. They do not know either distance or time. . . . They *are* wherever their thought and their will carries them. . . .

. . . YOUR thoughtless question, "What am I so busy with?" has fallen amongst us like a bomb loaded with naïve ignorance of the active life of a Theosophist. . . . Do take the trouble to count my occupations, you heartless Zoilas. Every month I write from forty to fifty pages of "Esoteric Instructions," instructions in secret sciences, which must not be printed. Five or six wretched voluntary martyrs among my esotericists have to draw, write and lithograph during the nights, some 320 copies of them, which I have to superintend, to rectify, to compare and to correct, so that there may be no mistakes and my occult information may not be put to shame. . . . White-haired trained Cabalists and sworn Free-Masons take lessons from me. . . . Then the editing of *Lucifer* wholly depends on me, from the leader and some other more or less lively article for every number, to the correcting of proofs. Then . . . the *Revue Théosophique* . . . Then, I also must eat, like anyone else, which means supplying some other bread-winning article. Then the receptions, the weekly meetings, accompanied by learned discussions, with a stenographer behind my back, and sometimes two or three reporters in the corners — all this, you can easily believe, takes some time. I must read up for every Thursday, because the people who come here are no ignoramuses from the street, but such people as the electrician K., Dr. William B., and the naturalist C. B. I must be prepared to defend the teachings of Occultism against the applied sciences, so that the reports of the stenographer may be printed, without correction, in our new monthly publication under the name of *Transactions of the Blavatsky Lodge*. And "H. P. B." sits with holes

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in her elbows, sweating for everybody and teaching them. Needless to say, I won't accept a penny for this sort of teaching. "Your silver perish with you, for that you thought to buy the grace of God for money," I repeat to everyone who imagines that he can buy the divine wisdom of centuries for pounds and shillings.

I WRITE day and night, and now feel sure that my *Secret Doctrine* shall be finished this — no, not *this* — year, but the next. I have refused your help, I have refused Sinnett's help and that of everyone else. I did not feel like writing, now I do. I am permitted to give out for each chapter a page out of the Book of Dzyan — the oldest document in the world, of that I am sure — and to comment upon and explain its symbology. I think really it shall be worth something, and hardly here and there a few lines from *Isis*.³ It is a completely new work. . . . Once we do exist, . . . we must not desert the post of honor entrusted to us. . . .

I have been true to all. I have tried to do good to all. I have sacrificed myself for all and for a whole nation — and I am and feel as though caught in a circle of flaming coals, surrounded on all sides like an unfortunate fly with torn-off wings — by treachery, hatred, malice, cruelty, lies; by all the iniquities of human nature. . . .

W. Q. J. [William Q. Judge] is the only man in the E. S. in whom I have confidence enough not to have extracted a pledge. . . .

I trust Judge more than anyone in the world. . . He has numerous enemies who work against him underhand and openly too. . . Now I have to hold in check and counterwork their machinations. . .

The day W. Q. J. resigns H. P. B. will be practically dead for the Americans. W. Q. J. is the Antaskarana between American thought and the esoteric knowledge. . . .

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 other three 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

3. H. P. B. originally intended to make of *The Secret Doctrine* an enlarged edition of *Isis Unveiled*. But this was given up and of the latter not more than twenty pages in all were finally used.

faith as to need the 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 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.

. . . 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. . . .

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

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 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 an abstract virtue. . . .

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. . . .

ALLOW me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and

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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 peacemakers," said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS.

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 to pass through. But every one forges his own destiny. . . .

I ALONE had to bear Karman 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. . . .

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 anyone, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karman. . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!

THEOSOPHY is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth; while the Theosophical Society is only a visible bubble on that reflexion. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed, eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend toward it by studying and assimilating its eternal verities. . . . The Society has no wisdom of its own to support or teach. It is simply the storehouse of all the truths uttered by the great seers, initiates and prophets of historic and even prehistoric ages. . . . — *The Key to Theosophy*, pp. 56-7

PROGRESSIVE UNVEILING OF THE ANCIENT WISDOM

JOSEPH H. FUSSELL, D. THEOS.

THE forty-eight lectures which comprise Dr. de Purucker's latest work, *Fundamentals of the Esoteric Philosophy*, were given to a group of students of the Esoteric Section of the Theosophical Society during the years 1924-1927 in the Temple of Peace at the International Theosophical Headquarters, Point Loma, California. The meetings at which these lectures were given were presided over by Katherine Tingley, the then Head of the Esoteric Section, successor in that office to William Quan Judge, who in turn had succeeded Helena Petrovna Blavatsky by whom the Esoteric Section in its present form had been established in 1888. The fact of the existence of an Esoteric School within the ranks of the Theosophical Society, although having no official connexion with the latter, has never been a secret. An official announcement regarding the formation of this School or Section was published at the time in H. P. Blavatsky's London magazine *Lucifer* (Vol. III, p. 176); and reference to it and to its purpose and to the obligations of its members was made by H. P. Blavatsky in her work *The Key to Theosophy* (1889).

The Esoteric Section was established with a twofold purpose: (a) devotion to and support of the Theosophical Society and the purposes for which it was founded; and (b) opportunity of receiving training and instruction in, at least, the first principles, the elements, of the Esoteric Philosophy. There arose, and there still exists in the minds of many, much misunderstanding, as regards the Theosophical Society and the Esoteric Section, and also as regards the relation of the one to the other. Both have been misjudged and misrepresented and their teachings and purposes misquoted. All this was to be expected and indeed foreseen, for history repeats itself down the ages; and yet always there has been, and there is today, opportunity for every intelligent, open-minded man or woman, desirous of doing justice in accordance with truth and fact, to learn the truth and to judge fairly. Particularly is this the case in regard to Theosophy because of the voluminous writings of the one whose

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mission it was to restate its basic teachings to the Occidental world, Helena Petrovna Blavatsky, her writings being supplemented by those of her successors, William Quan Judge and Katherine Tingley. Instead, however, of a reasoned, logical answer to, and refutation of, the teachings set forth by H. P. B. (as this great Teacher of the nineteenth century is with affection and gratitude often called by her students and followers), especially in her great works: *Isis Unveiled* (1877), and *The Secret Doctrine* (1888); and in her smaller works *The Key to Theosophy* (1889) “dedicated by ‘H. P. B.’ to all her pupils that they may learn and teach in their turn”; and *The Voice of the Silence*: “Fragments from the *Book of the Golden Precepts* for the daily use of disciples, translated and annotated by ‘H. P. B.’” (1891) — instead of any serious consideration of the teachings, of the philosophy, save in a very limited and minor way, criticisms and attacks were upon the Teacher, in most instances based upon bigotry and prejudice, or upon incomplete data and a total misunderstanding of her and her mission.

This is not the place to enter into details regarding such criticisms, misunderstandings, and attacks. Suffice it to say again that history repeats itself and that the key to the complete answer to all such is given in the words of Jesus: “A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them” (Matthew vii, 18, 20). Shall we judge Jesus by what his enemies said of him, that he was a “friend of harlots,” and consorted with “publicans and sinners”; or shall we judge him by his teachings? History repeats itself.

As to the teachings: The following citation is from the Preface to H. P. Blavatsky’s first great work *Isis Unveiled*, and what she there said applies to all that has subsequently been given of the teachings of Theosophy and of the Esoteric Philosophy:

It [*Isis Unveiled*] is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old. . . .

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.— *Op. cit.*, I, v-vii

As the author states in the same preface,

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such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence. . . . From many will come honest criticism; from many — cant. But we look to the future. . . . We repeat again — we are laboring for the brighter morrow.

Isis Unveiled was published at New York in 1877; eleven years later H. P. Blavatsky's second great work — her greatest, as many regard it — *The Secret Doctrine*, was published at London. In her Preface to this work (I, vii), signed "H. P. B.," the author writes:

As originally announced, it was intended that the "*Secret Doctrine*" should be an amended and enlarged version of "*Isis Unveiled*." It was, however, soon found that the explanations which could be added to those already put before the world in the last-named and other works dealing with esoteric science, were such as to require a different method of treatment: and consequently the present volumes do not contain, in all, twenty pages extracted from "*Isis Unveiled*."

In her "Introductory" (p. xxxviii) she writes:

One turn of the key, and no more, was given in 'Isis.' Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden.

One criticism made against H. P. Blavatsky has been, and is still at times repeated, that *The Secret Doctrine* and *Isis Unveiled* are the product of her own brain and imagination; another, that she was a plagiarist, and that Theosophy and the Esoteric Philosophy are a revival of exploded pagan superstition. Such criticisms, which are mutually contradictory, were anticipated by H. P. B. herself. In the Preface to *The Secret Doctrine* she clearly states the source of the teachings and the part she herself played in setting them forth, saying:

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.— *Op. cit.*, I, vii

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And in the Introductory to the same work, in her characteristic, outspoken way, she writes:

To my judges, past and future, therefore — whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal *bacilli* on the weakest points of the body — I have nothing to say. Nor shall I condescend to notice those crack-brained slanderers — fortunately very few in number — who, hoping to attract public attention by throwing discredit on every writer whose name is better known than their own, foam and bark at their very shadows. These, having first maintained for years that the doctrines taught in the *Theosophist*, and which culminated in “*Esoteric Buddhism*,” had been all invented by the present writer, have finally turned round, and denounced “*Isis Unveiled*,” and the rest as plagiarism from Éliphas Lévi (!), Paracelsus (!!), and, *mirabile dictu*, Buddhism and Brahmanism (!!!) As well charge Renan with having stolen his *Vie de Jésus* from the Gospels, and Max Müller his “Sacred Books of the East” or his “Chips” from the philosophies of the Brahmans and Gautama, the Buddha. But to the public in general and the readers of the “*Secret Doctrine*” I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, “I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.”

Pull the “string” to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS — you will never be able to make away with these. You can only ignore them, and no more.— *Op. cit.*, I, xlv-xlvi

Thus the teachings of the Esoteric Philosophy, the Secret Doctrine, the Wisdom-Religion of Antiquity, — all comprised under the general name Theosophy, Divine Wisdom: literally, wisdom of the gods, *i. e.*, wisdom possessed by the gods — are not the teachings just of today but of all time. Those who see in them but the revival of exploded superstitions of ‘paganism’ do no credit to themselves as scholars or thinkers. If they be paganism, so are the teachings of Jesus paganism, for he taught not one new thing; not one new doctrine; not one new ethical precept. His teachings were but a restatement of some of the truths of the Wisdom-Religion of antiquity: of such as were suited to the time in which he came, and as a keynote for the then coming dark cycle of ignorance and superstition which reached its culmination in the Middle Ages, to be succeeded by a cycle of materialism in philosophy and science, and of literalism in religious dogmas, out of which the world is now rapidly climbing.

Reference is here made to the actual words of Jesus as they have come down to us, and not to Christian theology or dogma. And, similarly, by ‘paganism’ is meant the sublime teachings which have

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come down to us through the ages from remotest antiquity, and not the degraded teachings and practices which were in vogue in the later degenerate days of the empires of Greece and Rome, as also the earlier empires of Egypt, Assyria, Babylonia and others which preceded them — teachings which glorified the physical passionate nature of man. Such are not the true ‘paganism’ to which we refer, any more than are the teachings of various cults today — some of them professedly ‘Christian’ — those of Jesus the Syrian Sage. For the test of the truth, the validity, and the authenticity, of the teachings of Jesus is their conformity with the teachings of the ancient paganism, with the teachings of the Secret Doctrine, the Esoteric Philosophy, the Wisdom-Religion of antiquity: with the teachings of the great Sages and Seers, who preceded him: of Krishna, Gautama the Buddha, and Śankarâchârya of India, of Lao-Tse of China, of Empedocles of Sicily, of Pythagoras of Greece, of Apollonius of Tyana, and of many others — not all of the same grade, for the Teachers and Helpers of Humanity are of many grades. Yet the heart of their teachings, the burden of their message, is ever the same; for they were all Messengers of the Great Lodge of the Masters of Wisdom and Compassion and Peace.

As H. P. Blavatsky says of *The Secret Doctrine*:

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindû, the Zoroastrian, the Chaldaean, nor the Egyptian religion, neither to Buddhism, Islâm, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

— *Op cit.*, I, viii

But the final test of the truth and validity of any teaching, by whomsoever given out, whether by Jesus, or Gautama, or Plato, or in any system or school of thought, is conformity with the facts and ‘laws’ (operations) of Nature, *i. e.*, of life and being. It is this test that must be applied to *The Secret Doctrine* as also to the present work, and to Theosophy in general; for each of these, as H. P. Blavatsky declared of the first named,

. . . claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

— *Op cit.*, I, viii

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Theosophy, declares the author of *The Fundamentals of the Esoteric Philosophy*, is

the formulation in human language of the nature, structure, and operations, of the Universe.

. . . Great Sages, Great Seers, of the past, have sent their percipient spirit behind the veils of material existence; beyond and behind the seeming, into the deeps of great Mother-Nature, and have brought back what they have seen, and have put it into human formulations, into human language. And this is the Ancient Wisdom-Religion of the archaic ages, today called Theosophy. . . .

The Theosophical philosophy is not something which has been invented by anybody at any time: it is the formulation of the truths of Nature — not of outer Nature alone, which is but the effectual mirroring of hid causes; but more particularly of the vast causal realms behind the outer Nature which our senses know — behind the outer veil; for these inner and causal realms are the inner Heart of Things. These truths were originally formulated in systematic manner in far past time by Great Seers. This formulation of natural truth has come down to our own times, checked and tested in every age by new generations of these Great Seers. This formulation is called Theosophy.

The same definition holds good of the terms: Secret Doctrine; Esoteric Philosophy. Literally, the word Theosophy (*θεοσοφία*) means ‘Wisdom of the gods,’ *i. e.*, ‘Wisdom such as is possessed by the gods’; just as Theogony (*θεογονία*), means ‘genealogy of the gods.’ Such wisdom in its completeness, such knowledge, not only of the visible but of the invisible realms of Nature, obviously cannot be contained within the pages of a book. Writes H. P. Blavatsky:

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets.

— *The Secret Doctrine*, I, viii

But, as already stated, “much more is explained in these volumes” [*The Secret Doctrine*] than was given out in *Isis Unveiled*. “In those days,” she adds, “the disclosure of many things, freely spoken of now, was forbidden.” And she definitely says that “in century the twentieth” other fragments *may* be given, and

final and irrefutable proofs that there exists a Science called Gupta-Vidyā [*i. e.*, ‘Secret Knowledge,’ ‘Esoteric Philosophy’]; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.

— *Op. cit.*, I, xxxviii

Other statements by H. P. B. to the same effect might be quoted, namely, that what she herself gave out in *The Secret Doctrine* and

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elsewhere, were but fragments of the Esoteric Philosophy, the Secret Doctrine of Antiquity, and that more of the teachings, other fragments, other keys, would be given by another Messenger in the twentieth century—provided one condition be fulfilled. She declares,

The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out in this century (the nineteenth).

The one condition to be fulfilled was the reception and acceptance of the teachings by thinking men and women, during the remaining years of the nineteenth and the early years of the twentieth century, and that reception in turn depended very largely upon the building up and the welding together of a body of students who, seeing the truth, would devote their lives to it.

That this one condition has been fulfilled must be evident to all who, having knowledge of the teachings set forth by H. P. Blavatsky between the years 1875 and 1891, have kept watch of the remarkable changes which have taken place during those years and since. Most remarkable of all have been the approaches of ultra-modern science — represented by Einstein, Planck, Eddington, Jeans, Millikan, and others — to the teachings of the Esoteric Philosophy as to the nature and structure of the Universe, as set forth in *The Secret Doctrine*: teachings which formed the groundwork, so to say, of the Eleusinian and Samothracian Mysteries and of the earlier Mysteries of the Secret Schools of Egypt, India, Persia, and China. To instance a few such approaches of modern science to the Secret Doctrine of Antiquity: (a) Not Matter but Force is the basis of the manifested Universe: Matter is concreted Force; or Force is sublimated Matter: Force (or Energy) and Matter are fundamentally one; (b) Consciousness is fundamental: “I regard matter as derivative from consciousness, not consciousness from the material Universe” (Sir James Jeans); “I believe that life is part of some greater life that we cannot understand. . . I regard consciousness as fundamental. . . every thing that we regard as existing postulates consciousness” (Professor Max Planck); “Mind-stuff is the fundamental of the Universe” (Professor Eddington); (c) Constant rebuilding of the Universe: “It (Evolution) tends to help support the belief that new energy and heat are being created, fashioned, or brought into manifestation somewhere out in space, to replace that which is lost” (Dr. R. A. Millikan); (d) Relativity, curvature of space; and hence that our universe, and every universe, is, in a sense, a closed system, an

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organism; (e) "Life and love must be a characteristic of the universe as a whole" — and hence of every part of it:

. . . the Universe is an organism. It is interdependent, through and through. Each part of the universe is so affected by the whole that it bears upon it in some measure the impress of the whole. And if life and love have appeared in our solar system this means that life and love must be a characteristic of the universe as a whole.

There must be that in the universe as a whole which can produce life and love. And we must conclude that that element in the universe which regulates the ceaseless activity and maintains order, must also be the motive power of progress.— Col. Sir Francis Younghusband, D. Sc., as reported in the *Modern Churchman*.

(f) An electron (and hence every entity) in a certain sense occupies the whole of space. "No matter how far we retreat from an electrified particle, we cannot get outside the range of its attractions and repulsions. . . This shows that an electron must in a certain sense occupy the whole of space" (Sir James Jeans in *The Mysterious Universe*), a statement closely in line with the Stoic doctrine of the 'Intermingling' of all beings in the Universe, which is also one of the doctrines of the Esoteric Philosophy; (g) We may compare also the 'singular points' of Sir James Jeans with the 'aya-centers' of *The Secret Doctrine*.

To sum up the above-given statements: our modern scientists are beginning to realize that they are no longer dealing with a merely mechanical Universe, or with dead matter and energy, but with a living and conscious Universe. In an attempt to afford an adequate explanation of the marvelous discoveries of recent years it has become an unavoidable necessity to postulate Life, Consciousness, Mind, as the fundamental Reality; and not, according to the materialistic science of the nineteenth century, as 'affections' of matter, or 'accidents.' No longer can Physics be divorced from Metaphysics. In the words of Sir Oliver Lodge:

In so far as life acts at all, it is an organizing and directing power. Well, I want to recognise that on a cosmic scale.

. . . No one can claim that a rose is the product of random forces. Some people may try to think that a planet is such a product, but on the whole, they must realize that they fail.

It is needless to multiply illustrations. The meaning of what I am saying is clear enough. The time has come when we ought to try to bring life and mind into the scheme of Physics, and we shall not fully understand the nature of the physical world until we do.

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But now comes the perennial difficulty: what must be the nature of these entities, if they are to interfere with and operate on matter? . . .

All the above quoted statements, conclusions, viewpoints, theories, of the most eminent scientists to today are, however they be regarded, in some cases actual restatements of teachings of the Secret Doctrine of antiquity, which teachings form the basis of, and are to be found in, H. P. Blavatsky's writings, pre-eminently in *The Secret Doctrine* (published in 1888); in other cases they show a distinct approach to such teachings.

This brings us to a consideration of the titles of H. P. Blavatsky's work, *The Secret Doctrine*, and of Dr de Purucker's *Fundamentals of the Esoteric Philosophy*. Why 'secret,' why 'esoteric'? And if heretofore *secret* and *esoteric*, why are these teachings, at least in part, now given to the public, to all who may choose to read and study them? First, let it be said that such secrecy is not arbitrary but is a fact inherent in the very nature of things. It is generally held today that there should be no bars to the attainment of knowledge; that knowledge should be open to everyone, and should be proclaimed from the housetops. Yet we do not open chemical laboratories and powder magazines to children. There are in the very nature of things bars to the attainment of knowledge, and conditions to be fulfilled.

Every great religious Teacher has taught exoterically to the public, esoterically to his disciples. In all the great world-religions are to be found two doctrines, symbolically expressed in Buddhism as the 'Eye-Doctrine' and the 'Heart-Doctrine': one, the outer doctrine of the reasoning mind, of that which is seen — the eye corresponding to the reasoning faculty, the eye of the mind — the doctrine, in short, of things as they appear; and the other, the inner doctrine of the highest intellectual and spiritual vision — the heart being symbolically the organ of spiritual understanding — thus the Heart Doctrine being the doctrine of things as they are. These same two doctrines, according to the Gospel-story, were taught by Jesus, namely, the exoteric doctrine, given in parable, to the public; and the esoteric, "the mysteries of the kingdom of heaven," given to his disciples.

Common sense forbids us to place a lighted candle in the hand of a child or of an ignorant man, and then to send him into a powder-

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magazine; and why? The reason lies in the knowledge which *we* possess, and in the responsibility which accompanies such knowledge and which is commensurate with the extent of that knowledge. Were we to commit such an act which, as just said, common sense forbids, the responsibility for the almost certain disaster that would follow would be ours, not the child's or the ignorant man's. And in the same way the responsibility for the misuse of esoteric knowledge given by the Teacher to others falls upon the Teacher, and not upon those others unless those others have first been tested as to their worthiness to receive such knowledge, and have been taught both as to the use and misuse of the knowledge imparted to them, and as to their responsibility therefor. It is for this reason that esoteric knowledge is given by a Teacher only to disciples; and in measure according to the training which the disciple has undergone, and to the fitness and 'proficiency' shown. In other words the disciple or neophyte seeking such instruction must first show himself 'worthy and well-qualified,' and must place himself in the 'proper position' to receive it: symbolically so, for such 'proper position' is no mere posture; it is the proper alignment of the whole of his nature, and all the faculties, powers, functions, habits, of the composite entity which we call man, — the alignment of these with his essential divine nature, his Divine Self, the god within. Such alignment, the attainment of such self-control, is by successive stages, by growth, by evolution, by the unfolding of the inner nature; and the first step, the basis of such alignment, is right conduct, morality, ethics: in other words, right living.

This is the *sine qua non* of the receiving of esoteric instruction, of initiation, which is the receiving of light. Hence, also, as said, the imparting of such instruction is by stages; initiation is by stages: instruction following upon instruction, initiation following upon initiation, as the neophyte shows himself worthy and well qualified to advance, and to receive more light.

Here, the question will immediately arise in the minds of some — and it is a natural and proper question: Why then was *The Secret Doctrine*, which by implication contains esoteric, or heretofore esoteric, teaching, published for all who may choose to read it? Why also is the present work, *Fundamentals of the Esoteric Philosophy*, now being published? The reason briefly is that, in accordance with cyclic law and with the growth and development of human nature —

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that is, with the unfolding of man's faculties and powers and consciousness — there is not only the imperative need but the demand for more knowledge, more light, in order to meet the problems of life. Some are old problems, appearing in new guise; some, new problems, which are inevitable in the evolutionary progress of the human race — such demand being for the most part unvoiced, but on the part of many earnest, thinking, men and women, being an actual plea and yearning of their hearts arising from the realization of the need of guidance and help and enlightenment. To understand fully this imperative need would require knowledge of man's origin, nature, and destiny, and of the origin, nature and destiny of the Universe of which he is an inseparable part — and for this more than a lifetime's study and experience would be needed. Yet a clue can be given in a few words, by analogy. The Universe is, as man is, an organism. So, too, is the human race an organism, a Hierarchy. Man is the microcosm of the Macrocosm. As is the growth, evolution, of the one; so is the growth, evolution, of the other. Man's growth, evolution — which means the unfolding of powers existing *in potentia* within him — mirrors, and corresponds to, the growth, evolution, of the human race; and the growth, evolution, of the Universe.

Here then is the analogy: as man, in the course of normal earth-existence between birth and death, passes through childhood, youth, mature manhood and old age; and as his interests, his problems, and his experiences normally change according to these periods; and as normally he receives in his early years instruction suited to those years and preparatory for the next stage of his life and, if he is wise, will seek for further instruction for and in each succeeding stage; so also with each nation, each race, and humanity as a whole. Each has its birth and its death, and between these the corresponding periods of childhood, youth, maturity, and old age; each, in other words, is an organism within a greater organism; and the problems, experiences, and normal interests of each change from period to period. Furthermore, for the analogy still holds, just as in the early stages of the existence of each individual man, he has his teachers, instructors, and guides, and may seek for and find such in the later stages of his existence here on earth — instructors and guides who are further along in evolution than himself — so are there, and ever have been, instructors and guides for each nation, each race, and for humanity as a whole.

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To carry the analogy a little farther: the instruction that we give to our children is not what we give to our young men and women, nor is the latter what we as grown men and women require, seek for, and, if we seek aright, may receive from our instructors. In other words: the needs of the child are not those of the youth, nor the latter those of the mature man, nor of the one whose life is declining. Yet in true education (which, literally, is the successive leading forth, the successive unlocking, of the inner powers and faculties) there will be no departure from truth, there will be no instruction imparted which later must be rejected.

Evolution, as a doctrine, necessitates the existence not only of steps on the Ladder of Life below the human, above which we have climbed, but of steps above the human, endlessly extending upwards. To assert that evolution has an end, a stopping-place, a limit, is illogical, and is a contradiction of the doctrine itself; nor can it be held that any entity exists or can exist to which the evolutionary process does not apply. Hence if a Buddha, a Pythagoras, a Plato, a Lao-Tse — a host of others might be named — are the product of evolution, is not their achievement evidence and assurance that the way is open to all men to achieve as they have achieved? Furthermore, if the Great Ones just named, the 'fine flowers of the human race,' are the product of evolution, are there no higher steps on the Ladder of Life inviting their continuing ascent? It must be so, and such is the teaching of the Esoteric Philosophy. Life, progress, evolution, are beginningless and endless. From atom to star, from the smallest infusorium to man, to god, to super-god, and ever beyond, there is an unbroken chain. In regard to man, when the human stage of evolution is reached, there are always those who, having advanced farther along the Path, are ready and eager to impart the knowledge which they have gained to all who seek for instruction and who place themselves in the proper position to receive it; but they can only point the way, they can only give instruction; each must advance, and indeed can only advance — that is, evolve — by his own efforts. Furthermore, what is true of the individual is true of the human race as a whole: for each there is evolution, progress, growth; for each, as one step of the ladder is surmounted, there are those who stand waiting to point to the next step, and to give instruction to those who seek for further knowledge and prepare themselves to receive it.

(To be concluded)

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A Messenger Long Misunderstood

P. A. MALPAS, M. A.

II

TO begin with, *nothing* is known for certain about the origin of this famous and unfortunate Freemason and Occultist. Lest the latter qualification, however, be misunderstood as referring to the bogus occultism which has plagued the world so long, we remind the reader that 'occultism' means something occult or hidden, therefore not public, for the instant any secret becomes public it ceases to be occult. Consequently, disappointment awaits any student who hopes to discover anything occult, merely by reading. Those, therefore, who hope to find out any 'occult secrets' by reading the life of an occultist such as Cagliostro, may as well stop at this point — *unless* they can read between the lines. One may read all kinds of 'occult revelations' in the advertising sections of a hundred magazines; but this is not occultism, any more than an opium-pipe is a free pass into Paradise.

It may be taken for granted that, of modern writers for the public, Madame H. P. Blavatsky is the only one who really knew the true story of Cagliostro, and she, perhaps out of respect for his own wishes, does little more than adjust one or two minor points in the published accounts — such, for instance, as pointing out the error of supposing that Cagliostro was an agent of the Society of Jesus (the Jesuit fraternity), an error into which some otherwise very well-informed Masonic writers have fallen.

H. P. Blavatsky gives two other facts which, if understood, would have saved a vast amount of laborious research on the part of historians and biographers. One is that Count Cagliostro was a Sicilian by birth, and the other that, whatever his family name, it was not Balsamo. This latter fact does not clash with the fact that he assumed, or was given, in later life the name of Joseph Balsamo¹ as a name with a perfectly obvious meaning, according to the cus-

1. See remarks by Dr. de Purucker, quoted in the April (1932) THEOSOPHICAL PATH, p. 312. — SUB-EDITORS

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tom of certain fraternities, of one of which he was a member. But Cagliostro never bore the name 'Balsamo' *historically*.

His title Count de Cagliostro is a perfectly legitimate one, as legitimate as the titles of the Church, which are common enough in Europe today. Without a cash consideration, however, direct or indirect, the young man received the Maltese title of Count Cagliostro from the reigning Grand Master, Pinto (of the Knights of Malta), who knew his birth and claims to distinction. The question is, What was the real name of his parents, and who were they? No satisfactory answer to this question has ever been made public, though it were absurd to suppose that these facts are not known by those who have the right to know them.

Such being the unsatisfactory state of the case, we need make no apology for giving Cagliostro's own account of his early life. It is undoubtedly correct as far as it goes, but in places he may well have used symbolical language with perfect justice, and in others the literal meaning of the words may need a key to make a seemingly obvious statement really intelligible.

The occasion of the 'Confession of Comte de Cagliostro' was the famous Diamond Necklace Affair (1785-6) in connexion with which Cagliostro was accused, arrested, and imprisoned for some nine months under suspicion, without the slightest ground beyond the hatred of the Minister of Police at Paris, and the spite of a disappointed woman-adventurer and thief.

Those were the days of pamphlets and pamphleteers. The eager throngs at the street-corners juryed and judged many a case long before the slow processes of the law pronounced their ponderous sentences. The rival advocates would produce *mémoires*, pamphlets, leaflets, arguments, defenses, accusations and counter-accusations, and they sold like ice-cream in August if the case were particularly sensational. It paid many a little printer to set up a secret press in some old cellar from which to belch out upon a morbidly avid public the vilest screeds reflecting upon people of the great world. But in this case there was no need for that. The amazing and mysterious Cagliostro attracted attention by the very sound of his name. The publication of the so-called 'Confession,' a *mémoire* which promised the true and romantic history of his life, was an event of importance to the gossips of the good city of Paris. We therefore begin with the first part of —

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THE CONFESSIONS OF COUNT DE CAGLIOSTRO

“I cannot speak positively as to the place of my nativity, nor concerning the parents who gave me birth. From various circumstances of my life I have conceived some doubts, in which the reader will perhaps join with me. But I repeat it: all my inquiries have ended only in giving me some notions, great, it is true, but altogether vague and uncertain, concerning my family.

“I spent the years of my childhood in the city of Medina in Arabia. There I was brought up under the name of Acharat, which I preserved during my progress through Africa and Asia. I had my apartments in the palace of the Muphti Salahaym. It is needless to add that the Muphti is the chief of the Mohammedan religion and that his constant residence is at Medina.

“I recollect perfectly that I had then four persons in my service; a governor, between fifty-five and sixty years of age, whose name was Althotas;² and three servants, a white one who attended me as *valet-de-chambre*, and two negroes, one of whom was constantly about me night and day.

“My governor always told me that I had been left an orphan, when only three months old, that my parents were Christians, and nobly born; but he left me absolutely in the dark about their names and the place of my nativity: a few words which he dropped by chance have induced me to suspect that I was born at Malta; but this I have never been able to ascertain.

“ALTHOTAS, whose name I cannot speak without the tenderest emotion, treated me with great care and all the affection of a father; he thought it a pleasure to improve the disposition which I discovered for the sciences. I may truly say that he knew them all, from the most abstruse down to those of mere amusement. My greatest progress was in the study of Botany and Chemistry.

“By him I was taught to worship God, to love and assist my neighbors, to respect, everywhere, religion and the laws.

“We both dressed like Mussulmans, and conformed outwardly to the mode of Mohammedan worship; but the true religion was imprinted in our hearts.

“The Muphti, who visited me often, always treated me with great goodness, and seemed to entertain the highest regard for my

2. See footnote on page 417.

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governor. The latter instructed me in most of the eastern languages. He would often converse with me, on the pyramids of Egypt, on those vast subterranean caves dug out by the ancient Egyptians, to be made the repository of human knowledge and to shelter the precious trust from the injuries of succeeding times.

“I was now in my twelfth year. The desire of traveling, and of being an eye-witness of the wonders which he spoke of grew so strong upon me, that Medina and my youthful sports there lost all the allurements I had found in them before.

“At last the day came, when Althotas apprised me that we were going to enter upon our travels. A caravan was prepared by him, and we set out after having taken leave of the Muphti, who was pleased to express his concern at our departure, in the most obliging manner.

“On our arrival at Mecca, we alighted at the Palace of the Chérif, who is the Sovereign of Mecca and of all Arabia, and always chosen from among the descendants of Mohammed. I here altered my dress from the simple one which I had worn hitherto, to one more splendid. On the third day after our arrival, I was, by my governor, presented to the Chérif, who honored me with the most endearing caresses. At sight of this prince, my senses experienced a sudden emotion, which it is not in the power of words to express; my eyes dropped the most delicious tears I ever shed in my life. His, I perceived, he could hardly contain.

“This is a period of my life which it is impossible for me to recall to mind, without being deeply affected by that recollection.

“I remained at Mecca for the space of three years; not one day passed, without my being admitted to the Sovereign’s presence, and every hour increased his attachment, and added to my gratitude. I sometimes surprised his eyes riveted upon me, and then looking up to heaven, with every expression of pity and commiseration. Thoughtful, I would go from him, a prey to an ever-fruitless curiosity. I dared not ask any question of my governor who always rebuked me with great severity, as if it were a crime in me to wish for some information concerning my past, and the place where I was born.

“At night, I would converse with the negro, who slept in my apartment, but I attempted in vain to get the secret from him. If I chanced to talk about my parents, he would turn a deaf ear to my questions.

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“One night, when I was more pressing than usual, he told me that if ever I were to leave Mecca, I should be threatened with the greatest misfortunes; but above all he bade me beware of the city of Trebizond.

“My inclination to travel got the better of his forebodings. I was tired of the uniformity of the life I led at the Chérif’s court.

“One day as I was alone, the prince entered my apartment; so great a favor struck me with amazement; he strained me to his bosom with more than usual tenderness, bade me never cease to adore the Almighty, telling me that if I persisted in serving God faithfully, I should at last be happy, and come to the knowledge of my real destiny; then he added, bedewing my cheeks with tears, — ‘Adieu, thou Nature’s unfortunate child.’

“These words and the affecting manner in which he delivered them, will forever remain imprinted in my memory. This was our last interview. The caravan waited only for me; I set off and quitted Mecca nevermore to re-enter it.

“I began the course of my travels by visiting Egypt. I inspected those celebrated pyramids, which to the eye of a superficial observer, present only an enormous assemblage of marble and granite. I got acquainted with the ministers of the different temples, who had the complaisance to introduce me into such places as no common traveler ever entered before.

“I next spent three years in my progress through the principal kingdoms of Africa and Asia.

“This is not the place to give the reader an account of the observations I have been able to make in the course of my travels; nor of the truly singular adventures that befell me. This part of the history of my life will come at a more favorable opportunity.

“As the care of clearing my character is the only thing that can now engross my attention, I shall confine myself to my travels in Europe. I shall give the names of those who have known me, and it will be an easy matter for my well-wishers, to come at the truth of the facts which I am about to relate.

“Accompanied by my governor and the three attendants who continued in my service, I arrived in the year 1766 at the island of Rhodes and there embarked on board a French ship bound to Malta.

“Notwithstanding the general rule by which all vessels coming from the Levant are obliged to perform quarantine, I obtained on

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the second day leave to go ashore. The Grand Master Pinto gave us apartments in his Palace and I perfectly recollect that mine were near the laboratory.

“The first thing the Grand Master was pleased to do was to request the Chevalier D’Aquino of the princely house of Caramanica to bear me company and to do me the honors of the island.

“Here for the first time I assumed the European dress, and with it the name of Count Cagliostro, nor was it a small matter of surprise for me, to see my governor appear in a clerical dress, and with the insignia of the Order of Malta.

“Chevalier D’Aquino introduced me to the acquaintance of the chiefs or as they are called, *Grands Croix de l’Ordre*; I remember that I dined at the table of the Bailli de Rohan, the now reigning Grand Master. How far it was then from me to imagine that, twenty years after that period, I should be apprehended and dragged to the Bastille, for being honored with the friendship of a prince of that name!

“I have every reason to believe that the Grand Master Pinto was acquainted with my real origin. He often spoke to me of the Chérif, and mentioned the city of Trebizond, but never would consent to enter into further particulars on the subject.

“Meanwhile, he treated me with the utmost distinction, and assured me of a very rapid preferment if I would consent to take the Cross. But still my taste for traveling and the predominant desire of practising medicine induced me to decline offers as generous as they were honorable.

“It was in the island of Malta that I had the misfortune of losing my best friend and master, the wisest as the most learned of mankind, the venerable Althotas: in his last moments, grasping me by the hand, he said to me with an almost expiring voice: ‘My son, keep for ever before your eyes the love of God, and the love of your fellow-creatures; you will soon be convinced by experience of the truth of what you have been taught by me.’

“The spot where I had parted for ever from the friend who had been as a father to me, soon became odious. I begged leave of the Grand Master to quit the island, in order to travel over Europe. He consented not without reluctance and he made me promise that I should return again to Malta. The Chevalier D’Aquino was so

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obliging as to take upon him the trouble of accompanying me, and of supplying my wants during our journey.

“I set out with that gentleman. Our first trip was to Sicily, where the knight introduced me to the nobility of that country. From thence we went over the different islands of the Archipelago. And after having once more sailed over the Mediterranean, we put safe into Naples, the birthplace of my companion.

“The Chevalier having been obliged to take a private journey, on account of his own affairs, I proceeded alone to Rome, being provided with a letter of credit upon the banking house of the Sieur Bellone.

“In the capital of the Christian world, I resolved upon keeping the strictest incognito. One morning, as I was in my apartment, endeavoring to improve myself in the Italian language, my *valet-de-chambre* introduced to me the secretary of the Cardinal Ursini, whose business was to request that I should wait on his Eminence. I repaired immediately to his palace. The Cardinal received me with the most flattering civility, invited me often to his table, and procured me the acquaintance of several cardinals and Roman princes, namely, amongst the rest, Cardinals York and Ganganelli, who was afterwards Pope Clement XIV. Pope Rezzonico, who then filled the papal chair, having expressed a desire of seeing me, I had the honor of conferring repeatedly with his Holiness.

“I was then (1770) in my twenty-second year. Fortune procured me the acquaintance of a young lady of quality, Serafina Feliciani. She was hardly out of her childhood, her dawning charms kindled in my bosom a flame, which sixteen years of marriage have only served to strengthen. It is that unfortunate woman whom neither her virtues, her innocence, nor her status as a foreigner could save from the hardship of a captivity as cruel as it is unmerited.

“Having neither time nor inclination to write a voluminous work, I shall not enter minutely into the particulars of my travels through all the Kingdoms of Europe. I shall only mention those persons by whom I have been known. Most of them are still alive; their testimony I challenge boldly. Let them declare whether I was ever guilty of any action disgraceful to a man of honor. Let them say whether at any time I have sued for a favor; if ever I have courted the protection of those sovereigns who were desirous of seeing me;

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let them declare, in fine, whether I have at any time, in any place, done more than cure the sick *gratis*, and assist the indigent.

“The persons whom I have been most known to are:

“In Spain — Duke d’Alba, his son Duke de Vescard, Comte de Prelata, Duke of Medinacelli, Count of Riglas, a relation of the Comte D’Aranda, his Catholic Majesty’s Ambassador at the Court of France.

“In Portugal — Comte Sanvincenti, who introduced me at Court. My banker at Lisbon was Anselmo la Cruce.

“In London — the Nobility and the People.

“In Holland — the Duke of Brunswick, to whom I had the honor to be introduced.

“In Courland — the present reigning Duke and Duchess.

“All the Courts in Germany.

“At St. Petersburg — Prince Potemkin, Mr. Narishkin, General Galitzin, the General of the Cossacks, General Mendecino, Chevalier De Corberon, the French *Chargé d’affaires* at that court.

“In Poland — Countess Comceska, Count Gevuski, the Princess of —, now Princess of Nassau, and others.

“I shall here observe that from a desire of not being known I have often traveled under different names; I successively assumed those of Comte Starat, Comte Fénix, Marquis D’Anna. But the name by which I am best known in Europe is that of Comte de Cagliostro.

“I arrived at Strasbourg on the 19th of September, 1780, and a few days after, being met by Count Gevuski, who knew me again, I was forced to give way to the earnest solicitation of the inhabitants and of all the Alsatian nobility, to make my knowledge of chemistry useful to the public. Amongst the acquaintances I had in that city are the Marshal de Contades, Marquis de la Salle, Barons Fraxilande, De l’Or, Vorminser, and Diederick, Princess Christina and others.

“All those who have known me at Strasbourg are acquainted with my conduct there and my occupations. If I have been libeled by some obscure scribblers, the public newspapers and some equitable writers have done me justice. I shall refer the reader to the valuable work entitled *Lettres sur la Suisse*, Vol. I, page 5, where the respectable author pays a due homage to truth. Let the rectors of the different parishes be consulted; they will declare the good I have done

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to their poor. The Corps of Artillery and the other regiments then garrisoned at Strasbourg will also vouch for the number of soldiers cured by me.

“Ask the inn-keepers; they will tell you if their houses, their hotels, etc., could suffice for the concourse of strangers who resorted to Strasbourg on my account.

“The apothecary whom I employed will testify to the quantity of medicines which I prescribed for the indigent, and always paid for, ready money.

“The keepers of the different jails know how I have behaved towards the poor prisoners, and the number of those I have released from confinement.

“I appeal to the principal men of that city, to the magistrates, to the public at large; let them declare whether I ever gave offense; and whether, in all my transactions, a single deed of mine could be reprobated as contrary to the laws, to morality, to religion.

“If, ever since my arrival in France, I have offended anyone, let the injured speak, and rise up in judgment against me. I do not mean to become my own panegyrist. I have done good because it is my duty. Yet what is in the end my reward for all the services I have done to the French nation? In the bitterness of woe shall I speak it? *Libels and the Bastille!*

“I had been at Strasbourg near a twelvemonth, when one evening, entering my house, I met there, waiting for my return, Chevalier D’Aquino. My surprise, the reader will easily guess, must have been of the agreeable kind, since this was the very person who had accompanied me from Malta to Naples, and who hearing of my residence in Strasbourg, had come there for no other purpose than that of strengthening the bonds of our mutual friendship.

“The Chevalier had been in company with the heads of the city, to whom he may have given an account of what he knew of me at Malta, and of the very flattering distinction with which I had been treated by the Grand Master. Some little time after my arrival at Strasbourg, Cardinal de Rohan had signified to me by Baron de Mil-linens, his Master of the Hounds, that he wished to be acquainted with me. As long as I supposed the Prince to be actuated by mere curiosity, I refused to gratify it; but having been informed soon after that he was attacked with an asthma and desired to consult with me, I repaired instantly to the episcopal palace. I gave him my opinion

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concerning his complaint; he seemed satisfied, and requested I would call upon him from time to time.

“In the course of the year 1781, the Cardinal honored me with a visit, in order to consult with me about the illness of the Prince Soubise, who was afflicted with a mortification, as I had been so fortunate as to cure the Secretary of the Marquis de la Salle of a similar disorder, after he had been given up by the physicians. I asked some questions about the Prince; but the Cardinal, instead of answering, earnestly entreated me to accompany him to Paris. He pressed me with so much politeness that it was not possible for me to refuse. I therefore took my departure, after having given proper directions to the surgeon and to my friends so that the necessitous and the patients I had under my care might not suffer by my absence.

“We got to Paris, and the Cardinal would have carried me direct to the Prince; but this I declined, telling the Cardinal that, being determined to have no manner of dispute with the faculty, I should not see the Prince till his physicians had declared him past all cure. The Cardinal obligingly complied, and on his return told me that the faculty had declared the Prince to be on the mending pace. I then told the Cardinal that I was resolved not to see the patient, being unwilling to reap the glory of a cure which could not be ascribed to me.

“My arrival in the capital being known publicly, so many persons came to consult with me that during the thirteen days I stayed at Paris my whole time was taken up in visiting patients every day, from five o'clock in the morning till midnight.

“I employed an apothecary, but I distributed at my own expense more medicines than he sold; for a confirmation of what I here advance I appeal to those who had occasion to apply to me. If there can be found a single person who can say with truth that I have ever been prevailed upon to accept any gratuity, either in money or presents, I consent to be deemed unworthy of confidence.

“Prince Louis (the Cardinal) carried me back as far as Saverne, where after many thanks he desired me to call upon him as often as I could. We parted and I returned immediately to Strasbourg, where I resumed my usual occupations. What good I did gave rise to various libels, in which I was styled ‘Antichrist’ — ‘the Wandering Jew’ — ‘the man fourteen hundred years old,’ etc. Unable to bear so much ill-usage, I resolved to leave the place.

“Several letters which the King’s ministers were pleased to write

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on my account made me alter my mind. I think it is very important to my suit to lay before my judge and the public these recommendations, which are the more honorable that I have never solicited those testimonials, either directly or indirectly.

LETTER I

“Written by Monsieur le Comte de Vergennes, Secretary of State for Foreign Affairs, to Monsieur Gérard, Pretor of Strasbourg.

Versailles, 13th March, 1783.

Comte de Cagliostro, Monsieur, is not personally known to me; but common report, ever since he settled at Strasbourg, is so very much in his favor, that humanity requires he should find there both regard and tranquillity. His being a stranger and the good which he is said to have done, is a double title which authorizes me to recommend him to you, and to the magistrates over whom you preside. Monsieur de Cagliostro only asks for peace and security. These are insured to him by the laws of hospitality; and acquainted as I am with your natural disposition, I am fully persuaded you will eagerly maintain him in the enjoyment of both, as well as of all other advantages which he may personally deserve.

I have the honor, etc.

(Signed) DE VERGENNES.

LETTER II

“From the Marquis de Mirominil, Keeper of the Seal, to the same.

Sir,

Versailles, 15th March, 1783.

The Count de Cagliostro has zealously employed his time since he has settled in Strasbourg, in relieving the poor and necessitous, and to my knowledge that foreigner has in several instances acted with that humanity which makes him worthy of a peculiar protection. I beg you will, as far as concerns you and the magistrates, whose chief you are, procure him all that support and tranquillity which every stranger ought to enjoy within his Majesty's dominions, especially when he makes himself useful to the nation.

I am, etc.

(Signed) MIROMINIL.

LETTER III

“From the Marquis de *Ségur* to the *Marquis de la Salle*.

Same date.

The good conduct which I am well assured Count Cagliostro has supported in Strasbourg, the very laudable employ he makes in that city of his knowledge and abilities, and the repeated proofs of his humanity there to the individuals laboring under various complaints, who had recourse to him, entitle that foreigner to the protection of the Government. The King gives you charge to see not only that he be not molested at Strasbourg whenever he sees fit to return to that city, but even that he may be treated with that regard which he deserves, for the good he does to the distressed.

(Signed) SÉCUR.

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“It is on the faith of those letters, and of the Monarch’s disposition towards me, that I fondly considered France as the last stage of my travels. What reason had I to imagine, that two years after it would be my fate to claim — but to claim in vain — for myself and for my unfortunate wife, those sacred rights of humanity, so solemnly acknowledged, so nobly expressed in the letters written in his Majesty’s name!

“The tranquillity which the ministerial letters procured me was but of a transient nature. Persecuted by a set of men who for a long time had witnessed my success with an eye of dissatisfaction, I determined to leave Strasbourg, fully resolved not to expose myself in future to the malevolence of envy.”

(To be continued)

THE PERFECTIBILITY OF MAN

H. A. FUSSELL, D. LITT.

THE devil, as a topic of edification, has been banished from our pulpits, and you may attend church a long time without hearing an allusion to him as having anything to do with human life, though there doubtless exist here and there old-fashioned people, whose minds have not moved with the times, who still consider him as a potent factor in the world’s history — a useful pendant to a personal God — and a belief in him as the most satisfactory solution of moral evil.

Logic and common sense have made short shrift with such naïve conceptions. The source of evil, as of good, is now sought within the mind, not in outer conditions, nor in the will of some Being other than man, however superior in benevolence, power, or cunning. The supernatural with its dread array of unknown and terrible forces, ready to interfere at any moment with the course of human evolution, has been relegated to the background, and man, as the arbiter of his own destiny, is once more to the fore.

Man is essentially creative, in fact, next to the Deity, he is the creator, *par excellence*. The great civilisations of antiquity were his creation, mirroring the greatness of his mind, but also his mistakes and misconceptions, and it is these which have brought ruin in their train; but, undaunted, he ever sets to work to build again on surer and more enduring foundations.

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Humanity is progressive. An attentive reading of history shows us, however, that human progress is not in a straight line but cyclic, admitting of periods of retrogression, though the general tendency is towards perfection. The history of the world is but the conflict of ideals writ large, and if at times good and evil seem hopelessly tangled, the evil, because of its inherent negative quality, is self-doomed to ultimate extinction, though the process may be slow and be accompanied by a temporary obscuration of the good.

Great crises reveal the depths and heights of human nature. If much that is bad asserts itself, it is in order that man may combat it the more easily and rid himself of it. In times like the present, that "try men's souls," the good in man, which is too often only latent and passive, asserts itself, girds itself to the task of reconstruction and wills a higher order of things into existence, in which there is no place for the old evils.

The many sincere efforts to promote peace and good-will between nations are striking examples of the belief in the Perfectibility of Man; indeed they would have no justification if human nature were not susceptible of improvement. The attempt to unite the world's intellectual and spiritual forces in an effort for the betterment of world conditions is a proof that the great heart of humanity vibrates in response to suffering and oppression wherever they may exist. The necessity for collective action has never been so strongly felt, nor the consciousness of our common needs so great and so widely prevalent. Above all, it is the *moral* factor that is appealed to and urged into action. This is a step in the right direction, that is, towards Universal Brotherhood, which demands that men, in *all* the relations of life, shall act openly, generously, and unselfishly towards one another and put purely selfish interests in the background.

Human nature, however, cannot be changed overnight, and political and social reforms are valueless without a corresponding reform of human character. The abolition of militarism will not usher in the millennium if self-interest is still allowed to dominate in the economic and commercial sphere. Moreover, the very existence of some nations is jeopardized by the destruction wrought during war, and by the consequent disorganization of almost all productive work. The world is facing economic problems which will require not only the greatest intelligence for their solution, but also much good-will and self-restraint. Self-interest, as that word is generally understood,

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will not suffice. Brotherliness, which is bearing one another's burdens, is the only practical solution. At the present time, however, when this ideal seems to be gathering force, and when the reforms advocated do not embody the ideas of any one man or class, but rather of humanity as a whole, there is hope that much may be accomplished.

It was to teach Brotherhood, to awaken the common consciousness of humanity, that the Theosophical Society was founded at New York in 1875, and recent events show that its efforts in this direction have not been unsuccessful. To make, however, the principle of Brotherhood effective in the world, that other great truth on which it is based, must be accepted, *viz.*, the Divinity of Man. Men are brothers in virtue of their common origin. The war has brought home to us, as nothing else could, the great lesson of Human Solidarity, "that nothing can affect one nation or one man without affecting all other nations and all other men." Every individual is vitally related to society and to the world, for "no man can rise superior to his failings without lifting, be it ever so little, the whole body of which he is an integral part."

The way to perfection is to allow the *Divine Self* to guide every action and every thought. In all moral action it is the inward disposition that counts. By means of his ideals man projects himself into the future, forms a picture of himself as better and more perfect than he actually is; thus does divine ideation seek to mold the world of plastic substance to its pattern. The man may not know it, but it is the Divinity within that is guiding him and his fellows to more complete self-realization. And as this takes place, the evils that oppress him fall away of themselves, for in a society of men seeking perfection there is no one who will work harm to his neighbor. And this ideal state of things is attainable if we will but practise Justice and true Brotherhood.

But what part shall we, who are now living and suffering, have in this perfected society which, for aught we know, lies very far in the future? We may contribute to bringing it about by our efforts and sacrifices, but we shall not see it. Our labor, so fruitful for the race, is in vain so far as we ourselves are concerned. We sow, those who come after us reap; thus it has ever been since the foundation of the world, each generation sacrificing itself for the succeeding ones. If Justice triumphs in the long run, as we believe it will, those who have fought for it, suffered for it, are strangely overlooked. Except

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in the case of those great-souled ones, who give disinterested service to humanity, looking for no reward either now or hereafter, it does seem as if the scheme were incomplete. It appears as if the doctrine of the Perfectibility of Man applies only to collective humanity, and that the individual, as individual, and despite the fact that his efforts are necessary to bring about the desired result, is forever condemned to fall short of perfection himself, for he dies before he attains to it. This is the weak point in all systems of morality; and if we turn to Christianity, it replies that perfection is possible only in the hereafter, while the orthodox believe that in spite of the fact that Christ came to save the world, the majority are lost — their portion being eternal damnation. It is true that this disconsolate doctrine has lost ground of late years among religious people, and that many good people openly scoff at it, but still the Churches have no definite way to propose out of this dilemma, which impugns the justice of the Deity, beyond alleging the inscrutability of the divine decrees and a vague hope that the hereafter may yet give another chance.

Theosophy is the only system which satisfies this plea of the individual for justice, and sets him unmistakably on the path which leads to perfection. Recognising the fact that one short earth-life is not sufficient for the self-evolutionary process, it teaches that this process is continued through successive reincarnations, the conditions of each rebirth being in accordance with our deeds and acquired characters in previous lives. Thus, in very truth, justice is done in each individual case and not merely in the mass, for we take up our work again at the point where we left it in our last earth-life, finding ever new opportunities to rectify old mistakes and perfect ourselves and the race. And in proportion as we become better, nobler, more perfect, the conditions of life improve. We no longer repine under them, knowing that it is we ourselves who have made them. There is no injustice, apparent or real, under which we suffer, that we have not helped to bring about, either by wilful act or by condoning it. What we have made we can alter, and so we should be constantly nerved to renewed effort; take our medicine cheerfully, waste no time in useless complaint, but bend our energies to the task of remedying the ills that beset us. It used to be believed that it was necessary to pray to God to put an end to evil; but it is not He that brought it into being; it is not His will that needs changing therefore, but ours. It is *we* who make war, who wrong and oppress our fellow-men,

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and under no rational theory of evolution can we escape either the responsibility or the penalty. As Emerson rightly says: "All our political disasters (and, I would add, *all* disasters,) grow out of our attempts in the past to do without justice."

In our struggle with evil we must not commit the mistake of thinking that the universe is unfriendly, or that the struggle is vain. There is no abiding principle of evil as there is of good. Evil arises from some defect, from the lack of understanding, in the pursuit of some good imperfectly apprehended, for man, normally constituted, does not knowingly will evil. It is only in extreme cases that it results from a thoroughly depraved Will, which bears however in itself the seeds of ultimate defeat, because of its intrinsically destructive and negative quality.

"The individual self," it has been truly said, "is a focus, or organ, or expression of universal life" — and life-giving forces pulsate through it. This being the case, the possibility of regeneration is open to the most abandoned and the most degraded — provided he be not one of those exceptional cases, which we have noted above, who have made their will deliberately evil and thus closed their natures to the action of the universal life-force, which is back of all evolution and ever seeking to bring all things to perfection. In all questions relating to human evolution we must bear in mind the *duality* of human nature, and that it is always in our power to accentuate either the lower, animal nature, or the higher, which is divine. The mind of man is the battle-ground of these two opposing forces, each ineffective on this plane until man informs it with his consciousness, and wills one or the other into objectivity. It is in this sense that man is creative. Good and evil are dependent upon man for their realization; it is he alone who calls them from their latent state and gives them actuality. If a man elects to follow his good impulses, which are perpetually recurrent, even in the worst of us, unless we consciously identify ourselves with evil, he becomes a co-worker with God, eventually a Helper and Savior of humanity. The Supreme Being, whom in religious parlance we call 'God,' is ever seeking to reveal Himself to us, not as external, but as our very Self, not indeed the self that we now are, but that Self which we become in seeking to do His will.

To sum up: the end of man is the perfecting of his nature, physical, mental, and spiritual. This perfection is unattainable

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in isolation, is possible only through disinterested service of humanity, nor can it be attained in one earth-life, hence the necessity for reincarnation. The conditions of each succeeding earth-life depend upon the use we have made of the previous ones. Man's nature is dual; in his lower nature he is akin to the animal, in his higher nature he is divine. The course of evolution depends upon which nature he allows to prevail, for "we are factors in, and not merely products of evolution, and our moral ideals and judgments help to determine the process." The essential quality of the Divine Being, the Higher Self, which is in every man, is that it is self-revealing, self-imparting. Through allegiance to it alone is the Perfectibility of Man possible. Such is the teaching of Theosophy.

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W. STEDE

I

I PREPARED for this morning. This morning has come and gone. Was my preparation in vain? Should I not prepare for the next morning?

I greeted the sun, enjoyed its light, and the sun went down and the light was gone; was that light not real and enjoyable while it was there? Will it never come again? Should I not do anything, but only say: Nothing is worth while? Is the passing of things a reason for denying the reality of things? No, it is not. The solution to the right understanding lies in this: everything is as it is *plus* more. Things not only pass, but they remain as well. I not only lose, but gain. Energy not only decreases: it increases as well. Things are not only 'appearance,' but in appearance there is reality, *viz.*, the reality of the appearance. That which is *more* in the things, is our own personal relation to them. As said by the Seers of old:

Sato bandhum asati niravindan
hrdi pratishyâ kavayo manishâ.

— *Rig-Veda*, X., 129, 4

"They found out the kinsman of the Real in the Unreal, when they, the Seers, searched in their hearts, with diligence."

This is intuition and does not require proof. The analytical mind, however, stirs and asks for reasons. Let us satisfy its demands.

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II

We shall begin with the A B C of the Constant Self, the lesson of which illustrates two facts:

1. That Past and Future are in the Ego,
2. That there is a spiritual Law guiding the Ego, and that this Law constitutes the individual's experience, *is* in fact identical with the Individual.

In a point-to-point progression the first point is in relation to the second past, and the second one is in relation to the first future. In a purely abstract sequence or progression there is no present. How and when does the present come in?

You cannot state that A (Past) changes into B (Future) unless you assume a third factor C (Present) which states that this change has taken place, thereby implying that C is present at the time of A in order to state A, and at the time of B to state B, and at the time of *both* in order to state the change from A to B.

How do you know, then, that A changes into B? Because there is *continuity*. How do you know this continuity? Because it is in yourself; because your Self is continuous.

The attitude of the Self (C) in the matter of any progression is experiencing the process, absorbing it as well as stating it mentally, bringing it to consciousness in itself. This forms the Ego's present moment, and it constitutes a something which lies outside (or inside) the process, the time-sequence, deepening into the Timeless (preserving the process), or arising out of the Timeless which is the unseen reality behind the process, the 'law,' which shapes and guides and controls the process.

We must be careful not to make a split in Reality. We are analysing only for the sake of understanding.

I used the word 'law.' How can anything change without something holding the changes together? This holding-together element is the law. As regards the changes of life which happen *in me, I am the law*. The life-principle (using an abstract again for the reality of life) obeys a definite and constant law. If it were not so, the chestnut might have chestnut-leaves one year and oak-leaves the next.

Therefore, everything is its own law, which implies also that everything has its own time.

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To the question, What is the Present? we must answer: It is the invisible focus and center of action which is brought to bear on the sequence of Past and Future. It is the only reality in the appearance of cause and effect.

The statement of a constant Self has a deeper meaning far beyond that of a mere statement. It is a *reality*.

It was when I saw myself as a boy, and felt myself to be that boy as completely and intensely as if it were today, this very minute, and then realised myself as what I am now and saw the connexion between the two in all its clearness, that I began to understand the mystery of life and of myself. I then knew what was change and what Eternal Presence.

Abstracting once more, in order to put our own experience on the level of a general conclusion, we can say that *life uses time* as a means of its own fulfilment. The energy of life manifests itself in time, but it is not a product of time, nor is it totally contained in time. Life appears as ever-changing form. This is produced by some energy in time, it 'takes,' *i. e.*, uses, time for its appearance and development. The energy itself is the Constant Present, the eternal element behind time. The Present is the inner contact point between Past and Future; it is the realization of time in *consciousness*.

The Present is not only the momentary appearance-form of the 'stream of life,' but it is also the moment of the life-energy becoming *conscious of itself in time*.

It is a bit of good luck that the word 'Present' applies to *space* as well as *time*, because the Present of time is really a Present in space, *i. e.*, it is the Presence of a form of energy which we call 'life,' and which shows itself as an inexhaustible source of ever-changing manifestation at every moment.

Therefore, the present moment is *our presence* at this moment.

You can also put it in this way:

The invisible eternity of life manifests itself at present in time in our own presence of existence. It leaves the Past behind as consciousness of continuity and as a storehouse of potentiality out of which the Future shapes itself automatically. This does not mean mechanically but according to the unfathomable laws of the Divine Wisdom.

The presence of anything in some consciousness is its present time. Take a play on the stage. You sit and watch its performance

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and it takes time, but what you take away with you and what you realize behind the performance of the play is its presence, its meaning. The present time of the play, therefore, is its realization in *you*, in consciousness.

When the consciousness of a presence (*i. e.*, the present consciousness) becomes weaker and gradually fades away, when the direct stimulus is withdrawn, we speak of *memory*. In reality, the consciousness of anything of which we have ever been aware is always present, so that the term 'memory' is only a convenience and does not represent the actual fact. Consciousness and memory are the same thing, as is seen from the fact that consciousness becomes clearer with time. We may take memory in the meaning of accumulated life experience of the Self, for which psychologists and biologists now substitute the word *Mneme*.

The real Present is an invisible condition enveloping the phenomenon. One can of course be *inexact* (or too exact: this occurs all the time in ordinary life) and abstract from the things. Leaving the question of life, energy, and consciousness out of consideration, one can make an artificial, momentary cut, a Present of appearance, in the chain of cause and effect by dividing it up into three stages from the point of view of time. Then we must understand that this Present is only a set of several Pasts and Futures, and that *this* Present passes away like all that has only appearance. You cannot preserve it on any account. It is *Mâyâ*.

When I said that all Past must come back as Future this means only our *own* Past, the Past of Life. Events as such never come back. The real Present in and with everything is always ourselves. We see old times pass and the new taking their place. So it is always and it can never be different. And yet what is constant in these things that pass? Ourselves. Take ourselves away from these things and they are *meaningless*. The moon proceeds on its course, it rises and sets, but this is real only because *we* are present to watch the course and to see the setting and rising. It is our Self which is the "resting pole in the flight of appearances." In ourselves is contained and condensed the whole of the world's happening, the whole of its future course.

We must keep in mind that in reality all energy, although it may be represented by the analytical mind as *mathematics*, is an expression of *life* and that all manifestation indicates the presence of con-

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sciousness, of Inscrutable Mind behind it. As Goethe has said in the words of the Spirit of the Macrocosm:

At the whirring loom of Time unawed
I work the living mantle of God.

III

For a deeper understanding of the Eternal Presence we now turn to another important fact.

With the existence of anything is given the fundamental tendency to exist for ever, which finds its expression in the principle of continuous repetition or *recurrence*.

It is only through repetition that life can become more life and that understanding can become a better knowledge and a deeper appreciation.

Recurrence is also a law of thought. We intuitively assume that the Past returns in the Future by trying to find out the cause of every phenomenon so as to control its re-appearance in the Future.

Illness very well illustrates the fact of recurrence, since it continually happens in spite of all research, simply because our knowledge of it is superficial and our unconsciousness has no control over it. All explanations of diseases are only theories and attempts to make an unknown cause responsible for the effect.

The $A : B$ relation implies recurrence, which is equal to habit. How does this repetition work? What is the driving force? It is the Past with its surplus energy which tends to repeat itself in the Future.

This has its reason partly in the over-redundance of Life, partly in a law of psychology. For we cannot think of the Future otherwise than in terms and pictures of the Past. For we have not seen the Future yet, nor have we full disposition over it.

Nor can I prepare for the Future: I can prepare only for what I know, and *that* must be in the Past. The substitution of the Past for the Future (which is a sort of illusion) is due to the conflict between the appearance-form of life in the cause-and-effect progression, and the Eternal Presence behind this progression.

We often call *future* what is really *past*; *e. g.*, I suddenly have a good idea, a great thought, and a beautiful inspiration. With the moment of its occurrence it becomes past, yet it acts on me and attracts my attention from the Future, as it were, simply because it is

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distant from me, and because it makes me work for its realization in the Future. But the goal which I am striving for does not lie in the Future.

How can we get out of this dilemma? The goal does not lie in time at all, it lies in *me*, in my own Past, and what I call Future is only the amount of my own potential energy to put my idea or thought or plan into practice, into realization. It remains however true that we are never striving after the Future but always after the Past. For sometimes I must stop and think what the ideal *was* which I have set myself to attain — which means that I must *remember* it — and it would be nonsense to say that I must remember the Future. Once more: Past and Future when applied to Life, to consciousness, do not belong to time at all, but they are states or conditions. And who would deny that the Ego is the maker and creator of the Future, just as it is the maker of the Past?

Since the Past is the *key* to the Future, all we can do is to watch and tend that which grows out of our own Past (as we tend and watch every process of life, from birth to death) and see that the Past recurs as a better Future.

This makes one thing imperative: never to regret the Past. Tears about the Past which we shed in the feeling of sad memories — “tears from the depths of some divine despair” — should be tears of joy that the Past has proved so full of unheard of and unimaginable possibilities, tears of joy that we understand it so much better and more fully now; and tears of joy should be tears of gratitude that everything is so wonderful, and mysterious, and so secure.

Since in the course of each individual life the Future unconsciously shapes itself after the Past, we can speak of the gradual *recession of the life-goal*, for the further memory reaches back, the further will the life-goal remove into the Past; so that towards the end of life the call of childhood is strongest.

The ‘good old times’ are always in the Past; Paradise lies at the beginning of history. The ambition of the young is to get old quickly; that of the old is to get young; and both ambitions manifest themselves in strange perversions. The daughter of Eve has no more birthdays after thirty-five: she pretends to be unborn!

Illusion though this recession of the life-goal may seem to us, it has its foundation in Reality. It is inherent in Nature and manifests itself in all life.

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The child sees the Future of its own life in the lives of its parents: its unconsciousness shapes not only the mental but also the physical life after the image of that parent to whom the child is attracted most. In this sense the Past of the parent gradually becomes the Future of the child.

The child forms his ideal according to an example of life which externally to him is *past* since it represents the result of a development preceding in time his own development, but which with reference to his own internal development is *future*, as it represents a stage of development to which he, the child, has not yet attained. The externalized Past of the parent, therefore, becomes the child's internal Future.

The shaping of one's Future after the Past of the parent is not only restricted to the child but goes through the whole of the individual's life. This also gives substance to the fact of Heredity. For heredity is unconscious memory.

The other tributary to the life-stream of the individual is the individual's own inner Past which becomes his Future as well.

Sayings of thinkers and poets made in the prime of their life show us this falling back upon childhood days very remarkably. I shall quote some passages at random.

The child is father to the man.—WORDSWORTH

Lass mich ein Kind sein, sei es mit!—SCHILLER, *Maria Stuart*, III, 1

His yearning thoughts
Throng back for ever to his father's halls,
Where first to him the radiant sun unclosed
The gates of heav'n; where closer, day by day,
Brothers and sisters, leagued in pastime sweet,
Around each other twin'd love's tender bonds.

—GOETHE, *Iphigenie*, I, 1

Oh, give me back the days when I — I too — was young and felt each coming hour new consciousness of power.—GOETHE, 'Prelude' to *Faust*

"The school is not quite deserted," said the Ghost. "A solitary child, neglected by his friends, is left there still."

Scrooge said he knew it. And he sobbed. . . . They went across the hall, to a door at the back of the house. It opened before them, and disclosed a long, bare, melancholy room, made barer still by lines of plain deal forms and desks. At one of these a lonely boy was reading near a feeble fire; and Scrooge sat down upon a form and wept to see *his poor forgotten self* as he had used to be.

—CHARLES DICKENS, *A Christmas Carol*

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Verily I say unto you: Whosoever shall not receive the Kingdom of God like a little child, he shall not enter therein.— *Mark*, x, 15

Zeige man doch dem Jüngling des edel reifenden Alters
Wert, und dem Alter die Jugend, dass beide des ewigen Kreises
Sich erfreuen und so sich Leben im Leben vollende.

— GOETHE, *Hermann und Dorothea*

IV

It is clear from what we have said, that the Future lies entirely in the individual, in the Ego. The phrase “a better Future” is, in a general sense, an empty phrase. Happiness can only be a personal state of mind, and in order to be in the Future it must have been in the Past, in the *living* Past, which means in its turn that it must first and already be in the Present. The chance for a better Present exists always by living it and realizing it more fully and deeply from day to day. Each present moment contains the whole of Eternity. A happy Present therefore must invariably bring a happy Future.

Why cannot the Future become better under the present conditions? Because we do not improve the Past and throw out of it everything that is useless and unnecessary.

What we are doing now in our so-called civilized world is not to seriously strive after the Ideal (which could be realized by such simple means, of which the simplest is *thought*), but to prevent this ideal from establishing itself by its own inherent power. We are afraid of the Devil (*i. e.*, ourselves) whom we keep at bay by means of artificial restrictions and regulations — instead of loving God or our Higher Self more, so as to trust God, ourselves, and others, without regulations.

A new line of action which will create a change in the Future must be born and flow out of a spontaneous urge arising out of the Unconscious, out of the *whole* man. It should not be based on the decision of a self-willed planning, which is the outcome of conscious scheming only and therefore lacks in depth, strength and surety. A changed Future is always the result of an inner upheaval of the individual for which the individual himself can give no plain reason. Such new changes, such great events of the Future, can therefore never be *made*; they can only be *born*; they can appear only when the time for them is ripe, *i. e.*, when they themselves are ripe. One must wait for them.

From the extension of our conscious self to our inner self and its

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inclusion in the Eternal Presence follows the insufficiency of the popular view of causality and of the motto: "as ye sow so ye shall reap."

Everything is, as far as Reality goes, effect and cause at the same time, or neither. Everything is just as it is.

My development is such that I learn from every moment, but I learn irrespective of any following moment. Each following moment is a *new* thing, which is only connected with the preceding moment on the surface of its appearance. As regards our inner growth, we cannot prepare for the next moment because we do not know the next moment, but when the next moment has become this or a past moment then we say that the preceding moment *was* a preparation for it. And it looks as if it was an effect of the preceding moment.

Everyone can test this larger consciousness. The fact is that we do not become aware of it because we are so hedged in and wedged in by a narrow idea of cause and effect, of which we are so proud that we try to see it everywhere and in everything. How is it that when we do nothing, or when we are on holidays, we get such lovely and new ideas? Where do they come from? And when we are driven by work again we drive all these ideas away from us and prevent others from coming.

The inner consciousness makes the Future. We can make plans (plans that are likely to prove successful) consciously only in so far as we rely on the large conscious background of the Inner Self.

This larger background is the range and control of the Individual as it links itself to every other manifestation of consciousness in the Universe of Life, and as it is anchored in Cosmic Consciousness, which controls all intelligences in the Universe and the extent of which knows no bounds. We fathom more and more of it the more we give ourselves up to it, as it comes to our awareness through the doors of our own intuition.

V

The Individual is responsible for all happening, although he may deny his responsibility.

This denial may spring from the tremendous disproportion between his potential and his actual energy, which latter seems to dwindle away to absolutely nothing, in comparison with the former, in the presence of those forces which drive the individual almost

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(so it seems) willy-nilly. And yet, do these forces not act within the individual's own sphere? Is the individual not an active part of them? Do these powers not really *belong* to him, although he cannot control them? Would the mother say that it was *not* she who bore the babe? Yes, they do, and they impress upon him *both* his impotence as regards actions which only *seem* to be his, *and* his potential freedom towards those actions which are actually his. With the latter he rises above the law of cause and effect, for the wider the view, the greater (*i. e.*, the more comprehensive and the more elastic) the law. He rises above the iron chain without at the same time forgetting that another law, that of *harmony in free creative power*, binds him, so that he wills not because he must, but he must because he wills. Man and Superman merge into one. Man outgrows himself like the butterfly outgrows the chrysalis. The Eternal Presence is the presence of the Eternal in man himself, as God's thought *is* my thought, because it is *I* who thinks that thought; and to this thought man will bow in reverence, because he is in the presence of the greatest mystery.

As Goethe makes the angels say in the Prologue to *Faust*:

New strength and full beatitude
The angels gather from thy sight;
Mysterious all, yet all is good,
All fair as at the birth of light.

The individual, therefore, is the free creator of his fate because he has Past and Future in himself. And the larger the circle of the Ego, the larger its range, the greater will be the feeling of being beyond Good and Evil, the surer will be the connexion with the source of All and the more will desire disappear.

If our unconsciousness is ultimately a higher consciousness, then we are fully justified to ascribe our Future to the working of the higher consciousness. And in this sense we should be mindful of the injunction: "Take no thought for the morrow." It is the unconscious wisdom which will look after our Future. One thing only is asked of us: complete surrender to this wisdom and complete faith in its ultimate success.

There is nothing greater than the present moment, which contains all the Past and all the Future. It is an immediate revelation of the Eternal and it is the only true and absolute reality.

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There is plenty of unfulfilled craving attached to every moment, but if there were not, there would be no possibility of improving the Future. *Past* and *Future* are the constituents of the chain of causation, but the *Present* is the point where a higher order breaks through, which manifests in spontaneity, self-determination, and realization.

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PART II (*Continued from the February number*)

H. T. EDGE, M. A., D. LITT.

A LIVING UNIVERSE

IN our first part we dealt with what is called the inorganic part of science; and there remains what is called the organic side. Between them may be reckoned an intermediate zone, for such classifications can never be made to fit exactly.

Theosophy offers a universe that is wholly alive, sentient, and intelligent, in place of a universe consisting largely of dead materials. Theosophy has achieved, or rather has never wandered from, a unity which science ought to envy. In the attempt to achieve such a unity, Science has, so to say, backed the wrong horse: she has tried to interpret the universe as *all* matter. The attempt to derive mind from matter, to represent all our mental and moral faculties as being mere functions of chemical and physical action, being a little too much for some minds, the latter have had to be content with duality instead of unity. They have given us a universe composed partly of living things and partly of dead things. Theosophy recognises everything as alive. The universe consists entirely of consciousness, to speak abstractly; and of consciousnesses or conscious beings, to speak concretely. Even the atomic units of physical structure are living beings; and here we find that the science of today is falling in line with this ancient tenet. In its analysis of the intimate structure of matter, science has nowhere been able to find a material rudiment; on the contrary, the more deeply we probe, the more evanescent, the more undefinable, do we find things to be. The atom is reduced to the electron and the proton, and these again are mere knots or kinks in some kind of a 'field,' electric, magnetic, what shall we say?

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Thus, when Theosophy says that even this gross matter is compact of living beings, science is ready to meet it halfway. The living beings which compose the universe are of an infinite number of grades and kinds.

UNIVERSAL EVOLUTION

They all embody the Universal Life, which everywhere seeks to express itself, to bring into manifestation its infinite variety of potencies. This process is called Evolution — the expression of Spirit in Matter. The Involution of Spirit brings about the Evolution of Matter. Both Spirit and Matter, twin aspects of the One Life, are found in an infinite variety of forms and degrees; everywhere we see the duality of Spirit and Matter, forms insouled by Spirit, Spirit animating forms; and everywhere consequently we see Evolution going on.

The sparks of the Universal Life (if so we may loosely denote them) are called Monads, which means units. They constitute the unitary basis of every living being. There are hierarchies and hierarchies of them, ranging from the smallest atomic speck up to man himself, and beyond these limits in both directions. In them the powers of Spirit are more or less latent, unawakened; in some more, in others less. In man the latent powers of the human monad are more fully awakened than in the orders which stand below him. In the mineral atom, the powers of the mineral monads are asleep, and but little of their potency has yet been called into manifestation.

The object of Evolution is a full manifestation of all the concealed potencies of the Universal Spirit. All evolving forms are on their way towards this goal — a career which spans ages that would seem vast even by comparison with geological and astronomical periods. But why should we stint time?

Physical science has accomplished much in its own practical sphere. Its provisional hypotheses enable it to discover practical utilities. But, as an interpretation of the universe, these hypotheses are proving themselves futile, and have succeeded in giving us a highly abstract and metaphysical world-scheme, which, however it may hang together, hangs in air. The moment you try to do without living beings and will and intelligence, you have to replace them by a whole host of abstractions, which do duty for realities; and science becomes more abstruse than theology.

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Science began at the wrong end when it began with matter. It should have begun with mind. It should have studied the human mind. In ourselves we come face to face with the most real things we can contact. In ourselves we can study the processes which go on elsewhere in the universe. It is a matter of choice, perhaps, whether we prefer to say that man is like the stones and plants and animals, or to say that they are like him. Why not derive the matter which we see and feel from the mind which we know in ourselves?

EVOLUTION OF LIVING FORMS

All living beings are seen to be in a graded series of types, showing a gradual perfection of organs, structures, and functions, from the simplest to the most complex. Were they all created, as they are, by the fiat of a deity? Or have they arisen, the one from the other, by natural processes?

Science has worked hard to trace the story of evolution, but it has not found the clue yet. Instead of finding its first rough and crude theories confirmed, it has found vast new vistas opening out in every direction — which is not very surprising, seeing how vast and various Nature is apt to be.

There are gaps between the different phyla and groups and other divisions of the scale; intermediate links are wanting. Small variations produced by environment do not add up and accumulate so as to produce a transition to the next higher species. When the change of environment is removed, the species reverts to its original form. The highly modified domestic breed turns wild again. Instead of the highest form of the lower species being most like to the lowest form of the next higher species, the closest resemblance is found to be between the lowest of the lower species and the lowest of the next higher species. If a bat has evolved from a mouse, how was the species enabled to survive at the stage when it was half a mouse and half a bat and could neither run nor fly?

These are a few of the conundrums, lightly run over, which have confronted the evolutionists, and which are fully explained by the Theosophical view of Evolution — a science of the ages, and vast as the ages in its scope.

The reason why the various types in the animal scale are so discrete, why the scale is so discontinuous, is that they do not form degrees in a uniserial end-on evolution. They are not successive

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generations in one family tree. Each is a separate tree of itself. Each has developed along its own path. The longer these different stocks have been developing, the more unlike each other do they grow. That is why there are gaps between; that is why there is a tendency for each to stick to its own type instead of passing into the next.

To understand this, we must know more about the grand scheme of Evolution studied by Theosophists. In a brief survey we can give only scattered hints. Look at all these animal and plant stocks as having grown from seeds that were scattered. Regard each of them as pursuing its own evolution, as it ever strives to bring out into conscious activity whatever is latent in its germ. Then you will get a better view of evolution, one that is confirmed by natural facts.

The extent of time embraced in the Theosophical view is vast, as already said. It is divided into many Great Ages or Evolutionary Cycles. In space it embraces, not merely our globe, but systems of other globes. The process of evolution proceeds on all these globes and during all these cycles, in accordance with a magnificent scheme which, in place of being the puny effort of a theorist, is agreeable to the grandeur of the scale whereon we know the Universe must be built. This requires study, but the labor will be amply repaid by the expansion and illumination of the mind, by the elevation of the whole nature in contemplation of the sublimities of universal Life and Mind.

EVOLUTION OF MAN

In the present great Cycle of Evolution, the oldest of the mammalian stocks is Man. Man's ancestors were — man himself. And this is why man is so much more advanced than the other stocks — because he has had longer to evolve; he started earlier on the journey and has got farther on the way.

The evolutionists have discovered that in man there are many structures of a more primitive type than in the lower stocks from which he is supposed to have evolved. This should not be so, according to their theory; but Theosophy shows why it is so.

All other mammalian stocks on the earth at present have sprung from the human stock, not by transformation or heredity, but in another way. Man, though always man, was not always just like he is now. In the earlier races he was 'mindless' — not an idiot or a

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degenerate but a human being in whom the human self-consciousness had not yet awakened. It was at this stage that the human stock threw off the seeds which subsequently became the various lower mammalian stocks, which have since then pursued each its own course, thus differentiating from each other. It was at a period about 18,000,000 years ago that man awoke to a realization of the powers within him that made him a self-conscious thinker as he now is. This awakening was due to the partial incarnation in man of certain godlike beings whose own evolution to that state had been achieved in an earlier great Cycle of Evolution.

The anthropoid apes sprang from the human stock on one side and from a quasi-beast ancestry on the other, in the Miocene period. The lower simians sprang from the human stock during the Mesozoic period, the period of the 'mindless' human races.

We are aware that our outline is somewhat sketchy, and that we may seem to be making statements lacking in due support; but that is due simply to the fact of lack of space and time. If studied more fully, the teachings will be found to hang together as parts of a symmetrical scheme and to fit in with the facts which science has garnered and which it fails to explain by its own theories. Yet science, so long as its votaries remain constant to the true spirit and method of scientific research, not allowing their eyes to be clouded by prejudice and preconception, cannot but end by discovering the truth. Today we see so many scientists who evince this true scientific spirit, that every year must bring further confirmation of the Theosophical teachings on evolution.

In conclusion, the following points may be enumerated by way of a summary:

Mind, not matter, must be taken as a starting point; and, since mind is in itself an abstraction, and is the attribute of a conscious being, of a self, we have to start with conscious beings.

The universe is an assemblage of living conscious beings, there being no dead matter anywhere. Physical matter is itself made up of living beings.

Evolution is essentially a dual process. The word is often used to denote only one-half of this process, the other half being called Involution. So we may speak of the involution of spirit into matter, whereby matter evolves. Science has too much neglected the spiritual side of this duality; it has studied the evolution of visible forms,

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to the neglect of the living entities which express themselves through those forms.

Instead of there being one tree of evolution, there are innumerable trees. The different stages in the scale of life form a discontinuous series because each one of them has pursued its own separate evolution from a stage when all of them were germs.

Humanity is the oldest and earliest mammalian stock in this present Great Cycle of Evolution; hence we find it to be the most advanced.

The other mammalian stocks issued from the human stem at an early stage in the evolution of the latter, when man was 'mindless,' that is, the human monad was not yet awakened to self-consciousness.

The awakening of the human monad to self-consciousness took place about 18,000,000 years ago, and was due to the partial incarnation in humanity of godlike beings who had perfected themselves in a preceding Great Cycle of Evolution.

The simians are a by-product of the human stem, the result of commerce between an early and imperfect race of humanity and certain beasts. The anthropoids are the result of a sin committed at a later date, by degenerate remnants of a declining human race, with the then existing simians.

Finally, man is able to accomplish his evolution self-consciously. He wittingly employs the forces which promote evolution, namely his will, his aspiration, his intelligence. It is his to hasten his evolution by aspiring to the next stage — that of the god-like perfected man.

THE WOMAN OF SAN NICOLÁS

GRACE KNOCHE, M. A.

It [Lemuria] certainly was ("a gigantic and contiguous continent,") since it stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it.

— H. P. BLAVATSKY: *The Secret Doctrine*, II, 328

What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods; — ay, men and civilized nations, not Palaeolithic sav-

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ages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection.—H. P. BLAVATSKY: *The Secret Doctrine*, II, 316-7

What was the religion of the Third and Fourth Races? In the common acceptance of the term, neither the Lemurians nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity.

—H. P. BLAVATSKY: *The Secret Doctrine*, II, 272

LYING off Southern California and ranging with a coastwise trend, are what are known as the Channel Islands. Santa Catalina, the largest, and often San Clemente also, may be seen from the heights of Lomaland on a clear day. The spire-like peaks of a long-submerged chain of mountains which once rose high in the sunlight, with what is now Santa Barbara Channel, serve today, in their grimness and yet untold beauty, in their strange and weird contrasts, as silent reminders of a mighty civilisation long since passed away.

The fact that a land of inconceivable antiquity, once the home of a vigorous and highly spiritual race, now forms the ocean-bed of the Pacific, is admitted by eminent geologists and palaeontologists, including Haeckel, Rütimyer, Schmidt, and Alfred Russel Wallace. But the writings of H. P. Blavatsky throw a flood of light upon its ancient status as the home of the Third Race, showing that Lemuria far antedated Atlantis, of which the island mentioned by Plato was the last surviving fragment. To students of Theosophy, therefore, any description of the Channel Islands, even though concerned only with their aspects at the present day, is of absorbing interest as relating to the woman of San Nicolás, whose tragic history has hardly been equaled in pathos.

The Channel Islands are the *habitat* of certain types of flora and fauna known nowhere else in the world, and while they have been explored to an extent by botanists, archaeologists, and ornithologists for museum purposes, they are most widely known among tourists for their deep-sea wonders, the glories of their kelp-beds, their sea-bird and sea-lion rookeries and, in the case of those lying shoreward, their remarkable climate.

San Nicolás, farthest from the mainland, is the least known and the most desolate, a waste of sand dunes and bare rocks, with an

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almost impossible climate. On it is a vast kitchen-midden, one of the largest in the world, which as yet has been but scratched. The island is some eight miles long by three wide (about the size and shape of Point Loma) a perpetual fog covering the vast truncated mountaintop that rises in the center. It is *sans* harbor, *sans* any possible anchorage in a storm, and with winds so continuous and tempestuous that landing in the mildest weather is both difficult and dangerous.

These islands, when they were discovered by the Spaniards under Cabrillo in 1752, were found to be inhabited by Indians quite unlike those upon the mainland, beyond doubt, Theosophy would say, the last, degenerate remnants of old Lemurian stock. Not degenerate in many essentials, however, for the Spanish explorers described them as being industrious and vivacious, possessing great dexterity and skill, with highly developed arts and crafts (as findings in the kitchen-midden have proved), both men and women being "of good aspect." Cabrillo describes them in his Log as most kindly disposed, one party leaving their bows and arrows on the shore while they came out to the discoverer's ship in their little canoe. He writes, "The Spaniards afterwards went on shore and were very secure."

Just how these Indians fitted into subsequent Christianisation plans we do not know from specific record, but in the case of the tribe living on San Nicolás it is certain that about the year 1830 the Mexican Government, which owned the Island, decided to transfer the remaining inhabitants to the mainland and place them in care of the *padres*. There they would have protection from the Russian otter-hunters who came foraging down from Alaska and who robbed and killed the men of the tribe while carrying off the women. They would also have the consolations of religion.

It would have been cheaper had the Government passed a law protecting the otter, if not the women, and stationed a warden or two on the island to see that the law was observed — not a serious task, considering the impossible coast. Be that as it may, a little craft called *Better Than Nothing* was sent to San Nicolás with instructions to gather up the inhabitants, place them aboard-ship and deliver them to the *padres* at the San Pedro Mission. So the Indians were collected, and the boat was about to weigh anchor when one of

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the younger women, a mother, discovered that in the confusion and hurry her little child had not been brought on board.

It is not settled whether the Captain deliberately left the woman behind, when she drew back and returned to the shore, or whether he intended to abandon the child and take the mother, leaving her with no alternative but to jump from the vessel and swim back to seek her child alone. There are two accounts. But both agree that the mother went back, found the child, and hurried down to the shore, for she was seen with the babe in her arms, signaling to the retreating vessel in an agony of terror and dismay. The Captain refused to go back for her. He stated that he intended to do so later, but wished to go to San Francisco first. He did go to San Francisco, but shortly thereafter his vessel was lost and San Nicolás was never re-visited.

The Indians, thus transported, pined away and died with all possible speed. Children of their environment and of the past, attached to their own religion, they could not be made to fit into the Government's plan. So, as there was no one to take up the matter, the woman seems to have been forgotten, with only rumors, here and there, to bear witness that such a tragedy had been.

There were those who believed these rumors, however, and in the year 1850, twenty years afterward, one Captain Nidever, an old seaman who was noted for his probity and kindness, was commissioned to go to the island and search for the woman.

The first two trips resulted in failure, but he persisted, impossible as it seemed that anyone could be alive and sane after twenty years alone in that Inferno of desolation. On the third trip he carried with him sufficient men to make possible a systematic search of every foot of the barren, rocky tract.

Within a few days after beginning the third search they came upon tracks, undeniably human, but too small to belong to a man. A little further on they found a basket of feathers. One of the number suggested that the feathers be strewn about and the place re-visited the following day. If they were gathered up, then the woman must be alive. The next day they found the feathers neatly replaced in the basket, and a few days later one of the number caught sight of the woman herself, struggling under a heavy load, (these facts from the stenographic account subsequently dictated by one of the members of Captain Nidever's party).

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Not knowing but the woman might “bite and scratch,” the man summoned his companions and they cautiously advanced. When they came up with her she had reached her hut and was sitting in the sun, preparing food for herself and dog — for a dog was watching beside her and growled as the men approached.

The woman, however, showing no fear, came toward them and offered them some of her food. She could not understand their language, nor they hers, but she divined their purposes — certainly an evidence of intuition, for otter-hunters, the persecutors of her tribe, had visited the island at intervals all these years and she had always eluded them. She remained in touch with Captain Nidever’s men during the month of their stay upon the island and then went away with them willingly.

During that month the rescuers had opportunity to learn how the woman had managed during that twenty years of isolation, even though she could not tell them herself. The dogs upon the island had been abandoned with her and with these she had made friends — to what saving of her reason and of her faith in the Law of Love there is none to say. Food was abundant, for the coast abounded in fish, shell-fish, and abalones. According to the custom of her tribe, she made fish-hooks from pieces of abalone-shell, and wove baskets from the wiry native grasses; pestles, mortars and other useful utensils that had been left behind by her people she utilised for her own needs. She made clothing from bird-skins, and was wearing one of pelican plumage when found. She had made herself a shelter from whale ribs, set upright in the earth, and rudely thatched — and the remains of her poor little home can be seen upon the island today. The men were impressed with her kindness of heart. On one occasion she built a little shelter for a baby-seal, that the sun might not hurt its eyes. Perhaps her religion enjoined kindness to animals — there are said to be religions which do.

The woman was taken to Santa Barbara and there cared for by Captain Nidever, who refused all offers to exploit her, declaring that she should end her days in comfort and in peace. No one could understand her speech, though Indians were brought from all the surrounding missions in the effort to find the key to it; but she made herself understood by signs. Her disposition was childlike and lovable. She seemed to focus, as it were, all that was best in the heart-life of her own race.

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She did not live long, although estimated to be not over forty-five years of age when found. According to the record, the food of civilisation did not agree with her. But is it impossible that she had passed through enough for one life and had finished the work she was assigned to do as part of the great Scheme of Things? Who can say? One cannot help wondering if hers may not have been one of those unaccountable, obscured incarnations which had no reason to continue when the lesson of compassion had been learned. Her first act upon seeing strangers was to offer them food. She took pity upon a baby-seal and sheltered it. She fed and cared for the poor dogs that had been abandoned with her. And she left a record of patience under cruel strain that can scarcely fail to arouse the tenderest compassion in others. There was no trace of her child and doubtless it had perished under the hardships years before.

When the ship was leaving the island on the trip which carried her finally to the mainland, a storm arose and she tried, by signs, to induce the sailors to appeal to the wind-gods for protection. What memory-thread of Light, winding invisibly down the ages from the prehistoric days when her own ancestors felt themselves "one with the ever-present, as also with the ever to be unknown and invisible All, the One Universal Deity," had kept her faith whole, her mind sweet and clear, and madness at bay? What miracle of magnanimity was wrought, that twenty years of wrong left her with not a trace of grudging revenge in her whole nature? Why did she sicken and die so soon after her life — to our view — began to be worth living? Is it possible that the Higher Law with the passing of that old tribe, wished some thread of the Light to slip over into the Silence still unbroken and unawry, with the touch of "civilisation" not on it?

The press of half a continent lately commented upon the "heroism" of a man who completed two months of solitary living in the woods, making his own clothing and shelter, finding his own food, and keeping to his own society. But he entered upon this life, not bewildered by a heartless desertion but with the enthusiasm of a liking for experiment; he knew he could leave the life whenever he liked; he chose the warm summer months for the experiment, and it lasted — eight weeks! The children of several generations have pored over the tale of 'Robinson Crusoe,' whose exile lasted but four years and four months, and was environed by the flowers, the fruits, the verdure, the abundant food, and the sunshine of a semi-tropical land.

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This woman still waits the biographer who shall do her justice. Twenty years alone, first abandoned, then bereaved; for company a handful of dogs, bleak bare rocks, ever-shifting sands, cold and fog, and the hammerlike booming of the surf. Add to this the constant howling of wind that makes the place one of nerve-wracking horror — winds whose unearthly wailing is said by tradition to be the ‘voices of the protesting dead,’ the killed and persecuted of the now vanished tribe. Twenty years alone, with no food beyond what she could find along the shore or among gnarled and stunted roots; no trees, no flowers, no living green save ice-plant, cactus, clumps of starved buckthorn or scrub-oak; alone with the seal and otter, the screaming gulls overhead and little shore-birds at her feet. In the record of that woman’s experience, limned as it must be on the eternal Screen of Time — only a ‘savage,’ yet consigned by the noblest of human qualities, love and compassion, to a fate that would break the heart and unseat the reason of many who believe themselves her superiors — in that picture is a lesson for the ages.

There is also a lesson nearer home, we might observe. Had the members of this decaying tribe been recognised for what they were — the last of a dying, prehistoric line, with who can say what grandeur and mightiness in the remote past; had they been properly protected and encouraged to live their own life and keep close to their tribal religious faith, how different it would have been! And how much heavy Karman would never have been generated! Our “white man’s burden” is a “burden” indeed, a heavy karmic burden, but that is aside. Had some one who possessed sympathy and understanding gone among this people, learning their language, studying them and their traditions while leaving them ethically free, who can say gratitude might not be theirs from our palaeontologists and ethnologists and archaeologists and the rest? Who can tell what important links, long missing, might not have been found? As it is, we have merely a few additions to scientific *herbaria*, a few specimens for museum-shelves, and the scrapings of a kitchen-midden. That is all, save the little of compassion that is stirred in us by the story of this tragic experience. So little — though perhaps better than nothing. *Better Than Nothing*, by the way, was the name of the ship that left the woman there — an odd coincidence.

“FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY”* — PART I

MARJORIE M. TYBERG

THE study of this great work will be a notable event in the life of any student, whether acquainted with *The Secret Doctrine*, or as yet unfamiliar with the cosmic philosophy it presents. In the reviewer's retrospect the word 'Fundamental' suggests the outstanding satisfaction derived from its perusal. One becomes aware as one reads of looking deeply and directly into the structure and intricate vastness of the Cosmos — there is a wonderful sense of confusion resolved, of certainty emerging from the scattered incompleteness left in the mind by modern attempts to account for the universe in which we live. As the pages are turned there takes shape before the inner vision a mighty organic structure built by ineluctable logic, and law, and truth.

The galaxy of superb teachings, the majestic conceptions of the Universe embodied by H. P. Blavatsky in *The Secret Doctrine* were, owing to their unfamiliarity to the modern world when first introduced, and to the method by which they were presented, baffling to many students. They are here made available and readily comprehensible by the author's declared plan of selecting passages from *The Secret Doctrine* and applying to their expansion certain key-teachings. These he explains and enlarges upon by returning to them again and again, and by unfolding the relation to them of other doctrines bearing upon the same passages. In this way threads have been gathered up and woven back and forth into a firm fabric, the design and the import of which is easily perceived. This method is illustrated in the various quotations which follow.

One of the striking contributions to contemporary thought is the establishment of the Cosmic Basis for Ethics so urgently sought and needed today. As early as the third chapter, on page 21, the author asks:

What is the basis of morals? This is one of the most important questions that can be asked of any system of thought. Is morality based on the dicta of man? Is morality based on the conviction in most men's hearts that for human safety it is necessary to have certain abstract rules which it is merely convenient to follow? Are we mere opportunists? or is morality, ethics, based

*By G. de Purucker, D. LITT., edited by A. Trevor Barker (Rider & Co., London; David McKay Co., Philadelphia.)

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on Truth, which it is not merely expedient for man to follow, but needful, necessary? Surely upon the latter!

And in the third fundamental postulate [of *The Secret Doctrine*] . . . we find . . . the very elements, the very fundamentals, of a system of morality greater than which, profounder than which, more persuasive than which, perhaps, it would be impossible to imagine anything. . . .

When man realizes that he is one with all that is, inwards and outwards, high and low; that he is one with them, not merely as members of a community are one, not merely as individuals of an army are one, but like the molecules of our own flesh, . . . like the electrons of the atom, composing one unity — not a mere union but a spiritual *unity* — then he sees Truth.

Having asked this question and made this initial answer Dr. de Purucker then goes on to develop the esoteric conception of man's relation to the Cosmos and his place in Evolution. In this evolutionary plan the inner, hid structure of the Universe and man's indissoluble link with it through his own corresponding inner, hid principles are revealed in the teachings about Hierarchies, the Ladder of Life, described in these words:

. . . There is not for every individual entity in Kosmos, whether atom, beast, man, god, planet, or sun, one concreted soul, as it were, derived from the universal World-Soul, with nothing — no connecting links — above it and nothing below it — not at all. There are no true vacancies in Nature, physical, astral, or spiritual: there are no vacuums. Everything is linked on to everything else, by literally countless bonds of union, As in man, so in every other unit of being, in every other entity, the universal life manifests through a Hierarchy; the multiform and varied qualities of beings are but the life-rays of a Hierarchy, that is to say, grades or steps of consciousness and matter, ascending from below upward, or, if you like, coming downwards from above, through all of which the center of consciousness . . . must pass in its evolution towards godhood. (page 63)

The object of evolution is thus explained, on page 133:

Now evolution is the unfolding, the developing, the bringing out from the divine Seed within of all its latent capacities, its Swabhâva in short: its individual characteristics or the essence of its being. The whole effort of evolution, however, is not merely to bring out that which is within each individual Seed; but also that each individual monad, and each ego, and each soul, shall gather up from the matter in which it works, other less progressed entities which become parts of itself, and shall carry them along with it on the arc of the evolutionary journey upwards.

Each one of us is therefore a potential Christ, a potential Christos, because while we are, each one of us, a Christos within, each one of us is, or should be, a Savior of his fellow-men likewise, and of all the lower beings under him, under his guidance and sway.

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And establishing even more closely the connexion between evolution and ethics we find, on page 157, this statement:

. . . let us remember that the Kosmic work of the Monad, the *spiritual radical*, is so important that we refer to it again here. It itself can evolve only by raising inferior souls and psychological vehicles into *self-conscious entities*, which thus in turn themselves become Monads. THIS IS THE GENERALIZED AND ENTIRE PLAN OF EVOLUTION ON ALL PLANES. This is our Great Work. This is our high destiny . . . we as self-conscious humans are doing it in our smaller way. (page 157)

The process of ‘raying’ by which the One becomes the Many is constantly returned to and elaborated, giving the reader a graphic elucidation of a fundamental teaching which has heretofore eluded the imagination of many students. Among the wonderful passages which might be quoted the following are selected for their explanatory character:

. . . this Seventh Treasure or Jewel [of Esoteric Wisdom] can be considered as a study of the problem of how the *One becomes the Many*, but . . . as a matter of fact, the One essentially never becomes the many. One might as well say that the sun which gives us our light comes down to earth in order to do it; but it does not; it sends out its rays, emanations from itself, which illuminate, vitalize, and quicken our world of matter; and similarly is the case with the One. (page 179)

Now, from the highest of the highest, from what is to us the unknown of the unknown, the inmost of the inmost, through all these planes, there streams down, as it were, the Divine Ray, passing from one Hierarchy to another Hierarchy below it. . . . Note carefully that as it descends it *evolves these various Hierarchies from itself*; and on its ascending Round, draws them back into itself again. (page 102)

And herein we may see an example of the philosophical value of the hierarchical system considered as a representation of Nature’s symmetrical architecture, because each stage of the downward progress, each step or plane downwards, is informed, insouled, by the upper parts which *remain* above; while the lower planes or parts are spiritually and ethereally and physically secreted and excreted step by step, plane after plane, and cast forth like foam on the subastral waves of life. The physical nature as we see it even on this our own plane, is, so to speak, concreted divinity, and it actually is concreted light, because light is ethereal matter or substance. (page 101)

To many the most fascinating aspect of the ‘Seventh Jewel’ is the one which inshrines the conception of the spiritual union of mankind in the ‘Wondrous Being’ and the doctrines clustering around it, which the following quotations may serve to introduce here:

The Wondrous Being is technically called “The Great Sacrifice” because,

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having reached the pinnacle of evolution in this our Hierarchy, he can learn nothing more in or from that Hierarchy. He has deliberately renounced further progress for himself in our Manvantara; and this truly is the greatest of sacrifices; and he has renounced it in order to live for those less beings who are weary, and who stumble on the Upward Way; following the doctrine inherent in that noble cry: "How can I live in heaven when one single being on earth must suffer." (page 185)

The Esoteric Philosophy teaches us that man is in his essence an Inner God, and in the development of these concepts the links are given between ordinary human consciousness and man's divine consciousness. In the Wondrous Being, the 'ever-living-human-Banyan,' is established the reality of the oneness of Humanity and the basis for Universal Brotherhood. On page 201 we find these words:

The Ray running through all our individual being, from which we draw our *spiritual* life and *spiritual* sustenance, comes direct to us from this Hierarchical Wondrous Being *in whom we all are rooted.*

Moreover, this teaching restores the unity of the spiritual history of mankind, for from this root-idea grows the great spiritual system, the Cosmic Tree of Life, branching downward through the nine planes or degrees of the Divine Hierarchy, from the Âdi-Buddhi, the First, Second, and Third Logoi, the Dhyâni-Buddhas, the Celestial Bodhisattwas, the superhuman Bodhisattwas, the human Buddhas, to Men (pages 259-60).

These great spiritual concepts naturally bring to mind by force of contrast with our life as it is the query as to the origin of evil — another vexing and hitherto unsolved riddle of human thought. The answer is many times clearly and copiously given and can be seen from the following quotation from page 41:

"Nature" is imperfect, hence of necessity makes "mistakes," because its action derives from hosts of Entities at work . . . its imperfections or "mistakes" arise from the fact that the beings existing in and working in and controlling and *making* Nature extend in endless hierarchies from the Inmost of the Inmost, from the Highest of the Highest, downwards for ever, upwards for ever, in all degrees of imperfection and of perfection, which is precisely what we see in the scenes of manifestation surrounding us. Our intuition tells us truth concerning this and we should trust it.

It is the hierarchical intermingling of all things which, the author points out on pages 51-2 the Stoics recognised as

. . . the primal cause of all the beauty, the concord, as well as the strife and discord that do exist in Nature, and which is the cause of the so-called mis-

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takes which Nature makes. The origin, in other words, of what some people and some Christians call the “insolvable riddle” of the “Origin of evil.” What is the “origin of evil”? The Ancient Wisdom says that it is merely the *conflict of wills* of evolving beings — an inevitable and *necessary* phase of evolution.

Another very important key-teaching of the Secret Doctrine which is implied in all the foregoing is that of Swabhâva, which is discussed on page 104 and fully enlarged upon in many other connexions:

. . . The *urge behind evolution or development* is not external to the evolving entity but *within itself*; and the future results to be achieved in evolution — *that which the evolving entity becomes* — lie in germ or seed *in itself*; both this *urge* and this *germ or seed*, arise out of one thing and THIS IS ITS SWABHÂVA.

This great fact of Swabhâva is intertwined with the roots of ethics as indicated by another passage from the same page:

. . . . We do not, according to it, *become* “through the grace of a God”; we *become* whatever we are or are to be through our own selves; we make ourselves; derive ourselves from ourselves; become our own children; have always done so, and will for ever do so. This applies not only to man, but to beings everywhere. Herein we see the root, the force, the meaning, of morals. Responsible for every act we do, for every thought we think, responsible to the uttermost farthing, never anything “forgiven,” never anything “wiped out.” except when we ourselves turn the evil we have done into good.

The First of the Seven Jewels of Wisdom, Reimbodiment, and the Second, Karman, clarify the processes by which, according to the doctrine of Swabhâva, the inner is gradually unwrapped, unfolded, the web of life woven, and then unwoven, and the unconscious God-spark becomes a self-conscious divinity.

Another teaching of which the exoteric definition has never given even an adumbration of the glorious co-operation among spiritual beings for the protection and guidance of Humanity, is that of the Avatâra. Truly, to grasp it is to soar for a space to Worlds of Light. And it has the additional force of enabling us at last to comprehend Jesus the Syrian Sage, and to estimate the full significance of the appearance of the mysterious Christ.

The oral presentation of these esoteric teachings to a body of students, and the subsequent publication of them, are in themselves significant. They point to the reopening of the Mystery-Schools, about which there is so much told us in *Fundamentals of the Esoteric Philosophy*, and the implied promise is that the secrets of the Universe, of the hid spiritual worlds of causes, the unseen

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Hierarchies of spiritual beings, both so long ignored, have again become part of human thought, as they were among the wise ancients, and may now be more widely shared.

Comment on the Mysteries, those spiritual Universities so fully treated in this book; and Initiation, that process by which man can prove to himself the truth of the secrets of the Universe therein revealed, and many another fascinating subject, must be left to Part II of this review in a later issue.