



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 for ever 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*

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GOOD AND EVIL

H. A. FUSSELL, D. LITT.

WHY is there so much evil in the world? Why is there evil at all? Will there never come a time when good will triumph over evil; when men will cease to work harm to themselves and to others? These are questions which men are ever asking themselves and cannot answer. Those among them who believe in an all-wise and all-powerful God who loves the creatures he has made, as the Christian Scriptures declare, are puzzled that a God who is Love itself should permit evil at all; but their faith in his wisdom and power bids them hope and trust that he will provide a remedy. Nay! has he not already done so in the person of his only-begotten son, Jesus Christ, who died to save men from their sins?

Others, and they are many, are not so easily satisfied. Their reason tells them that if God created the world out of nothing and all that therein is, and provides a new — presumably innocent — soul for every

newborn babe, he is of necessity responsible for all the evil that exists. He himself is the author of evil as well as of good, and they cannot reconcile this with the ideal which they as moral beings have formed of God — if there is a God at all. Evil cannot come from one who is posited as not only good, in our sense of the word, but is represented as being goodness itself. These latter who reason thus, the orthodox Christian calls opprobriously infidels and atheists, though they may live as nobly and do as much good as the most sincere Christians do, and often are quite as self-sacrificing. Theologians and philosophers have tried to explain this baffling problem of the co-existence of good and evil not only in the world but in man himself, but without success; and for most men it continues to be one of the dark mysteries of human and animal existence — for beasts harm one another and suffer as well as men.

There are two main reasons for this. First in order, perhaps, is ignorance: our limited and often fallacious knowledge of what the world is and of what men are. People generally, many distinguished philosophers, theologians, and scientists among them, still speak of the world *and* man as if they were totally different and separable. They conceive the world to be something apart from man, as it were, utterly indifferent to him and his fate, if not actually hostile; something, in fact, so independent of man that it has existed long before his appearance on it, and which will continue to exist and run its course even when he perishes from off the face of the earth, as he most assuredly will, they declare.

One wonders that a being such as man, endowed with intelligence and purpose, should ever have appeared in a universe which, according to this theory, is devoid of intelligence and purpose: a universe in which everything goes on mechanically, or by chance, according to some. Of course, the theory refutes itself; the intelligent does not proceed from the unintelligent, nor does the less produce the greater. It needs life to produce life, thought to engender thought.

Happily this extreme view is far less prevalent than it was a few decades ago, when it was a regular obsession. Our greatest scientists no longer believe in a purely mechanical universe in which man is of little or no account. On the contrary, he is now regarded as probably the most potent factor in Nature herself: the two, Man and Nature, being inseparable. Our foremost thinkers are beginning to see that it is the same life-stream that is active in the one as it is in the other; and that

this is the reason why *man can attain to a knowledge of reality*: knowledge that becomes ever richer and fuller and *more exact* as he develops and learns to use the unsuspected faculties that are latent within him, and only waiting to be used. Indeed, some of our most advanced thinkers, both in science and in philosophy, are very near the Theosophical teaching that *man is the universe*; and that the world into which we are born is, in the last analysis, entirely composed of moral agents: moral, that is, in so far as they all act *and create* according to their own intrinsic nature, or — to use a Theosophical term — according to their *swabhâva*, just as men do and cannot help doing. And, as the *swabhâva* or nature of each is different, more fully developed in some than in others, the possibility, nay, the inevitability, of evil, is admitted; for *to be is to act*, to “have effect,” as a noted scientist says. Existence of any kind is impossible without action, be it good or evil.

The second reason, equally important and indeed the corollary of the first, is, as W. Q. Judge truly says, “the misconception of what we believe to be *God* and the misconception of what we believe to be man.” Self-knowledge leads to God-knowledge, that is to say, to the perception of the god-in-man, the only god that men can know: the divine part of him which is continually striving to lead his whole being into a state of perfection.

But man is a free agent and can determine his own course of action within certain limits; he can follow the lead of the god within him, his true Self did he but know it, or refuse to do so. He can set *his* will, at least for a time, *against* the divine will and cause disharmony where before harmony prevailed. In so doing, he sinks from his high estate and identifies himself with his lower selfish nature and works evil. Evil then originates in a conflict of wills; first, between the will of the individual and the Divine Will within him; and secondly, between the wills of individuals themselves. And, as each one of us humans, along with all other beings in the universe, has developed differently and attained to different levels of knowledge and insight and desire, this conflict of wills, productive of evil, is inevitable.

H. P. Blavatsky has some very startling words upon the subject of evil. — I interrupt my train of thought for a moment to ask: “Has it ever occurred to you how startling many of the teachings of Theosophy are when we first come across them? how they set all things in a new light and compel us to view them from a different angle, and we say,

‘I never thought of that before, and yet it is the plain, simple truth.’ ” —
Listen to this:

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of, the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life — *that man may live for ever.*— *The Secret Doctrine*, II, 389

Evil is, then, in one sense, incompleteness, obscuration of vision or want of clear vision on our part, resulting in wrong conduct. It is due to ignorance, *avidyâ*, of the real nature of things and their interrelations, and to illusion, *mâyâ*, and, I must add, if it is moral evil or wilful wrong-doing, also to our *self-will* which we have to learn to conquer and outgrow. Strictly speaking, ‘good’ and ‘evil’ are relative terms: what seems and is good *for me* may be wrong *for you*, who have attained to higher levels of consciousness and insight; or, again, what is right for me in one period of my development, will be wrong for me when I have reached a higher one, just as the grown man cannot even think of doing what may have been natural and right for him to do when a boy.

In the above extract from *The Secret Doctrine*, H. P. Blavatsky speaks of death as necessary to life “that man may live for ever.” As many good people still look upon death as an evil, and dread dying, let me add these words from a great metaphysician, Professor McTaggart, whose views made a lasting impression on me when I was a youth. He says: “Death is but part of the continually recurring rhythm of progress — as inevitable, as natural, and as benevolent as sleep.”

As light casts shadows, so the expression of truth in words may lead to error or to misunderstanding, for all statements of truth, except those that are purely technical, such as “a triangle is a figure with three lines and three angles,” are more or less paradoxical. So to those who are not accustomed to weigh words, I would say that it is the *overcoming of evil* that is necessary to progress. We must never do evil *consciously* — *we may be sure of doing some evil unintentionally* — but it will be less and less as we ascend the upward path. Moral indifference is impossible to the sincere Theosophist, of whom the highest morality is required. All his striving is after good, and this implies the turning away from evil, the overcoming of the least inclination to it which may yet linger in him.

The great trouble with mankind at the present day is that the upward-tending part of the mind, or soul, called by Dr. de Purucker “the spiritual-human,” is as yet but slightly active. In order to allow it to

become ever more active we must frequent "that quiet chamber within, whose walls are the infinite." We shall then find that what is free in us is our spiritual will, which is a projection, a reflexion — to use very inadequate words — of the Universal Will into the individual human soul, for the express purpose of raising it, and all souls, on to higher and higher levels. We are always more than we are conscious of being at any given moment of our existence. Infinite possibilities are ours; progress is endless; each stage of progress, of attainment, when completed, reveals new perspectives ahead of us, new peaks to climb, and we gird up our loins for further advance, so that man may live for ever. Arrest of growth means death.

I will close by quoting a few hopeful and stimulating words from Dr. de Purucker: "Man is the guided but hitherto always wilful and forgetful child of high spiritual powers which work silently and secretly as best they can." To which I would add that we too may be such powers for others, less advanced than we are; may become co-workers with them, and so contribute our part to the universal well-being of all who live — and die, but to live again, thus to continue advancing for ever.

THE ANCIENT WISDOM LIVES

G. DE PURUCKER

THERE is one doctrine of our great Teachers which may be called, perhaps, the Golden Thread, the *Sâtrâtman*, of all the parts of the complete body of esoteric teaching. It is this: The fundamental oneness, the essential unity of man with the Universe of which he is an inseparable because integral part: the absolute unity of man, a child of the Universe, with his cosmic Parent. In It we live and move and have our being; out of It we cannot ever go; we shall ever remain in It and with It. In this thought, majestic, grand, sublime, we find, if we are intuitive enough to see it, the solution of all the so-called 'riddles' of human existence. On that fact reposes our Theosophical doctrine of Universal Brotherhood, which is no fact of sentimental origin, no mere idea springing out of man's theories or theorizings about himself and about the Universe, but is an actuality of Universal Being.

Within comparatively recent times great men, men who had a vision, who had intuition, began to lay down certain thoughts and principles of

the newer science which is making such brilliant records for itself; and these great men now are beginning to tell us, with an increasing conjoining of voices, that the fundamental thing in the Universe is 'mind-stuff.' Personally, I don't like this word 'mind-stuff.' I prefer to say 'consciousnesses' — the plural. The Universe is filled full with consciousnesses, because it is of consciousnesses that the Universe itself is compact, is builded up, in fact, is composed; and it is to this wondrous and yet so obvious fact that are due the amazing varieties, the astonishing divergencies, of Great Nature, which explain the wonder and the mystery, the fascinating interest and the charm, of thought, education, scientific research, and discovery.

But now look! See what an immense stride ahead the new science has taken across frontiers which limited the science of our fathers and grandfathers. No longer is the Universe a lifeless machine; it is an animate entity, or more accurately, a congeries of animate entities: or, as we Theosophists would say, the Universe is builded up of interlocking and interworking and interwoven hierarchies of entities, some of them far beyond in evolutionary type of glory and power any possibility of merely human attempts adequately to understand them. Others of them are far beneath even our material universe, for frontierless Space is endless in all directions. Yet how wondrous this is, how fascinating, that everywhere we feel, we sense, we become cognisant of the fact that we are at one with the Universe 'in which we live and move and have our being,' as Paul of the Christians said. We cognise and recognise that the life of the Universe is our life, and that we reflect in the small the immeasurable cosmic greatness, and its limitless life. O Death! where is thy sting! O Grave! where is thy victory! Man is coeval with the Universe, for he is its child on all planes; he is an inseparable part of it; and atom and man and star are but three stages in the vast hierarchical structure of the cosmic Ladder of Life. What an uplift for man's thinking soul is this thought! What a subject for our quiet hours of meditation!

We see a solid reason for endless aspiration in thoughts like these; and we discern why our great Teachers, the Masters of Wisdom and Compassion and Peace, lay so much stress on the value of ethical conduct, on unity in action, on brotherhood, on kindness, and on the solidarity not only of all human interests but of all entities and things that are. No entity anywhere lives unto itself alone: it is impossible:

and the notion results solely from the mental *mâyâ* with which man ignorantly clothes his individuality in isolation. Any entity anywhere is but a part of the Cosmic Whole, inseparable from it: blood of its blood, bone of its bone, flesh of its flesh, so to speak, life of its life, consciousness of its consciousness; and in this realization of cosmic reality, mysterious and wonderful, we clearly see the basis of the ancient Vedic teaching. Do you know it? Do you know what the old Vedic sage said to his disciple: *Kas twam asi?* "O Child, who art thou?" And the chela's answer was: *Gurudeva, aham asmi Parabrahma:* "Blessed Teacher, I am the Boundless!" "Child," answered the Teacher, "seest thou yon glorious star? Dost thou discern in the splendor flowing forth from the bosom of that celestial luminary any difference from the flame, the splendor, which burns within thyself?" "O Gurudeva," said the disciple, "between the fire and splendor and life in yonder star, and the fire and splendor and life in my own self, there is no difference, for essentially we twain are one." "Well said, O Child, well said; and between the flame of life and consciousness and inspiration that burns in thine own soul, and that which illuminates and invigorates the souls of thy fellows, dost thou see any difference?" "Master, I see no difference between the flame within me and the flame within thee or within others, for we are one."

There you have the basic teaching of Theosophy, the very keynote of its noblest doctrines. Whence doth man derive the energies which make him man? Whence doth he derive the intelligence which inflames his mind? Whence the powerful, almighty love which fills his heart? From the encompassing Whole. Deduction: Man as a child of the Universe, as an inseparable part of the Boundless All, manifests what that Boundless All likewise has, but which it has on a cosmic scale. Oh, poor blind Occidental men and women! Blind to the truth which surrounds you on every side, shut in by your own conventional prejudices, so that you require lessons from the sphere of matter, teachings of theorizing leaders of science, before you will believe what your own souls have been telling you for ages.

It is from this sleep of death, from this spiritual sloth and this intellectual inactivity, that the Masters of Wisdom and Compassion and Peace desire to awaken us; and in order to do it, at least in some degree, they send their envoys into the world, for the awakening of men to the cosmic realities that are for ever in the human individual. Often have

I been asked: What does Theosophy do in a practical way for erring men? But I know of no more stupid question than that, although I don't mean this adjective 'stupid' unkindly. What do we Theosophists do for men? We change men's hearts, or at least labor to do so. We change men's minds; we bring men to find themselves; we bring to birth the spirit of man; so that thereafter man may walk the earth like a Man, live like a Man, think like a Man — mere foreshadowings in human life of a far distant future when men shall walk the earth like gods and act like gods, because they will feel and think like gods — when the god within them shall have manifested its transcendent energies, powers, faculties.

There indeed is the truth: the inner individual Divinity within each one of you abides, and abides forever — the living fire, a glorious Spark of the living fire of the cosmic consciousness-life-substance. *Man, know thyself*: wiser words were never said, for when a man knows himself — which does not mean merely the physical body, which is the least part of him — when a man knows himself and begins to unlock what is imprisoned within him, begins to open wide the portals of his being so that the imprisoned flame may send forth its splendor, then indeed a man begins to live as a man should, and he becomes a light unto his fellows. Such men are real leaders of their fellows, leaders by 'divine right' of the divinity within. They are men who naturally lead because they are the incarnations, in some degree at least, of ineffable Wisdom and of boundless Love.

There is no contradiction between the existence of such natural leaders of their fellows, and the inalienable right of the individual to carve his own pathway and to judge for himself. The two are not even parallel. They are logically one, and complementary facts of a great natural verity. The man whose inner consciousness is evolved forth to a certain degree of power and grandeur, who has begun to be conscious of the flame of divinity within him, will recognise that identic flame of divinity within all others. It takes greatness to recognise greatness in others. It is the small man, the mean man, the weakling, who is afraid to see splendor in his brother and who grudges its existence there. On the other hand, beware of false gods, beware of false leaders. Don't I know how human hearts can be deceived?

But nevertheless, on the other hand, when your own intuitions are aroused, when the god within you is awakened, or, to put it more truly,

when you have awakened to the inner god within yourself — and this inner god verily is your own spiritual Self — then not only will you lead yourself, but you will come into touch with your own true Teacher, and be a natural, a born, leader of your brothers. A simple truth this, not even a paradox. Within every human being abides a divine flame; everyone of us, (except those rare instances to which I now merely allude and upon which I cannot touch because they are by no means the theme of our present thought, the so-called 'soulless people,' or again the 'lost souls') — within every human being is such a divine-spiritual flame, the source of everything that makes man truly Man, that makes man great, that makes man divine. When this inner flame manifests, then you have your Buddha, your Christ, your Master of Compassion and Wisdom and Peace, the individual depending of course upon the degree of such manifestation. This divinity is 'within' and 'above' each one of you. Seek it, find it. When you find it, grip it to your soul with all your strength, and finally the day will come when you will recognise that your spiritual soul and it, the Divinity within you, are one.

Oh, what a sublime hour it is when this realization comes to one, when from realizing the possibility of this Wonder he finds that it has become an actuality. All initiation, of the past and of the present and of the future, no matter what clap-trap may have been talked about these things: all initiation always has been and always will be the opening out of the neophyte himself, the developing, the bringing out, what is already within him. Here also is the reason why genuine Teachers are needed; but nevertheless it is the individual himself who treads the Glorious Path.

I don't know any man so foolish, in my judgment, as the man who proclaims that he has no need for a Teacher. Foolish egoist! The very proclamation places him in the lower, the less evolved, ranks of human beings. It takes greatness to recognise greatness; and the higher we ascend on the rungs of the Ladder of Life, the more does our inner nature open to recognise greatness and grandeur in others and in the beings surrounding us. It is the beast and the lowly man which must be taught — and cannot otherwise than be taught — to know his master; but it is the Man who gives himself with a noble impulse of his soul to something that he has found to be worthy of the giving, which is grand and sublime, which proclaims him to be himself already an awakened and rapidly evolving entity. No matter how high one even of the great

Masters may be on the Ladder of Life, higher than he there is always one other — there are always countless others.

Let us turn our faces to the future! Let us walk the Path whereon we see hope, whereon we shall find rest for weary hearts; and we shall some day suddenly discover that our aspirations have foreseen a legitimate and unspeakably beautiful goal. This is the Path whereon we shall find that our noblest giving is a giving of self in service to the world. Trust, but be prudent in your trust. Above all things, love; but be wise in the loving. Be bold, but be not over-bold. Be prudent, but by no means be fearful. Be courageous, but be not rash. This is balance; this is the Middle Way; this is the path of chelaship. A man is no initiate merely because he sets aside certain hours for what he calls meditation, or because he lives on beans instead of flesh-food, highly commendable as the vegetarian diet is; nor because he makes claims for himself. A man is an initiate only when the god within him has begun to show itself, and when he has found his Teacher — in a word, when he has passed through certain rites, commensurate with his evolutionary advancement, such rites having from immemorial time been considered sacrosanct in our own holy archaic order.

I tell you that the Ancient Wisdom still lives in the world: that the stream of inspiration is now flowing full even as it did in the time of our beloved H. P. B.: and that all who will, who dare, and who can keep silent, may come and drink therefrom; for these 'waters' are the inalienable heritage of mankind. But you must *be*, before you can receive.

Ethics are based on Nature's laws, and are no mere human convention. The principles of ethical conduct are based on the fundamental laws of the Universe, and flow from its heart as streams of impulses, energizing human instincts and human souls. Right is eternally right, and wrong is for ever wrong, and the inner grandeur of a man is shown in his ability to act from day to day a little more in a better way. The Ancient Wisdom lives.



“THE Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes.”

— Centennial Edition of *The Complete Works of H. P. Blavatsky*, Vol. III

WHAT DOES THEOSOPHY TEACH ABOUT IMMORTALITY?

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

THE question of survival after death, and our experiences after death, is always a live issue in these days of intense personal consciousness and keen mental activity. There may be people who say that we can never really know anything about it, and that all we can do is to talk and speculate, substituting one theory for another, but never getting to anything tangible and definite. A Theosophist could never take such a view, for he would say that if man is competent to pose a question, he is competent to answer it. If this is not so, then our intelligence is a mystery indeed; and whatever marvels a Theosophist might relate, he could never relate a greater marvel than the idea of a human self-conscious intelligence appearing like a flash out of nothing and passing away into nothingness in the midst of a vast cosmos (or rather chaos) of lumpish materials and blind ruthless forces.

There are some things to remember ere we begin a study of the subject. One is that those who accuse Theosophists of not being able to give any real information on the subject do not always remember, or they find it convenient to forget, that they themselves are in precisely the same fix. If therefore nobody has definite information, the question becomes reduced to, Who has the most reasonable solution to offer? So that, even on this ground, Theosophists may claim to be able to hold their own.

Again, why try or expect to attain such exalted knowledge at one bound? Surely knowledge is reached by degrees, and it may well be that a distant prospect, invisible from our present station, may become visible when we have progressed farther. Nay, should we not rather expect that our view will become clearer by gradual steps as we progress towards the goal? If it is real knowledge that we seek, we must remember that this comes from within and is of the nature of revelation. Such revelation can come only to those able to receive it; who knows but there may be those who stand ready to reveal as soon as we are ready to hear, but whose endeavors are frustrated by our dullness of perception?

Nevertheless, though it is true that real knowledge is the result of

initiation, and that initiation means fitness arrived at by preparation, yet there is a great deal that can be said in the way of clearing away the obstructions of the mind and showing people which way to look for light. Many people have got no farther than the two alternatives, that death ends all, or that there is an endless continuation of our personal existence. Both of these alternatives are equally horrifying.

We can form no satisfactory idea of what is meant by annihilation when applied to a human self-conscious mind. To be utterly wiped out — what could that be? Nothing that could possibly be a subject of contemplation, for we could not imagine anyone saying ‘I am annihilated; how dreadful!’ It seems as though the fact of self-consciousness implies indestructibility; as though there is at least an immortal kernel in us, however much of us may pass away. Must we not *assume* this immortal kernel before we can argue rationally upon the subject at all? No man can reason without assuming something; axioms of some kind are indispensable. Would any man think it worth while to debate whether or not he exists? Should we be able to argue about immortality at all, if we were not, at least in essence, actually immortal? These are questions worth reflecting upon. ✧

The continued, the enduring, the *never ending* perpetuation of our personal existence as we know it now is equally abhorrent. Each one of us lives shut up in a box utterly separate from his fellows, a mystery to them, as they are a mystery to him. Equally shut away are we also from the great universe of living creatures which we call Nature, which to us seems cold, dead, unfriendly. We know not what we are, whence we came, why we are here, whither we are bound. Our puny will and desires are frustrated at every turn, and we seem to count for nothing. Of what cosmic value can one personality out of so many millions be? We are only too grateful to escape in sleep, and could not endure it at all if we had not that relief; and some cannot stand it even so, but must terminate their life in the mad hope that, whatever may betide, it cannot possibly be worse.

But perhaps in the life to come our eyes will be opened, we shall be glorified, all sin and misery will be purged away, and we shall enter upon a life from which the desire for change will have departed. This is a glorious hope; but how many have thought it out or left it more than a vague fancy? And even so, the very idea of *eternity* in any state whatever strikes the spirit with a horror intolerable. Again, will our

wakening into the new life be sudden, an instantaneous passing from our present benighted condition to one of complete heavenly light and bliss? Or is it our destiny to proceed by gradual stages, as would seem to be the general law, so far as our observations go?

Man is a composite being, made of an immortal essence and parts that are temporary and perishable. Yet the mere dividing of man into a body and a soul (or spirit) is crude and elementary, and will not satisfy the inquiring mind in these days. We need something more than that; human nature must be analysed into more constituents than just the two. But though man is composite, yet he is one whole; these constituent parts must make up one whole; otherwise where would be the unity and identity? It is not an unfamiliar idea, that of the whole and its parts; single from one point of view, manifold from another. But man is an organism, and the parts are organized, not just stuck together as the parts of a building or machine might be, but interblended, interdependent, like the parts of the body — osseous, nervous, muscular, lymphatic, etc. — which cannot exist apart, but together form one body. It is not that, at death, man becomes separated into parts, which go to different places. The entire man is present here and now; man is immortal now, all the time.

It is in this sense that we are to understand such expressions as 'putting on immortality' (*1 Corinthians*, xv, 53), and 'God hath given to us eternal life,' (*1 John*, v, 11), and the many other passages in the *Epistles* which speak of the gift of eternal life which we have acquired by the Divine manifestation through Christ. As people have been so long accustomed to view the matter in a temporal sense, as though we passed from a mortal life now into an immortal life then, it will be a new idea for them to regard their present life as essentially immortal. The immortal essence dwells in us always, whether we are living on earth in fleshly bodies, or whether we have cast these off and are living in one of the other states. We also get the idea that it may be possible to become conscious of this eternal existence, without going through the process of dying; and that there may be men who have achieved this illumination or revelation, and who are therefore able to see death in its true light — as merely a temporary change which we undergo.

Much can be learnt on the subject by using the analogy of sleep, and Theosophy teaches that this is a true and valid analogy. Though there are important differences between sleep and death, or between awaking

and reincarnating, yet there are close resemblances which make the one a valuable aid in understanding the other. Our daily experience has familiarized us with a continuous identity, varied by alternations between two states of consciousness. (We say two, for present convenience, but there are more than two.) By this analogy, human life can be regarded as a continuous existence for the real man, broken by alternating states of earth-life and life between incarnations. The sleeping and waking states are unknown to each other; yet, to account for the preservation of identity, we must presume a common factor, a consciousness that knows both states. So with death and birth: the identity of the individual is preserved throughout the changes, and there is deep within us an awareness of this fact. That we are not more fully conscious of this than we are, is simply due to the fact that mankind has given so little thought to it, having on the contrary educated himself in quite other beliefs. But if the idea is once implanted in our minds, it will grow like a seed, and in due time we shall find proof where alone proof is to be sought and found — in our own inner perceptions.

In that noble poem *Thanatopsis*, the face of death, by its being merely painted, is shown beautiful and sublime; and truly death is one of Nature's eternal and beneficent processes. It is the common lot of all beings. But, in comparing man with animals, plants, etc., we must remember that man is *self-conscious*, which differentiates him greatly from those beings in whom self-consciousness is still latent and undeveloped. Man can study his own mental processes and feelings; he can stand apart from them, look down upon them, reason about them. This self-conscious soul or mind is the most important principle in man; it forms the connecting link between Spirit and Matter, between Heaven and Earth. In it inheres the principle of perpetuity, the immortal *identity* of each individual human soul. At the death of the body, a great change takes place in the consciousness of man, but he is not extinguished, not merged indistinguishably in the whole. He remains himself, though not his merely *personal* self. The distinction here made between individuality and personality is not easy to grasp if our thoughts have not been accustomed to dwell on such subjects. It can be illustrated by the difference between the real self of an actor and the illusive temporary selves which he enacts on the stage. It is possible for a good actor to become so engrossed with the part he is playing as to become that part for the time being and forget his actual personality; yet he

soon steps out of the part, rebecomes his own self, and later enacts a different part. All the world's a stage, we have been told, with much truth; but who is the man who plays the many parts? They do not play themselves.

We must always remember that man is evolving, and that our present ignorance does not imply that the same ignorance will continue. We must also bear in mind that the stages in evolution which still lie ahead of most of us, have often been attained in the past by our predecessors. For different men evolve at different rates, and there are some who have gone beyond the crowd and passed on to higher states of existence. In the ancient Mystery-Schools (whose counterparts actually exist on earth today), a stage was reached by the candidate where he was competent to take the degree of initiation which revealed to him the mysteries of life and death. He was made to undergo, while living, the transition from life to death and back again. He could carry out at will what most of us carry out involuntarily when we die. It is such a prospect of knowledge and revelation that we all have before us.

It is illogical to think about future existence without also thinking about pre-existence; yet this latter is strangely overlooked. Anyone who likes is free to believe that God creates a new soul every time a child is born, and therewith destines it to never-ending existence. Or, if he does not believe in God, he may suppose some other way in which that soul came into existence. The soul was not created when the man was born; it existed before; died from the sphere it left, and was born into the sphere which it entered. It came into a body of flesh, bringing with it its character. Life has been called a dream, and so it is from the viewpoint of the soul which dreams. It is a state of obscurity, yet a very necessary state; for the law of our evolution entails that we should live on earth for the sake of experiences which cannot be had otherwise. It is not possible to judge the case for immortality apart from the law of Reincarnation.

It is natural for the bereaved to fix their hopes on the seeming evidences of survival afforded by spiritualism and the like; and the evidence may at first sight seem strong. Yet there are well-known objections to accepting these phenomena as proof of communication with the real Self of the departed. They can be otherwise explained; they are illusive, deceptive. The communicating intelligence, which is accepted by the unwary sitter for the actual presence of the departed, is a kind of

synthetic product. After the decease of a person there are enough psychic remnants left to build up, with the aid of the minds of the sitters, the vital essences of the medium, and certain mysterious forces of nature, a simulacrum of the departed. Fond hopes are deluded; but this opening of a door to commerce with the unseen denizens of an unholy sphere is unhealthy and even dangerous to those who persist in such necromantic practices. The Theosophical teachings about the after-death states show that, after the soul has freed itself from the physical body, it has still to free itself from certain astral and psychic vestures; this is called the 'second death.' This throws light on spiritualistic phenomena; but in dealing with such dying remnants we not only deceive ourselves but hinder the normal and natural dissolution of the departed.

The sorrow of bereavement may not be lightly spoken of. It is futile to rebel against inevitable facts; but oh, let us remember that, as men made in the image of the Divine, we have in our inmost a boundless store of Light and Love that we can call to the aid of our poor trembling humanity. And so soon as we feel strong enough to say, 'Not my will, but thine be done!' we may make of our experience an initiation into the deeper mysteries of the Heart. Our life may thenceforth be ennobled by a fragrant breath from the calm realms where that liberated Soul now dwells in peace. And thus inspired by the holy desire to render our life a blessing to those still with us, we may learn how to free our own Soul, while yet on earth, from those bonds of self-love which have darkened its vision.

There is that within each of us which dieth not. Fain would it make its still small voice heard above the din of our distracted thoughts; how wistfully does it seek to send its luminous ray to penetrate the mists in which we dwell! Yes, it is possible to *know*; but knowledge, like all things worth having, must be earned. None but the brave deserves the fair. The knowledge we desire, the knowledge of the mysteries of life and death, is not the knowledge that is peddled, nor the knowledge of the midnight lamp. It is the knowledge that comes from a life faithfully and truly lived. He who would see Truth unveiled must worship loyally at her shrine; he must not lie to himself in his thoughts. To him who follows the law of love, the Mysteries of the Heart are revealed: thus only, and not otherwise, *can* they be revealed.

That we receive no testimony from those who have passed beyond, is due to their inability to communicate it. We cannot communicate

our mind to an animal, however much we may desire to do so. Messages may be broadcast through the whole of terrestrial space, and be utterly unheard unless there is an instrument tuned to receive them. The corollary of which is — tune your instrument.

Man and the universe around him are not separate things, but one and intimately blended. Man is part of the universe, and cannot get outside it; he is always somewhere in it. He is as immortal, as all-pervading, now as he will be after death; but he is mostly unaware of this fact. To understand death we must know more about life.

The ignorance in which man finds himself at present is not a permanent condition for mankind; and such expressions as “we shall never know,” or “we are not meant to know,” are self-condemnatory. The gods stand ready to help those who will help themselves, but what can they do for those who yield to effortless inertia?

It remains to be said that the man whose eyes are fixed on future prospects, or on the receding view, has his energies diverted from the field of action and his vision obstructed by vain imaginings. At every point of our circle we stand equally near to eternity.

SCIENTIFIC NOTES AND COMMENTS

C. J. RYAN, M. A.

Look before you Believe!

WHILE it is probable that some Theosophists accept reports of ‘unusual’ occurrences without due consideration, we feel that this may be a natural reaction against the crude denial of everything ‘occult’ that has prevailed so widely among the educated classes in the West until lately, and that they themselves shared until they discovered through Theosophy that the obvious is not the whole. But credulity is no virtue, and Theosophists are called upon to be always on guard in regard to sensational reports about Masters of Wisdom, fantastic communities of so-called occultists, and the like. Especially should we scrutinize reports that are plausibly interwoven with diluted Theosophy and the promise that self-development will bring abundant rewards in the line of astral voyaging to hidden chambers in the earth where gold and jewels abound — like Aladdin’s cave in the *Arabian Nights* — or into the distant past

where you will find what a great person you were in a previous life! Psychic superstitions are increasing, and as according to H. P. Blavatsky the Theosophical Society should try to expose shams as well as to promote spiritual truths, we feel no hesitation in warning our readers against a new superstition which *may* be only the result of mental hallucination, but may also be of a more sinister nature.

We refer to claims that a mysterious community of 'Lemurians,' possessed of strange powers, preserve a secluded existence on the slopes of the majestic extinct volcano, Mount Shasta, in Northern California. The writer has received letters from afar asking for information about the reports of magical occurrences, mystic lights, rare treasures, and the gorgeous temple, etc., of the Mount Shasta mystical brotherhood, and whether the *Los Angeles Sunday Times Magazine*, May 22, 1932, was correct in quoting a statement from local inhabitants that no United States or California official is admitted to the sacred precincts. Other statements associate the Eastern Teachers with these or other vain imaginings, and the Count Saint-Germain is said to have charge of hidden treasure of untold value in subterranean chambers in the mountain, etc., etc., *ad nauseam*.

We will not insult the intelligence of our readers by discussing these puerilities, but merely say that California Chief State Forester Pratt, in reply to a request for authentic data about strange occurrences or unusual communities in the neighborhood of Mount Shasta, informs us that there are none and that "we have no difficulty in covering any part of this forest except as it might be due to the topography of the country."

We understand that the whole thing arose from a third-rate story written by some psychic in 1884. The subsequent growth of the legend would provide entertaining reading for the cynical, but we mention the distasteful subject only to make plain that the Theosophical Society utterly repudiates these and other similar banalities in which Adept Kings with gorgeous robes, blazing jewels, mines of fabulous wealth, etc., play a prominent part. Such profanation of the real work and character of the Great Teachers should be disclaimed whenever it appears.

"There are more things in Heaven and Earth . . ."

Modern science until lately put the transmutation of the elements in the category of 'impossibles,' but it is now an accepted fact. Professor Fermi has even 'created' a new element (No. 93) by transmutation.

It is hazardous to use the word 'impossible.' We should not be surprised to live to see biologists fully admit Mr. Morley-Martin's claim to produce *forms* of life from sterilized calcined mineral matter, as described in previous articles. He has already enlisted the serious attention of qualified scientists in several countries who have been unable to explain his results by ordinary known causes. We have not been able to endorse Mr. Morley-Martin's theory that his 'emergences' are living, *in the ordinary sense of the word*, because it appears to us that he has not given due weight to the possibilities of the elementals, which may simulate physical life and motion to perfection. There is no doubt, however, that many of the shapes are definitely organic, fully formed and articulated, with fine detail of structure clearly visible, and that some are obviously vertebrated.

As to his process: we have not had the opportunity of watching it, nor of attempting to repeat it yet, and therefore we have taken the scientific attitude of suspended judgment. This does not mean, however, that we deny anything because it is not consonant with previous convictions — a thoroughly unscientific position, though unfortunately even scientists have too often betrayed an obstinate prejudice which is surprising in view of their own protests against ecclesiastical bigotry, and of the many facts they have had to accept after contemptuously rejecting them.

In regard to the alleged facts brought forward by Mr. Morley-Martin, we find them extremely interesting because they are so closely in harmony with certain statements made by H. P. Blavatsky on cognate subjects. We have quoted several of these, and we now refer our readers to the *Theosophical Glossary* under the word *Gaffarillus*, and also to *Isis Unveiled*, I, 475-6, and II, 603, 609-10, where she makes it plain that there are certain methods of resuscitating the forms of plants from their ashes after they had been completely incinerated, and of reproducing them by drawing invisible material from the atmosphere, etc. If H. P. Blavatsky's statements about these things, and about Crosse's and Weekes's experiments on almost the exact lines indicated by Mr. Morley-Martin, are to be taken seriously, there is strong *prima facie* evidence that he has rediscovered, and has the courage to assert, a profoundly significant line of research. We have heard a good deal about 'back to Blavatsky' and the hazard of ignoring H. P. Blavatsky in our Theosophical studies, and here is a case in which she has spoken as

plainly as possible and in more than one place, of an advance unsuspected by modern science but not perhaps impossible from the wider outlook of the occultist. In connexion with this subject, her remarks in *The Transactions of the Blavatsky Lodge*, II, 44, are very significant. Here are a few sentences:

Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region . . . images which it preserves invisibly until it is melted. . . . But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.

Science is beginning to find some curious things about water, such as, for instance, the new 'heavy water,' and ice crystals are said to be able to assume a greater variety of forms than any other substance.

Water-Divining now taken seriously

Only a few years ago the subject of Dowsing, or water and metal divining by the hazel rod, was regarded as a mixture of superstition and fraud, but today it is becoming an interesting department of science, especially among engineers. At least two Governments (British Columbia and the Bombay Presidency, India) have appointed official water diviners; university professors and other responsible persons are conducting elaborate researches on the subject; and water companies and city councils are spending money to good purpose in employing diviners. There is already a large literature on the subject. Dowsing is an established fact, and yet no satisfactory theory has been found to explain it. M. Henri Mager, a French diviner, in his highly technical book tries to bring it into line with modern atomic research, but the 'vibrations' are not those of electricity, magnetism, or light, and they are largely affected by the psychological state of the dowser. The subject is full of paradoxes as yet unexplained, yet properly qualified dowsers 'deliver the goods.'

Divining for water was well known to the ancients, and the first account of a successful experiment seems to be the story of the 'miraculous' striking of the rock by Moses (*Exodus*, xvii). In the sixteenth century it was used by Agricola as a means of finding metals, and suc-

cessful divining for metals has continued ever since. M. Mager gives several recent and remarkable cases in his book. A few years ago Professor Mercati of the University of Rome, a diviner himself, and Signorina Mataloni, successfully experimented with the hazel twig in Etruria, and found Etruscan tombs and gold ornaments. The latter showed a special sensitiveness in the vicinity of a void in the earth below her, and some of her results aroused a curious question: Could the presence of underground caverns with oil or gas in them, or even radioactive properties, undetected except by diviners or sensitives, have caused a belief in some mysterious occult agency which had to be recognised or placated by building a temple on the site?

Sir William Barrett, F. R. S. about thirty years ago dared to challenge the ridicule of his colleagues, and made numerous and highly successful experiments in dowsing, thereby adding greatly to the store of information. Like others, he found that the dowser, when standing over a hidden stream, is often powerless to resist the movement of the twig which may crack and actually break when he tries to restrain its violent twisting. In some cases persons devoid of divining powers can make the rod work by standing near or touching the dowser. Several professional diviners live in California and their gift is in constant demand. Mr. Allan Stover, a resident at Point Loma, is a remarkable diviner, though he will not commercialize his powers. His careful and scientific analysis of many years' observations has established some interesting facts.

Mr. Stover finds that only certain kinds of wood are suitable for divining. These include the hazel, and in lesser degree, the willow, alder, peach, elm, apple, mountain-ash, birch, lilac, and mistletoe. Most of these are well known in magic lore. Of the useless trees, the oak is the most negative to the presence of water. Fifty years ago H. P. Blavatsky published a list of suitable woods which is almost identical with Mr. Stover's, though he did not know it. He independently discovered that *spiral currents* flow through the twig — a discovery recently made by M. Mager in France. This was proved by insulating different parts of the twig with strips of paper or cotton. Silk, wool, and leather have no insulating effect. He found marked psychological effects; by the action of the will the current can be started or stopped in a moment, and the presence of a skeptic checks the process considerably. This may account for the occasional failures of certain highly gifted diviners.

A fact like this shows the need of caution in accepting so-called scientific criticism, founded on incomplete data, against occult phenomena. He found that the rod would respond perfectly to water when he was riding in a car; the rubber tires had no insulating property. Mr. Stover has made divining experiments in hitherto unexplored territory with highly interesting results. He finds that rods made of the 'positive' woods will turn in the neighborhood of an open fire as if it were a stream of water, and the movement harmonizes in intensity with the rising and falling of the fire. He has also demonstrated that the lunar phases have a marked effect upon the action of the rod. For instance, at new moon the rod will turn when brought within four or five feet of a tree of the 'negative' class, but at and after the full it remains motionless. The tree must be living; a dead tree has no effect. This suggests that the activity of the sap may be responsible. Does not the sap rise more energetically during the increase of the moon? The rod will not dip toward a tree of the positive class at any time — its own class — and this obviously shows an analogy with ordinary magnetic polarity.

Perhaps the most curious, and in this case problematical assertion about divining, is that it is not always necessary to use the rod on the actual ground, but that certain dowzers can find water by experimenting on large ordnance survey maps! *The Occult Review* for March, 1933, gives a long account of successful trials by map on the part of Mr. E. M. Penrose, Official Diviner to the British Columbian Government, and *The Daily Mirror*, London, of Feb. 7, 1935, tells of a similar case in Hampshire, England. A member of the Royal Agricultural Society reported what he had seen to that body, who were completely baffled by it. They finally turned the matter over to the British Association of Science for investigation. It will be interesting to hear the result.

The importance, as the writer sees it, of the demonstration of such things as dowsing, fire-walking — another 'impossibility,' yet an undeniable fact — telepathy, and other unusual endowments, is that it helps to 'break the molds of mind'; it provides another chink through which a gleam of light may penetrate to prove to a hesitating world that man has far greater possibilities within himself than is generally known. Once this is established, the conventional mental barriers against the realization of spiritual powers of a far higher order break down. Men are not 'worms, born in sin,' but 'Gods in the making,' little though they dare to believe it.

Evidence of Giants

A report from England states that an immense stone ax weighing 14.5 pounds has been found in Norfolk in strata *underlying the glacial deposits of the Ice Age*. In this part of England Mr. J. Reid Moir made his great discoveries — fiercely denied for many years, but finally accepted — of human artifacts of enormous age, some, as he believes, as old as the *Miocene* period, the middle Tertiary; and an interesting question has been raised by the discovery of this immensely large and heavy ax as to the possible size of its wielder and maker. Did he belong to a race far larger than later humanity? It seems not unlikely that we have here the first tangible evidence of giants. Up to the present no remains of human bones have come to light in association with the early pre-glacial tools found in East Anglia, but as Mr. Moir says, “The trail of ancient man is leading us into strange and archaic regions and its beginnings remain hidden in the mists of antiquity.”

The Hierarchical Principle in the Universe

The Hierarchical Principle in the universe has received a fresh confirmation in recent discoveries of ‘super-galaxies’ or groups of gigantic galaxies of billions of suns. We now have planets with subordinate satellites — the smallest astronomical hierarchical arrangement; next the solar systems or systems of suns and planets (for surely ours cannot be unique in the universe!); then the clusters of stars, each an association of thousands of suns with, presumably, planetary dependents; and then the whole countless aggregation of celestial bodies which includes everything within the confines of our galaxy. Beyond our galaxy, far away in the depths of space, are thousands, nay millions, of similar hierarchies, whose groupings into some structural form we are just beginning to glimpse. May not each of these groups of mighty galaxies be a constituent of a still more tremendous organism? And so on, hierarchy after hierarchy, till the mind reels at the prospect! Then, turning our attention the other way, we can follow the compound structure of our earth, with its innumerable hierarchies of living forms, even to the orderly composition of the atom — indeed, so far as imagination can reach — each and all being vehicles of consciousness.

THEOSOPHY AND CHRISTIANITY

(THEOSOPHICAL UNIVERSITY LECTURES, 1932-1933)

H. A. FUSSELL, D. LITT.

IV

FOR Origen this world is the eternal home of man and the theater of his evolution, which is progressive and endless. His views of redemption, therefore, were, as we shall see, in many respects contrary to the doctrines held by the Church: doctrines which were being made more and more definite and authoritative.

The moral problems and difficulties of the Pagans and Christians at that time were strangely like those of today. The phenomena of spiritualism were common. Talking tables, dancing furniture, levitation and telepathy, are referred to by Tertullian, and later by Augustine, as well as by many Pagan writers. There was much curiosity about the state after death, and Augustine tells us that he received many letters, mostly from emotional women, but occasionally also from men of logical mind, accustomed to sound reasoning, but who were anxious to understand the mysteries of life and death. Many of these inquirers, Augustine says, belonged to the highest ranks of society. The women, he continues, as was natural, were anxious to know whether they would recognise their loved ones after death, and whether this recognition would be mutual.

As no signs appeared of the 'end of the world' spoken of in the Gospels, and everything seemed to continue as it was, belief in the immediate second coming of Christ began to wane, except among the more fanatical Christians. The Church became more and more worldly and attentive to material things rather than to spiritual. In the original Greek the word 'coming' is 'presence,' and the phrase 'end of the world' means 'consummation' or 'end of the *age*.'

Soon, as we shall see, a powerful movement began in Asia Minor, the so-called Montanist heresy, which held strictly that all who called themselves Christians must keep aloof from the world, for the words of Jesus would speedily come to pass; and even if they did not, the true believer could have no intercourse with the world and its delights,

which were but fleeting. Instead, he must seek to obtain the gifts of the Spirit: prophesying, speaking with tongues and healing the sick.

It will help to an understanding of what follows, if I give here a brief summary of Gnostic teaching:

(1) *The opposition between matter and spirit.* That there is opposition we know only too well from our own experience, and Theosophy tells us that this opposition is grounded in the universe itself: everything in the manifested universe, including man, who is an integral part of it, being *dual*.

(2) *The allegorical interpretation of Old Testament stories.*

(3) *The God of the Old Testament, Jehovah, was not the Father of whom Jesus said, "I and my Father are One."* This was considered a very great heresy by the Church, which taught the opposite.

(4) *God or the Supreme Deity was not* (as the Christian belief was) *the creator of the world.* The world was created by an inferior Aeon — an Emanation of Emanations — called the Demiurgus. He, or rather it, along with the other creators associated with him in the work, are largely responsible for the evils of mundane existence. Deity, as such, is above both good and evil, as he, or it, is above spirit and matter.

(5) *Jesus* — the real esoteric Jesus — *was not the son of Mary, nor of Joseph and Mary*, as the rationalizing minds of the time even then taught, but had literally "descended from on high"; was, in fact, to be considered as the highest of the Aeons, proceeding immediately and directly from the Divine. He was, in short, what we call an Avatâra.

(6) *This esoteric Savior* — for the real Jesus is the Redeemer, not only of man, but of the world, which is out of joint — *came to restore the true, ancient, original gnosis.* (That is the word which the Gnostics used, and which earned them the appellation of Gnostics, or believers in, and teachers of, the *Gnosis*, or knowledge.)

(7) *It was this Gnosis*, and not belief or faith in a Savior exterior to man, entirely different from every created being, *that was the means of man's deliverance from evil and from the limitations of matter* (Greek, ἰλή, *hyle*.) But man had to acquire it, to receive it into his heart and mind, make it his own, and live by it, if he would be saved and be in fact 'self-redeemed.'

(8) *Jesus*, the Supreme Aeon, or Avatâra, *did not die on the cross*,

could not in fact, but left his earthly tabernacle before what the Christians falsely call the 'crucifixion' of their Lord.

(9) *Belief in Karman and Reincarnation.*

We are now in a position to understand Origen's teaching, and we shall see how closely he agreed with the Gnostic views, outlined above, for he had been initiated into the Mysteries, even as the Gnostics had been.

To begin with the problem of evil, which greatly exercised Origen's mind. "Evil," says Origen, in agreement with Basilides, one of the Gnostics whom he especially studied, "comes from precedent evil, and therefore this life must be regarded as a continuation of one that has gone before." Origen held also that, with very few exceptions, one earth-life was not sufficient for a man's redemption. Sinners, he taught — "among whom I count myself" — are purged with fire, and this fire is kindled by the sinner himself in his own heart. It is *not* material fire, as the Church taught, to be undergone in a purgatory, or in an unending hell after death. Suffering, not punishment, is the natural result or consequence of evil-doing, and will continue and become more severe, until the sinner is restored to moral health by a knowledge of the gnosis made operative by his own efforts. Some souls, says Origen, are hard to save, owing to their obduracy and perversity, the result of continued and wilful misdoing, yet the purifying fire will ultimately burn away all the dross, and leave only the pure gold, though not perhaps till after many lives of prolonged and severe suffering. Origen could not bring himself to believe that any soul would be ultimately lost, for otherwise God, as is taught in the Christian Scriptures, would not be "all in all."

The belief in the final restitution of all things was shared by Christians and Gnostics alike, and the Neo-Platonic philosopher Plotinus held, as Origen the Christian philosopher did before him, that 'lost souls' might reascend and even surpass their original condition. Origen asks: Were the present orders of rational beings always in their present condition, or did they reach their present position, or rank in the hierarchy of being, through merit and demerit? — I interrupt a moment here to ask: Can you imagine any reasoning more Theosophical than this of Origen's? — His answer is, that if we did believe that all beings were such as they now are, the demons, whom the early Christians and the Pagans alike believed in, would have been bad demons from the begin-

ning of their existence, and this is impossible, for God is not the author of evil, whatever the Old Testament may say. Their present condition is the result of the use they made of their reason and free-will; all were originally 'sparks of Divinity,' and consequently had it in their power to become angels or demons. Origen goes on to say that it cannot be part of the divine plan that souls once created should perish for ever. The demons may repent, expiate their sins in human bodies, and become angels again, for all punishments have for their end ultimate restoration.

All the Gnostic teachers, as I have already said, discuss the problem of the origination of evil, and all agree with Origen that evil does not originate in the Supreme Being, *but in man himself* and in his evil passions which bring him, in consequence of the so-called 'fall of spirit into matter,' into the domain of duality: views which are completely in harmony with the Esoteric Philosophy.

According to H. P. Blavatsky, the "esoteric philosophy admits neither good nor evil *per se*, before the appearance of physical conscious man." "Evil in us has not matter for its cause, but the choice made by our ruling principle."

For Origen, as also for Paul, sin is the result of the conflict between the higher and the lower nature in man himself. See particularly the oft-quoted passage in *Romans*, vii, 19-24, where Paul exclaims: "The good that I would, I do not; but the evil which I would not, that I do." And yet he delights in saying, "in the law of God after the *inward man*." "O wretched man that I am! Who shall deliver me from the body of this death?" Paul himself, in all his Epistles, gives the answer, "The Christ," for "if any man is *in Christ* he is a new creature." And Paul, as we know, taught that Christ was an *indwelling principle*, not a being exterior to man.

In his doctrine of redemption Origen continually uses Pagan philosophical expressions. "The disciples of Jesus," he says in his answer to Celsus, "fix their gaze on the domain of *Becoming* in order to use it as a step for rising to the contemplation of the domain of Ideas." This is pure Platonism. Origen's words in his Commentary on John are very suggestive. True Knowledge he says, presupposes union; to know is "to blend with and make one with" what we seek to know. To know Christ, we must become a Christ. Several of the early Greek Fathers, in common with Origen, taught that "every believer must through participation in Christ be born a Christ." And Clement of Alexandria

says, "If anyone knows himself he shall know God, and by knowing God he shall be made like him . . . The Logos of God (that is, the Christ) became man, that from man we might know how man may become God." And Origen, who succeeded Clement as Teacher in the Catechetical School of Alexandria, calls "this life the school of souls." Thus we see that it is by *knowledge*, the *gnosis* which Jesus the Avatâra brought, and not *belief*, that man redeems himself, as was stated in No. 7 of the list given of the Gnostic teachings.

When we come to think of it, it is amazing and really reprehensible that modern theologians, who are so fond of expounding Scripture and quoting the Fathers of the Early Church as their authorities, tell us so little of the real teaching of these early philosophic Christians. Perhaps they are afraid to do so, for if they did, they would be undermining the orthodox belief that Christianity is the only revealed religion, and the only true religion because it is revealed. Fortunately, what has been called 'the higher criticism' is making men today acquainted with the truth, and may result in the ultimate destruction of the ecclesiastical conception of Christianity and leave pure religion in its stead. But orthodoxy dies hard, and we shall have long to wait for such an event; yet it will surely come some time, and the Theosophical teachings will be recognised at their true value, as H. P. Blavatsky prophesied.

Origen's teachings on Pre-existence and the Resurrection were brooded over by the monks in Egypt and Palestine. The rulers of the Church had never countenanced these ideas, and towards the end of the fourth century they decided that they must be suppressed. And so they were condemned by the Synods held at Alexandria and Cyprus, and later by the fifth Council. In A. D. 496 Origen was branded as a schismatic by Pope Gelasius. The Christian Gnostics, however, were still tolerated by the Church, perhaps because the most cultivated Christians were Gnostics, and the Church was not yet firmly enough established to do without them.

Origen says that the human body and soul assumed by Jesus was not merely apparent, as the Docetists teach. Otherwise, Origen asks, how could Jesus be our exemplar and be "tempted in all points" even as we are? Jesus came down from heaven, not to be the savior of men in "one corner of the world, but in so far as depends upon him of men everywhere."

Pre-existence was especially stressed by Origen as the source of

evil, and this is confirmed, in a sense, by Jesus in *John*, ix, 1-3, where he heals the man born blind.

The Alexandrians, to whom Origen belonged, maintained that "Christianity was not a doctrine but a *life*, not a law but a spirit." They also held that *the will is free*, in strict agreement with the Esoteric teaching that the will is 'colorless,' inactive until desire sets it in motion, and that its *quality* is determined by the kind of desire that calls this colorless force into action.

All this time Greek philosophy was permeating Christian thought, and not only providing it with words in which to express itself, but also with new conceptions which greatly influenced its development. In those days of mental distress and conflict, when the majority of the people were either adopting one opinion after another, or seeking the refuge and redemption promised by one or another of the Mystery cults, many of the greatest minds turned to Plato, who taught that man is "the spectator of all time and all existence," and that "he who fixes his gaze upon truth" lives not only rightly but nobly.

[Books consulted: Du Faye, *Origen and his Times*; Bigg, *The Christian Platonists of Alexandria*, from whom I have taken nearly a page almost *verbatim* on Origen's doctrine of Redemption.]

BLOOM OF SWABHĀVA

LEOLINE L. WRIGHT

MOST Theosophical students have by this time a good general idea of Swabhāva: how it inheres originally in the Monad and is therefore implicit in all man's principles because they have their parent-source in that Monad; how it is checked or given free expression by man's will as imbodyed in his karman; and how it is the great ethical basis of our development as being primarily the urge to self-directed evolution along spiritual lines.

One of the most interesting paradoxes of our destiny is connected with the flowering of the swabhāva. True swabhāva, its spiritual root, develops the highest form of individuality. The further a man goes along the lines of spiritual development the more original and outstanding he becomes. Yet what is this method of spiritual development? Does it not lie in his following of the essential of *universal* growth—self-

lessness? To possess the strongest individuality, then, one must become universal in all things. And this is indeed a significant paradox.

Here we see at once the difference between the popular — the personally all-prevailing — and the universally all-prevailing. The universal is the spiritual type which is the root, the swabhâva, of our Hierarchy and of which our Silent Watcher is the supreme example. Compare in this connexion the average personality, following like a silly sheep in the grooves made for it by the herd — craving the latest 'make' of automobile or radio, the most popular way of living in the places that have received the herd *cachet*, striving for that career which shall give him prestige with the other sheep he perpetually envies and is therefore always copying — compare this picture with that of one of the illustrious writers of *The Mahatma Letters to A. P. Sinnett*. Not much question here as to which is the more individual man, the freer and more creative entity!

Nor is it necessary to look either so high or so low for an example. What is the mark of the highest form of individuality that our present world exemplifies? It is of course genius. And what confers genius but a keen sense and power of expressing the universal? It is the poet who can sing the feelings and ideals common to us all, the dramatist who goes deep into universal motives for his material, the musician who can speak to the soul of every man, who is the most individual, the greatest genius. To see the point we have only to compare such a genius as Bernard Shaw, magnificently tonic and growth-compelling as his work has undoubtedly been, to Shakespeare, Dickens, or Aeschylus. Many of Shaw's plays are already dead — 'dated,' to use the colloquial — because they dealt with passing, even if at one time apparently important phases of our social development. But the others worked with broad spiritual truths and facts common to all men in all lands and in all ages. What they created we still read and draw inspiration from. Man's individuality gathers the power to impress and to endure exactly in proportion to its ability to draw its impulses from the ocean of universal being.

Another thing we may observe about genius: the more universal its qualities the richer and more varied are its manifestations. Compare the enormous number of characters created by Shakespeare or Dickens, the wealth and originality of their representation of character and life, with those of any merely talented writer. We can also profitably con-

trast a power like Kipling's, which ranges expertly over many entirely different phases of experience, with a writer like Galsworthy who, though truly an enchanter in the field which he cultivates, yet works in but a limited milieu.

It is not that we do not feel gratitude to a host of minor writers, poets, or dramatists for the hours of delight and inspiration we have all drawn from them. It is not indeed to belittle the beautiful message of such as Galsworthy that we thus put them in comparison with the greater ones. The world would be poor indeed without its minor voices. For while we admire the lordly eagle and follow with wistful eyes his soaring flight the heart swells no less to the fluting of the meadow-lark and the robin's welcome 'cheerio.' Yet in our moments of inspired solitude we turn in thought instinctively to the eagle-flight.

The great, the universal, genius has caught the secret of reaching into the background or reservoir of spiritual consciousness which is the root-substance from which humanity springs. His abstract and therefore impersonal love of art as the voice of truth, entirely aside from the rewards of genius, has opened for him the pathway into his own spirit, which derives from the Heart of the Universe. The artist does this, however, purely by instinct and led on by the fascination of the ideal upon his unconscious journey into the Infinite. It is for this reason that we sometimes see the great individuality of a genius interblended with various limitations of temperament or mentality due to the unequal cultivation of his discriminating power or even of his ethical sense. An example of the former case can be found in Florence Nightingale, one of the greatest philanthropic and organizing geniuses of the Christian Era, who displayed nevertheless some of the most characteristic inhibitions of her day. This perhaps makes her the more lovable even while we stand almost in awe before both her vision and its splendid achievement.

The Initiate on the other hand makes this journey into the Infinite consciously, of deliberate and wide-awake purpose. Not only that, but he understands how he does it and has the power to awaken in another that same knowledge and power, things which no self-taught genius can do. For that reason, because he *knows*, the Initiate can go further than the unconsciously developed genius, however great. His field of consciousness and therefore his faculties as well as his power to direct them, are correspondingly greater than that of the merely artistic or

intellectual genius. Confucius was such an Initiate, a man of universal scope and originality whose self-effacement was in proportion to his power.

It is one of the most heartening and inspiring of all the Esoteric Teachings that through selflessness, impersonal devotion to the common weal, each one of us can unfold a type of individuality of at present unimaginable richness and beauty. And that individuality, through the energy of our own innate swabhâva, will not be a mere repetition of what other men are, but will be original to ourselves. While it will follow the grand pattern impressed ages ago by the Great Hierarch upon all those energies, substances, and creatures which have emanated from him through the hosts of Dhyâni-Buddhas above us, yet that individuality of ours will stand out — itself only, lofty, pure, unique.

The greatest individualities of history, both in character and faculty, are of course the religious geniuses — most of them Initiates — founders of world-philosophies or world-religions. Confucius, who lived 500 years B. C., founded a great religion-philosophy the influence of which is only at the present time beginning to weaken with the multitudes of his native land. 'Imperial Plato,' as some writer recently called him, whose philosophy is being perpetually restudied and reapplied, and is as much alive today and more world-influencing one feels than in his own times — how carefully he effaced himself behind the popular and convenient personality of Socrates. He showed complete indifference to personal immortality as a teacher, and a selfless devotion to the spread of the Mystery-Teachings which it seemed to have been his mission to embody in a permanent form for the generations to come. His was truly an impersonal voice.

From the two supreme figures of history we learn the same lesson of universal motives — from Jesus the Christian Avatâra and from Gautama, the Lord Buddha. Of Jesus it is related:

Then came to him his mother and his brethren, and could not come at him for the press.

And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

And he answered and said unto them, My mother and my brethren are those which hear the word of God, and do it.— *Luke*, viii, 19-21

Upon another occasion he appears to have rebuked his mother:

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

— *John*, ii, 4-6

In this passage we see the Avatâra making clear his freedom from personal ties and relationships, and his devotion to what he had come to accomplish. And we may observe as a beautiful footnote why it is that some fortunate beings are chosen for their qualities of pure impersonal service to be the mothers of Saviors and Initiates. For Mary, in face of what may sound to our sensitive modern ears like a harsh rebuke, and which, by the way, Christian apologists have never quite been able to explain away — Mary replied by saying to the servants: “Whatsoever he saith unto you, do it.” The something of godlike aloofness which lay in the words of the Avatâra is thus brought within human focus by the selfless response of the mother.

But as might be expected by the Theosophist, the supremely human example of a great individuality of spiritual, intellectual, and moral beauty is that of Prince Siddârtha, Gautama the Buddha. We have only to read *The Light of Asia* to understand why his transcendent individuality — to express in merely human phrase his divine perfection — has always had, and, after the lapse of nearly twenty-five centuries still retains, the largest religious following in the world.

We have been often told that the study of Occultism and the hid mysteries of being should lie first of all, and all the time, in a study of consciousness. We are instructed to follow inward that stream of consciousness which flows down through us from our divine Monad, the Inner God. This will of course be impossible unless, like the daring scaler of inaccessible peaks, we are able to hew out of ourselves each painful step in the unyielding egoisms of the personal self. Yet the impersonal Spiritual Will can do it. It can transmute by determined unceasing urgency our grosser energies and matters so that they can be used as steps. By the “calm, unbroken forgetfulness of the personal self for all time,” as W. Q. Judge put it, by becoming indifferent to success or comfort or recognition or happiness, we can hew out within ourselves the pathway that climbs steadily towards the Inner Worlds.

Upon each step of the ascending stairway a man’s unfolding energies

of thought and action weave for him a more ethereal garment of life, until at last he has earned the right to the Dharmakâya vesture — and the wisdom to cast it aside. Being free of all the lower worlds he shall soar to the very portals of the Sun. And passing ever deeper and deeper within those shining secret places, comes at last, and face to face with, his own Inner God. He meets the splendorous Presence, and its essence passing into his being he becomes himself the Divinity. So, permeated, transfused, irradiated, he turns back to humanity to shed upon it the blessing of his refulgence.

And this is the bloom of Swabhâva.

WORLD-PROBLEMS

IVERSON L. HARRIS

THERE are four outstanding world-problems that are uppermost in the minds of millions at the present time: World-Peace, the Depression, Crime, and Education. The light which Theosophy has to throw upon these problems is derived from the great World Sages and Seers, the Spiritual Teachers, who have come to shed light upon the path of their fellow-men. Their teachings have been preserved by the Guardians of the Esoteric Wisdom throughout the ages and have been made manifest to mankind through their Messengers — highly evolved men and women of great spiritual stature and vision, who have come to show mankind the way. One will find the same teachings given by the Buddha, by Lao-Tse, by Confucius, as well as by Jesus and our own Theosophical Masters.

What is the path to World-Peace that is pointed out to us by all the Great Teachers? World-Peace is simply individual, family, and community peace enlarged. We do not have to wait for the President or Santa Claus to bring about World-Peace for us: it rests in the hands of each one of us to bring it about — first, by establishing peace within ourselves. Each time we give way to anger, to an unkind feeling towards a brother, or nurture hatred or ill-will in our hearts, we are sowing seeds for another World War; and we shall reap exactly what we sow; we shall get just what we deserve, through Karman, the Law of Consequences, which acts in individual life, in civic life, in international life, and in the life of this globe and of the Universe in which we live.

We shall get World-Peace when we want it badly enough to work for it and to slough off from our own characters those things which work towards the opposite of World-Peace.

The objects of the Theosophical Society (Point Loma) as defined in its Constitution, are: (a) To diffuse among men a knowledge of the laws inherent in the Universe. (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature. (c) To form an active brotherhood among men. (d) To study ancient and modern religion, science, and philosophy. (e) To investigate the powers innate in man. Let any man conscientiously devote his life to these objects, and he will find veil after veil removed from his vision; he will realize that world-problems are merely individual problems writ large. Solve the individual problems, and slowly but surely world-problems will solve themselves. *We* make up the world, and we get exactly the kind of government and economic conditions that we have earned, that we deserve, whether or not we can always trace the immediate connexion between causes and effects. Karma is an inescapable operation of Nature.

Every morning before breakfast we of the Headquarters' Staff at Point Loma have a little service, one that was inaugurated by Katherine Tingley many years ago. There are certain questions asked, and those present give answers to them in unison. These simple questions and answers contain the gist of the solution to most of our world-problems.

First, the one conducting the meeting asks the question: "Why are we identified with the Theosophical Society?" The answer is: "Because we believe that its teachings are the basic principles for the betterment of human life."

The second question asked is: "Why are we so closely identified with the activities of the Theosophical Society here at Point Loma?" The answer: "Because we are seeking to round out our characters in such a way that we may sustain a quality of equilibrium in ourselves which will bring all the best forces of our natures into play"—quite a broad platform for right education and the prevention of crime!

Then the question is asked: "What will be the results of these efforts?" And the answer: "There are many that cannot be enumerated now; but the first result will be that right here, in this brotherhood of Theosophical workers, we can establish a center of harmony, which will

not only benefit ourselves, but will help all with whom we come in contact." The more we radiate harmony among those with whom we come in contact, the nearer do we bring World-Peace. It is the *will* for peace that will eventually bring about World-Peace.

The next question is: "In what way can it benefit ourselves?" And the answer: "By bringing the sunlight of truth more closely into our hearts and minds; and thus we can more truly cultivate the real spirit of brotherly love among ourselves, and set an example to others." There we have the secret, not only of World-Peace but of practically all other reforms: the power of *example!*

The final question: "How shall we begin to make this possible?" Answer: "When rising in the morning, our first thought shall be: I shall make the day one of sunshine; I shall put into each duty, no matter how small, unselfish thoughts; I shall try to forget my personal desires, being assured that all my necessary wants will be cared for; I shall realize that silence must be cultivated on all subjects which tend to personality; and I shall feel that I can best help those immediately around me, by allowing them to win their own victories in self-control, knowing well that it will take all my time to follow this path myself."

Herein we have, in the first place, the secret of the solution of our economic problem and of getting rid of the 'Depression'; i. e., by limiting ourselves to our needs and trying to forget our personal desires, the stimulation and gratification of which contributed so largely to the bringing on of the Depression. This is just plain, common sense. Was it not Epicurus who said: "If thou wouldst bring happiness to a man, add not unto his riches, but take away from his desires"?

What a heaven on earth we could have if we all put into practice the whole of the last answer given in our morning service! We should certainly rise above the Depression and at the same time begin to undermine it; because we should learn to live within our means and lessen our wants instead of creating artificial ones; and, further, we should be setting our own houses in order. We are all so ready to reform the other fellow; whereas, if each would undertake to reform himself, there would be a genuine *re*-formation of character; and, what is more, there would be no belligerent repercussions.

What is the best safeguard of World-Peace? It is friendship. Plato tells us that ideas rule the world; and certainly, if we succeed in bringing about a friendly relationship among the nations, mutual understand-

ing and appreciation, we shall have done away with the suspicion and distrust which often eventuate in warfare. Proof: we have not had a single fortification on the Canadian boundary for a hundred years or more, I believe, yet a war between Canada and the United States is unthinkable. Why? Because we are friends. There may, of course, be minor differences, just as there are in a family; but both nations are committed to the dictates of friendship and not to those of distrust and enmity. The fewer armaments we have, the less the temptation to go to war.

There is one mission which I believe belongs to the Theosophical Movement pre-eminently: it is to teach a new version of history, to read history in a new way and to get rid of the foolish idea that one nation is the 'chosen people' and that all other nations are barbarians or at least inferior. This notion is just personal egoism writ large, and it leads to misunderstandings, national arrogance, and often to warfare.

The Depression: outside of the suffering and hardships that it has brought upon so many, which, of course, we hope to get rid of soon, the Depression may be considered the best thing that has happened in the U. S. A. since the signing of the Declaration of Independence. The latter was the beginning of our political liberty; but the coming of the present Depression may prove to have been the commencement of our spiritual freedom. It robbed us of our fortunes, but it may have saved our souls. There is far more genuine brotherhood and consideration for others in the world today than was possible during the days of more general material prosperity.

The Depression has given us a new standard for measuring men. We used to measure a man by his bank-account and by the year and make of his automobile. That was using the devil's own measuring-rod, so to speak. Now we are coming closer to Reality, to a proper sense of real values in life. We now know that it is the men who contribute the things of *permanent* worth to civilization who are the truly great men of any country. It is they who really deserve our gratitude. We had been worshipping at the shrine of Mammon, when of a sudden something happened, and the temple crumbled!

I turn now to the subject of crime. During the World-War we trained not only the thirty million men who were killed, but a great many other millions not so killed, in the use of firearms. We made a virtue of slaughtering our fellow-men. What is universally regarded as a crime

when committed by an individual is exalted into patriotism and heroism when done on the grand scale by a nation! Strange aberration of the human mind! I do not mean for one moment to suggest that the soldier who does his duty in obedience to the laws of his country is to be classed with the criminal who maliciously kills in the pursuit of personal ends. But the fact remains that when we train millions of men to do deadly work with firearms, we cannot expect those with uncontrolled criminal instincts to make the subtil distinctions between private and public killing which real patriots do. Unless one effect some transmutation of men's characters when one makes a heroic virtue of wholesale manslaughter, it is obvious that unprincipled men in hard times can just as well turn their guns on their fellow-men for their own personal ends; and they are doing it, and we are wondering why.

H. P. Blavatsky warned us in *The Key to Theosophy*, in substance, that we shall never achieve political reforms until we achieve a reform in human nature. That is the kind of reform we Theosophists are working for. If we can impress upon every thinking man and woman — even the child from the time he begins to think and reason for himself — the doctrine of Karman, the Law of Consequences — that one must reap the consequences of his every single thought, feeling, word, and deed — we shall come at the very root, the basis, of the cure of most of our criminality.

As a people we have too long identified ourselves with the physical frame — the house in which we live; and the natural result of this utterly erroneous idea is for each man to strive to get what he can during this one earth-life, and “let the devil take the hindmost.”

You cannot frighten men any longer with threats of hell-fire and brimstone. They no longer believe in these old theological bugaboos. But teach our boys and girls this doctrine of Karman, that one must reap the consequences of what one has sown — and see what a check it is on wrong-doing. Show them that when they injure another man, they injure themselves. Point out to them, in history and literature, how Karman works. Do this, and you have already laid the fundamental basis of doing away with crime. The old doctrine of the vicarious atonement — that one can do as one pleases and then throw his sins at the feet of the Savior — is, when literally interpreted, an unmoral doctrine.

Now I come to the last problem of this discussion. What I have to say about education is the result of what I myself have learned here in

Lomaland. It has solved my problems for me, and I know it will help everyone else to solve his. We are not going to let the children grow up with the idea that this physical body of theirs is all there is to them. Teach them anatomy, physiology, hygiene, of course. Teach them all we can about the physical world around them in which they live. Teach them how to earn a living; but more important still, teach them how to live. Help them to realize that this body is but a vehicle in which they are enabled to contact this material world of ours. But get them interested in their kinship with the vast Universe of which they are integral parts. Teach them different languages, because, as has been rightly said, "With each new language that one acquires, he acquires a new soul."

But perhaps most important of all, we teach them a new kind of history. We teach them to know and love and emulate the great makers of civilization in all countries. They do not look upon their brothers in China and Japan as 'the yellow peril,' for we teach them of the wonderful civilizations of the Hans, the T'angs, and the Sungs in China, and of Suiko and Shotoku and of the Fujiwaras in Japan. We point out to them that every country nourishes heroes. We refuse to encourage narrow-minded, chauvinistic patriotism. We teach them to love their country — yes; but to show that love, not by exalting one's own nation over others, but by exemplifying in their own lives the virtues they claim for the land of their nativity. We teach them to love the fine and noble things in all countries. We teach our children not only about the notable achievements of their own country and race, but about the grandeur that was Egypt, the glory that was Greece, the splendor that was Rome; also about the inspiring reign of Aśoka, 'beloved of the Gods,' in India. We teach them Confucian courtesy, Taoist impersonality and appreciation of Natural Magic, Buddhist compassion and transcendental philosophy, Platonic subordination of lower to higher, the Saracenic passion for learning, and the Christian spirit of love; and we synthesize those magnificent teachings by presenting to our children the Theosophy which H. P. Blavatsky brought to the Western World, and which throws a flood of light on the inner meaning of all ancient teachings. Through real education we endeavor to bring out what is within the pupil's own nature, and we teach our children to love the grand, impersonal things which have made civilization. And the more we ourselves love these things, the sooner shall world-problems vanish as does the mist before the morning sun.

PSYCHOLOGY — THE NEW OPPORTUNITY

DR. AXEL EMIL GIBSON

“THIS growing popularity of psychology,” said the Professor, laying down his book and wiping his eye-glasses, “is readily understood. It opens new fields for moral freedom, with its innumerable opportunities for sharp practice ‘within the law.’ It also extends an invitation to the unscrupulously ambitious who want to control the minds and lives of their fellows. There is an innate desire in most minds to control other minds, either for economic, social, or political interests. The creed of happiness is still found in the worship of health, wealth, and power.”

Professor van Brugge, who once held a position as instructor in the psychological department of the University of C——, had made the science of psychology his life-study. He knew enough of its mystery to realize that we are surrounded by tremendous forces, and that it is our very ignorance of the manipulation of these forces that keeps the world from self-destruction.

“From being considered a mere figment of fancy, psychology has now passed into the zone of serious public interest. Psychology is no longer a mere entertainment for séance-audiences, and serious thinkers regard the psychic powers, latent in men, as more effective and far-reaching than Professor Millikan’s cosmic ray. If released and put under conscious individual control, there is no reason why the psychic energy may not be used for the establishment of definite purposes. In the light of modern psycho-analysis,” the Professor continued, “there is not a physiological function in the human organism which has not its psychological representation in the mind. In fact, the mind has its digestion of thoughts and circulation of emotions, as definitely and constructively as the body has its digestion of food and circulation of blood. More yet, as the body may become poisoned and diseased from what it eats, so, in corresponding fashion, the mind may and does get poisoned and become irrational from the thoughts and emotions it allows to enter its psychic processes.

“It is the invisibility of the thought-life in the mental world that gives to psychology at once its danger and its security.”

In these picturesque words of the Professor we find the preview of a new code of ethics forming itself in the inter-relationship of our social life. In fact, it is more than likely that a reasoned control of the agencies in this mystic borderland may change our entire attitude to individual responsibility and conduct.

A study of court-records makes it overwhelmingly evident that an influence of a very undesirable character is pouring in upon our minds with the violence of a cloud-burst. In fact without this influence the present increase of criminality would be inexplicable. But it is not only the increase of crime that is startling; it is the unparalleled brutality and cunning characterizing the crimes. There are crimes that seem to have no humanly conceivable motive or reason back of them. The murderer may kill under the urge of an influence utterly unaccountable to himself. Returning after the crime to his normal self he may find that he has destroyed the very object of his love — his wife, child, or sweetheart. He looks upon his crime in nameless horror, utterly at a loss to solve its grim mystery. With a confused feeling of the presence of a force stronger than his own will, he may suddenly feel a slip in his moral control — and in the next instant realize himself a grim murderer, dazed and bewildered over his own ghastly performance.

An appalling irresponsibility and lack of self-control has invaded an almost unbelievable percentage of our society. An uncalled-for general irritability is rocking our mental and moral equilibrium, ready to give way to outbursts of passion and wild acts that seem to have no real or reasoned basis. For instance, the reasons given for divorces are often so puerile, so utterly nonsensical, that one is really astonished to find a court accepting them as basis for legal procedure.

The failure of this increasing percentage of modern minds to respond to instincts of kinship and solidarity is an unmistakable symptom of progressive moral breakdown. It is only normal and natural for human life to respond to feelings of good-will and sympathy for our fellow creatures. To deal justly, to speak truthfully, and to behave morally, should be a duty in normal daily life.

As failures in this respect can however be observed in every kingdom of nature, it should be a great lesson to humans to realize how evolution deals with her delinquencies. Take notice, for instance, of a plant which from neglect of its soil has been forced to give up its life-struggle. How quickly it is replaced by a plant of sturdier, but grosser growth, that

more successfully can adjust itself to the impoverished soil. A dandelion or a thistle may grow and flourish where a pansy or a daisy loses out.

Now the criminal is an alien and brutal growth in a morally neglected world. When conscience, responsibility, and self-respect lose out in their life-and-death struggle against an environment of moral sluggishness and general contempt for law, the general ethical standard of a man's moral nature slides down to a lower plane where he may give way to impulse, and pursue personal interests, without being restrained by the forces of conscience and responsibility.

Thus, while seriously crippled in his moral nature, the criminal may still remain in full possession of his intellectual and psychic powers. With mental keenness he may combine the instinctive cunning of an animal, while the ethical and moral forces are gradually allowed to drop out of his evolution. His impulses will be limited to the instinctual and psychic planes, with every available energy of his mind enlisted in the gratification of his egoistic desires.

An evidence of this general psychological drift is found in the increasing popularity of gambling. Social games are converted into games of chance. This passion for chance, from the shaking of dice, or pulling the lever of a slot-machine, to betting on races, or the prospects of beating a train to a crossing, is continually tightening its grip on the consciousness of the people as a whole. Calm intelligence and moral self-control are giving way to the 'hunch,' the guess, and the chance-taking.

Now the 'hunch,' by its very nature, is dispensing with ordinary judgment and reason. Nevertheless even careful, unbiased investigation must admit that in the majority of cases the 'hunch' hits its objective with shocking accuracy. The fact is that the more we study the 'hunch,' the more bewildered we find our reason and logic. For though the operations of the 'hunch' may seem to be based on haphazards and chance, there still runs a line of certainty in its predictions which would be impossible without a basis of definite and intelligible knowledge.

I once knew an Englishwoman who made a business of betting at horse-races, and — what was more remarkable — she seldom failed to cash in on her bets! She assured me she was entirely guided by impressions that were wholly independent of her own judgment. These impressions, she explained, were received in the nature of strong 'hunches'

in which she had an unshakable faith. They came to her with such force that any doubt in her mind as to the trustworthiness of their message would cause a feeling of irrelevancy. The situation was as real to her as if some living finger had pointed out the winning horse.

A similar occurrence came to my attention some years ago when residing in Paris, where I happened to meet a young Swede who was studying medicine at the Sorbonne. His parents seemed to be poor, and this involved him, more or less, in economic struggles. One day when the economic strain had been unusually severe the thought occurred to him that gambling might help him out. A sympathetic friend of his took him to a professional gambling establishment where he met with a success that reminded me very much of the English horse-race woman — the same unaccountable ‘hunches,’ with the same definite feeling of success. His luck kept up as long as I knew him and amounted to a far more reliable income than the remittance from his home. He went to the roulette table with the sensation of going to a friend for help. He told me that at times he even had the sensation of some concrete but invisible presence at his side, and that he only needed to look real hard in order to actually see him!

Now, from the standpoint of concrete, unbiased reasoning, what is the ‘hunch’? Has modern science any clue to the constantly increasing frequency of such communications and ‘mental aides’ arising in the field of psychic consciousness? Is there any line of reliable approach to these screened engineers of ‘hunches’ and predictions?

To prove the actual presence and operations of such entities a whole chain of evidence is intact — all but one link: that of invisibility. But invisibility is simply a condition which, in itself, can neither prove nor disprove.

In the phenomenon of radio, we have a most striking illustration of the efficiency inherent in the invisible and intangible world. The music that comes to us through the medium of radio may have its cause and origin in some distant, and to us, unseen and unheard-of orchestra, involving the same invisible power of conductivity as the subconscious ‘hunch’ or suggestion that transmits to our minds its personal message. And furthermore, are we not logically compelled to admit that the therapeutic power of our glandular agencies to diagnose and break up our diseases by a marvelous application of vital hormones, is as miraculous and incredible as the proposition that the ‘hunch’ comes from a source

of calculated intelligence? In other words, the mind is a community of sub-conscious entities that operates by and through our psychic forces as scientifically and accurately as the brain-consciousness operates by and through our physical forces.

In his ordinary waking consciousness, the individual registers himself as a self-limiting ego with a self-centered personality. He feels himself to be a definite person, and refers to this person as 'himself,' 'I,' 'me' or 'myself.'

However, back of, or beside this intellectually recognized feeling of selfhood, there is another self, an instinctual center of emotions, as vague and indefinable to our everyday self-conscious ego, as the latter is to the subconscious vital cell entities that manage and supervise the anatomical, physiological, chemical, and digestive operations of our physical existence. For the man as we know him, or rather, as we *should* know him, constitutes in himself a commonwealth of self-limiting, instinctively conscious entities — physiological cell-units — that hold a position in the body very closely resembling the legislative centers in our national government. The constable, police, council, mayor, supervisors, governor, administrative executives, up to the President himself, are each one represented by physiological centers that carry out in definite processes the vital requirements of the organism.

The same system of organized team-work that functions in the body is functioning in the mind. But while the body is operated by vital functions and physiological levers, the mind is moved by psychological processes and moral motors. Emotions, feelings, sympathies, and thoughts, are engaged in the operations of the mind, much as secretions, excretions, fermentations, assimilations, and eliminations are at work in the body.

But the correspondence between the mind and the body goes still farther. For as the body may be affected by poisons from inside or outside, so the mind is tremendously influenced by moral or psychological poisons whether they are generated in the mind by the individual himself, or are injected from without by other minds.

To be psychologized, or hypnotized, or mesmerised, or in any way influenced by silent suggestion, is to believe something, or to choose something, not the result of one's own individual judgment or reasoned convictions. In other words, the psychologized individual finds himself under the influence of forces or 'suggestions' which are not operative

in conformity to the normal life of his own mind, but are rather hostile to his higher, vital interests.

For while such "ministrations to a mind diseased," would have been extremely welcome to a Lady Macbeth; in themselves they are merely mental opiates, and can offer temporary quiet only to a mind whose nervous system is plunged in revolt.

It is long since I lost track of my friend, the Swedish student, and his accommodating roulette. But scores of other cases of the same character have since then come to my notice. They all seem to be serenely ignorant of their real position. In the normal transaction of business we find the play of two definite categories: the personal advantage in the transaction balanced by its moral responsibility. But what of the result when moral responsibility is ignored?

The transactions of my Swedish friend with his roulette game, and the Englishwoman with her horse-races, had a definite physical advantage, but no moral obligation. At least, no moral obligation was considered. With reckless confidence in the power and the might of chance, these people assumed without questioning the inevitable bond of obligation which, recognised or not, must have formed the basis of the transaction. For it is obvious to every reasoning mind that some intelligent entity capable of calculating had a hand behind the psychologic screen working out an accurate preview of the unfolding event, and predicting the result. The horse suggested in the 'hunch' seldom failed to win, and the charmed spot on the roulette-table, where the money was placed, always could be relied upon to bring out the price.

In the very fact of life and civilization we have a guaranty that moral principles are as inviolable as natural laws. If we play the game, the rules of the game must be obeyed. The mind of the successful gambler is gradually passing over into the hands of his invisible manager, who not only has the power to control, and the judgment to choose, but also the desire and opportunity *to enslave the subject*. Have we sufficiently thought on this angle? There are diseases of the mind as well as diseases of the body. The ultimate effect of a psychologized mind is a breakdown of the integrity of the human will. It is the affliction known as catalepsy — a condition in which the will may suddenly refuse to execute the mandates of the soul.

In a treatise by the French savant, Dr. M. Ribot, on *Diseases of the Will*, this distinguished psychologist cites cases of catalepsy involving

the most embarrassing and pitiable situations. An individual suffering from this affliction may all at once find himself unable to take another step, to say another word, to rise from a chair, or to move a finger. The condition gives the impression that the office of the individual's self-determination at the time has lost its chief executive. From a general medical point of view the cause of this affliction is still in the field of inquiry. Yet the very attitude of the patient makes it impossible to doubt that there is an alien, incalculable, influence which, during the attack, holds the mental steering-wheel away from the control of the afflicted mind.

By accepting services and suggestions from invisible, undefinable, and irresponsible sources of power, the individual enters a state of sub-conscious dependency on these very powers. He has opened his mind to the management of an entity whose nature is not known, and by appropriating the profits of the transaction has given to an unknown and non-moral power the dictation and control of his own individuality.

"My mind to me a kingdom is," says the old hymn; and so it is. But sociological statistics tell us that eighty per cent. of human minds is under psychological dictatorship. And while no one doubts that we can ruin our bodies by poisons, yet how few realize that these poisons are of mere passing significance compared with the unknown and incalculable psychological poisons that sub-conscious suggestions may throw into our minds.

A 'hunch' or a 'suggestion' which is not the outcome of analytic processes of the individual's own judgment is not only alien and unsafe but is ineffective in adding a single evolutionary or constructive energy to the mind. Nothing can add to our mental growth but what we first morally and intellectually assimilate. To follow the unspoken 'hunch' lays us open to the same uncertainty of mental reaction as a nondescript hypodermic injection in relation to our physical organism. The person who does not protect his mind against the psychic poisons will someday find his mental cosmos collapsing into a mental chaos. Or, in other words, just as we guard our bodies against physical poisons, so we must guard our minds against psychic poisons. The whimsical, the egoistical, the hateful mind is a mind poisoned by irrational and immoral influences.

One of the great illusions of the psychically poisoned mind is its entirely false feeling of self-control. A lack of self-analysis, mostly due to perverted psychic influences, makes us often imagine ourselves to be

masters when, in reality, we are nothing but slaves. For just as tyranny springs from cowardice, and personal conceit from ignorance, real slavery lies in the belief that we control a vice when indulging it. The man with a habit is constantly persuading himself that his indulgence is a mere caprice of his mind, a flitting pastime, to be shaken off at any time he 'takes a notion' to quit. But as he never gets ready to quit, he continues to remain in the illusion that he controls the vice, while, in reality, the vice is controlling him.

My Swedish friend in Paris thought he controlled the chances at the roulette-table, while all the time, he himself suffered under a most debasing control. Without suspecting it, he had slipped under the control of an agency which, for every new success, tied new strings of enslavement around his freedom of will and the integrity of his ego. In the course of time, his moral balance and ethical self-respect must meet their final breakdown, and the whole man become a mere puppet in the power of unsuspected sub-conscious influence. Under the play of fantastic 'complexes,' 'double-personality,' shifting alibis, and perplexing identities, my friend, if not finding himself will become an inmate of some insane asylum — perhaps in the Salpêtrière — hobnobbing with the raging convulsionaries of that famous institution.

The whole subject of human psychology, with its traditions of mysterious 'visitations,' 'vampires,' sub-conscious 'controls,' 'trans-mediumship,' 'apparitions,' etc., has its root and explanation in the fact that the mind is an institution by itself, equipped with compartments, departments, and apartments, directors, counsellors, and executives, crooks, assassins, and aliens, like an ordinary, centralized, more or less self-governed commonwealth.

While the thoughts and emotions of the real ego are consciously registered and recognised, the psychic operations of the mind, not occurring in the field of sensory observation, are entirely invisible. They can be known only by a study of their reflex actions. Only to the extent that we can interpret its sub-conscious suggestions in terms of motive, conduct, and behavior, can we hope to understand their mystery.

For thousands of years the human mind has invited the saints and sages of the world to enter and explore its psychic cosmos. For the mind is not one, nor two, but many. It has its self-conscious, sub-conscious, and super-conscious departments, with laboratories for processes of thought, emotion, will, instinct, and intuition. In this field

of consciousness, the central ego reflects itself in terms of the 'I,' and the 'me,' or of some of the transient alibis that now and then identify themselves with the real "I am I." The egos may manifest themselves in definite terms of expression, or appeal to us in inscrutable 'hunches.' In other words, our minds are fields of consciousness, as real and tangible to the inhabitants on the psychic plane as our social communities are to ordinary physical human beings.

The late Edison accepted this idea with the reasoned conviction of a scientist. In a conversation with his old friend, Mr. Benson, he made the statement that to him the human mind was a great commonwealth governed by entities of startling intelligence. "It is populated by ultra-microscopic men," Mr. Benson reports him as saying. "Some stupid, some bright, some good, some bad. Some have a social conscience and aim at social welfare; others are anti-social and even demoniacal, aiming at destruction."

The term 'microscopic man' is quite appropriate. Like the denizens on our physical plane, some are peaceful and engaged in constructive services; while others belong to the great class of undesirables that rob, deceive, destroy, and act as tragic menaces to the integrity of our civilization.

The plane of psychology has its kidnapers like our own plane. It has its crooks, racketeers, and grafters that operate on the plane of human emotions; and, under cover of psychic invisibility, they disorganize our principles, discolor our motives, and set on fire our emotions. Having all the passions of sense-life, but not the organs for their gratification, they use the physical sense-structures of responsive humans as instrumentalities or media for their practices. All of which may strike some as weird and fantastic, yet the thought in itself is neither unscientific nor illogical. By a quick *coup d'état*, the psychic aliens overrun the mind, choosing a time when the latter is already in an excited state, and they may in an instant switch their own impulses and desires into the nerve-circuit of the invaded mentality.

The hypnotized or psychologized subject is consequently a mind held in temporary mental and ethical captivity. As long as the spell lasts, the subject is as much a slave to his master as was the king of the Visigoths to Caesar, tethered to the chariot-wheels of the triumphant conqueror. But while we mostly refer to hypnosis as a spell of delusion thrown over the subject by a trained operator — the professional hypno-

tist — the most frequent and most damaging type of hypnotism is when the operator is invisible, hidden behind the veil of the mind itself. In these instances, the hypnotizer and the hypnotized, the conqueror and the slave, are struggling in the same mind. The psychic inhabitant does not reflect the light of our solar system, and consequently is transparent and invisible. He holds the same relation to our faculties of vision as do the tissues of the body to the X-ray. We cannot see him, because we see through him.

Favored by such optical conditions, the dweller on the psychic plane can practically 'see around the corner.' He can, as in the case of the English horse-woman, see the finish of the course before the race has started. The unique vibrations with which he deals make it possible for him to merge his senses into one general power of conception. In other words, in place of having his hearing wait upon his seeing for confirmation, as we do in our relation to light and sound, he would *hear* the flash of lightning and *see* the sound of thunder at the same time and with the same faculty of perception.

In the light and interpretation of science, psychology is accepted and recognised as a self-sustained philosophical fact. Ethically and morally, however, its records are neither safe nor sane. And while, in general, salesmanship may be counted as a psychic success, yet the uncertainty of its mental involvements and emotional reactions often causes the individual to face consequences of incalculable gravity. He takes the chances of a child promiscuously pushing the buttons in an electric power-house.

One world at a time! Here, if ever, a little knowledge is a dangerous thing. To take chances with the body is already a serious physiological adventure, but to take chances with the mind means to risk the survival of the entire man.

Evolution proceeds in steps. Each fact is a step. The steps that lead to a safe practice of psychology must be gaged by a colorfree motive and spiritual understanding. Life, to be safe, must be understood, and moral understanding alone furnishes the key to nature's problem. Modern psychology, if not gaged by this understanding, is simply trying to pick locks. Hence our mental and moral conflicts. The intellect calculates, but the way and the light lie in moral principle. To cross the psychic threshold without the moral key is not less venturesome than to embark on the high seas without a compass.

“IN MY FATHER’S HOUSE ARE MANY MANSIONS”

LA FAYETTE PLUMMER

THIS beautiful saying from the Bible reflects one of the ancient Mystery-teachings. It is a gem brought to us from the treasuries of wisdom which are the common source from which are drawn all the teachings of the Initiates and Instructors of mankind. Many have found great solace in these beautiful words, as also in those following, “I go to prepare a place for you.” For them it has reference to a place of peace and rest after they have been called by death.

The Theosophist sees a wider interpretation, which in no wise contradicts the allusion to the death-state, but rather supplements it by declaring that the Ancient Wisdom gives us a picture of a living universe, every part of which is a home to some kind of living being, seen or unseen. Thus the so-called condition of death is in reality a new phase of life, and the entity that has left its one-time home on the earth has found a new home elsewhere. And as no place can be outside of the universe, any place in the universe might be a home for such an entity. Thus we need have no fear for the departed; they are well cared for by Nature’s laws, which, indeed, are the laws of their own being, taking them to just those places or spheres of life to which they belong.

The Universe as a living organism is composed throughout of numberless hosts of living entities, in all degrees of evolution. Nature always provides the right environment for every entity, and as these entities naturally group themselves according to class, the environments appropriate to these different classes we may properly call ‘planes of consciousness.’ These planes, and their subdivisions or sub-planes, are legion, and the entities passing through them and stopping therein are the building-bricks of the universe.

What is an entity? It is a spark of divine consciousness in manifestation. In order to manifest it must enter space and time. Space, or substance, is bi-polar: the upper pole is spirit, and the nether pole is matter. Actually, the twain are one, for there can be no essential difference between spirit and matter, any more than there can be in essence, between North and South. Both are opposite poles of direc-

tion, and are therefore relative. A mountain which is North of a man in California is South of a man in Oregon. What is spiritual to me is material to a god, and what is material to me might well be spiritual to an entity in an inferior grade of evolution.

Establishing the fact then of the relativity of spirit-matter, we can say that a consciousness-center, in seeking imbodiment in space, builds for itself a bi-polar means of expression. Between the highest part of its being, which is its spiritual self, and its lowest part or material self, there are varying grades of spirit-matter. This is the case with all beings, and in the evolution of an entity all parts of its constitution grow together. If we choose to divide a man’s constitution into seven parts we must likewise so divide the constitution of any entity. A man is a man because he is the imbodiment of a human consciousness; a beast is a beast because it is the imbodiment of a beast-consciousness; similarly the plant is the imbodiment of a plant-consciousness, and the atom of an atomic consciousness. The stars are imbodiments of stellar consciousnesses — beings who to us are gods. When we look up into the night sky we are really gazing at multitudes of gods, though truly it is only their physical encasements that we see. The universe itself is the imbodiment of universal consciousness, for only a universal consciousness could so imbody.

Studying man in his sevenfold constitution, manifesting human consciousness, we must study the atom as a seven-fold constitution of atomic consciousness, and the universe as a seven-fold constitution of universal consciousness. The seven parts of the universal constitution are thus the seven Planes of Consciousness within which act all the hosts of entities before alluded to, finding in these planes of consciousness their proper home or environment. Thus we have a picture of the universe as given us by the Ancient Wisdom: a vast organism, of which every part is a living entity occupying some rung on the Ladder of Life. Applying the age-old maxim ‘As above, so below’ to individual entities, all of which are seven-fold in their constitutions, we find that the seven parts or ‘principles’ forming the inner and outer constitution of any entity are planes of consciousness to entities on a still lower rung of the Ladder. Thus, even you and I are Living Universes, as incomprehensible to the hosts upon hosts of evolving lives which in their vast aggregate form our seven ‘principles,’ as is to us the nature of the Kosmic Divinity imbodying itself as our Milky Way, or Home-Universe.

Thus, then, we have a new application of the mystic saying 'In my Father's House are many Mansions.' In one rendering, 'my Father' is the Kosmic Consciousness manifest as the sevenfold universe, and the universe on all the planes is 'my Father's House.' The billions of Solar systems, themselves living beings inhabiting these planes of consciousness and affording in their turn dwelling places for untold numbers of lesser lives, are the Mansions of Life. In My Father's House, the universe, are 'many mansions,' worlds, systems of worlds. Another rendering, though not essentially differing from the first, is that each entity — taking for example, a man — has his own Inner God, his 'Father'; and his sevenfold constitution is his 'father's house.' The 'mansions' composing his 'father's house' are the cells, the molecules, and the atoms, all of which are mansions of life, supporting and sustaining myriads of lives. Today we might well debate, as did the medieval scholastics, the problem of how many angels can dance on the point of a needle, for even the atoms, like tiny solar systems, are filled with beings, races of entities, pursuing their evolutionary journeys, living their lives, and as much a part of the Cosmic scheme as we are ourselves.

One method of illustrating the teachings of the Ancient Wisdom is by the use of diagrams or charts, which contain in mathematical or geometrical form a statement of the principles involved. This method is used constantly in science, wherein we have formulae which are convenient methods of expressing known phenomena. For instance, the acceleration of a falling stone is about 32 ft. per second per second. This expresses a known fact, common to all falling bodies. In the same way, having established the picture in our minds of the living universe, composed of hosts of lives, all of which in their turn are composed of still lesser lives, we may devise a diagram to illustrate this fact. We will be aided in this, if we keep in mind the fact that true symbols cannot be invented, but we may study them and learn to choose one that is best suited to illustrate the truth. In this instance we will do well to choose the five-pointed star as representing an entity as a bi-polar manifestation of consciousness. This, because in the center of the five-pointed star, there is an inverted pentagon, in which may be drawn an inverted five-pointed star.

In all symbology, it is an invariable rule that where stars or triangles are used, they should be drawn with the apex pointing upward if they are to represent the spiritual aspect of consciousness, and with the

apex downwards if they are to represent the material aspect of consciousness, or black magic, or anything which has to do with the dark side of Nature. Another excellent reason for using the five-pointed star is that the Golden Section plays a very prominent part in the intersection of the lines. It was shown at some length in a previous article that the Golden Section* is all important both in Geometry and in Nature. It was there shown that the circle represents the Cosmos asleep, that is, before manifested life awakens to activity. This circle was moved along an orbit the distance of its own diameter, and from the resulting radius vector, we found the length of the inscribed decagon, symbolic here of the awakened Cosmos having now become ten Cosmic planes of consciousness. *This was done, employing the principle of the Golden Section.* It was further shown that the principles of

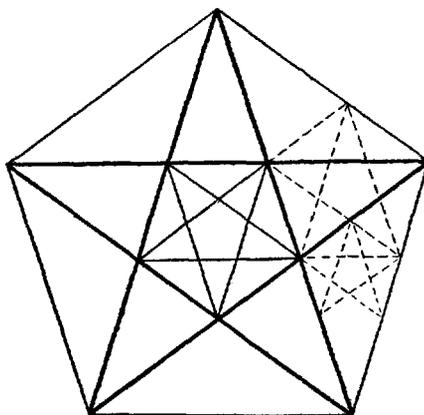


FIG. 1

Symbol of a conscious entity, showing also how the sides of the inverted star are produced to form the outlines of the smaller stars.

the Golden Section were adhered to in Nature in the growth of certain plants and shells, and other instances were given. It is easy to place the pentagon within the decagon by joining the alternate angles, and we draw the five-pointed star within the pentagon in the same manner. Thus, in Fig. 1, we show an entity, any entity whatsoever, by a five-pointed star within a pentagon. The large star with the apex upward represents the spiritual self of the entity, and the star at the center of the figure, with its apex downwards represents its material self. It is proposed to show how this entity is composed of hosts of lesser beings, all of them as much alive and growing as is the ruling entity.

This may be demonstrated geometrically by extending the lines of the inverted star until they reach the sides of the surrounding pentagon. This encloses every point of the upright star in a smaller pentagon, in which we may draw a five-pointed star. This small star is in reality

*See 'The Golden Section' in THE THEOSOPHICAL PATH, October, 1934.

the outgrowth from the point of the large star, as will readily be seen in Fig. 2. Thus, we have now, one large star, and five smaller ones, all with their apexes upwards, and the center star, with its apex downwards. But it is found that the extended lines of that downward-

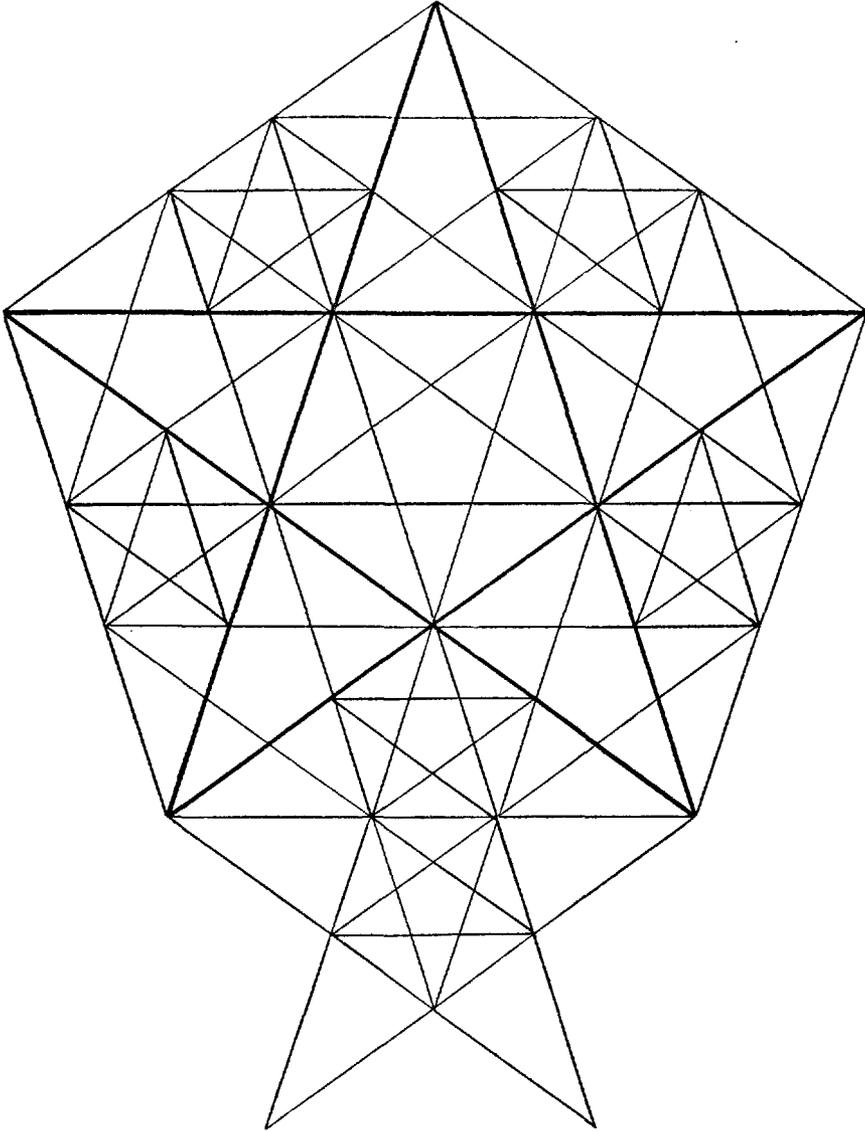


FIG. 2. THE COMPLETED FIGURE.

Atlas, the Microcosm, holds the heavens, the Macrocosm, upon his shoulders.

pointing star are enclosed in five small pentagons formed by the exterior angles of the surrounding stars; it is required only to complete the stars within these five smaller pentagons, and we have the figure fully drawn — one large star with its inverted central star, five smaller stars, and five very small stars, making twelve in all. Each of these stars has at its center the inverted pentagon which suggests the inverted star at the center, making of each lesser star the symbol of a complete bi-polar entity. This symbolizes the fact that all the component parts of the Universe are themselves complete entities in manifestation, all of them consciousness-centers imbodyed in bi-polar substance, as is the universe itself.

Since it has been demonstrated that the large original five-pointed star may branch out into smaller stars, the same may be done with each and all of the smaller stars. Any one of them may be shown to have ten smaller stars, and this may be carried on to infinity. Thus, the one has become millions, and yet none has left the confining area of the original pentagon. This illustrates the fact that the universe that we see, though limited in that it is physical, nevertheless contains ample room for endless growth of worlds, solar systems, island-universes, galaxies, and what not.

The interpretation of this beautiful figure does not stop here. When considering each star as representing a *being*, we may study the figure in the light of the teachings of the Celestial Hierarchies, those beings who have governance over the planets of the Solar System, and over the races of beings living therein.

Yet another rendering may be had if we extend the lower star so that it does extend beyond the limits of the surrounding pentagon. Here we have a figure suggestive of the legend of Atlas holding up the heavens on his shoulders. We have a symbol of Man, the Microcosm, in his relation to the Universe, the Macrocosm. Man is a copy of the Universe, in fact *is* a universe to the multitudinous hosts of entities forming his inner and outer constitution. This is shown by the fact that if we wish, we may cause this star to branch out into an unlimited number of smaller stars, just as we have done with the large star representing the universe. The importance of mathematics and especially of geometry as a means of symbolizing the Cosmos grows upon one interested in this study, though here it is impossible to go into all the significances of this symbol. It should be continually born in mind, however, that these are not pic-

tures of entities. They are merely symbols. Truly, they must embody mathematically the principles of the things they would symbolize, and must moreover be universal in their application; but they should never be construed to be pictures of the things they symbolize. The Higher Self of a man most certainly does not look like a five-pointed star. If we are to form any mental picture of it at all, we might conceive of it as being a great flash of spiritual light, but the manner in which it is the manifestation or carrier of the God within might be *symbolized* in the form of the five-pointed star, for the reasons before outlined. Therefore do we echo the words of Plato, "God geometrizes."

"THE ESOTERIC TRADITION"*

W. EMMETT SMALL

THERE is an Esoteric Tradition far-reaching into the mists of time. It is truth about life, wisdom about living, knowledge about things-as-they-are. It is these and the manner in which these are preserved and taught from age to age: revelation of the spiritual origin, destiny, and method of evolution of all things. Such form the light and teaching given to mankind in the Dawn of Time by Superior Beings, and, dating from the era of Atlantean splendor, through the medium of the Mystery-Schools.

It is a history of this grand passing on of spiritual Light and of that Light itself that is outlined in this latest contribution of Dr. de Purucker to Theosophical world-literature. In *The Esoteric Tradition* the Mystery-Schools live. They and the teachings therein taught form the intricately woven theme, the pivotal thought, explained and illustrated by lucid description of all the various doctrines of the archaic wisdom-philosophy today called Theosophy. In them men came to know that they contained within themselves all that the Greater Universe contained.

Man, therefore, because he is the microcosm of the macrocosm, an integral and inseparable part of the Cosmic Whole, can, by entering into the mysterious realms and structure of his own inner constitution, enter by that fact with increasing cognition, as his own inner constitution is awakened, into the realms visible and invisible

**The Esoteric Tradition*, by G. de Purucker, Theosophical University Press, Point Loma, California; 2 vols., about 1200 pages, with copious index, \$5.00.

of the Cosmic Whole; and when this is done by highly evolved Men, Initiates, and Great Adepts, what is then and there learned in this most wonderful of Adventures, is brought back from these Adventures of exploration and wrought into systematic formulations of human thinking, which the Theosophist calls in their aggregate, *Theosophia* — the Wisdom of the Gods. It is this Wisdom, this Esoteric Philosophy, which it is the intention in this present work to study, and which, considering its transmission from generation to generation of the Great Seers and Sages through the ages, and from immemorial time in the past, can with justice and truth be called the Esoteric Tradition.— Introduction, pp. 23-4

The author succeeds in transferring to the understanding of the reader the actuality of the picture he perceives of the Esoteric Tradition as that line of teaching and teachers stretching back into the beginnings of Time, which carries with it the revelation of the spiritual origin, present and future destiny, of all that is. The whole book, therefore, is a monument not so much to the fact that this Esoteric Tradition existed in the far gone past, but that it is a living stream of spiritual energy today. The golden thread of Truth has never been broken and reaches mankind through the Mystery-Schools of the present as it did through the Mystery-Schools of the past.

The subjects of which these Schools treat

deal with the Universe, and, *de facto*, with man collectively as an offspring of that Universe. It tells us what man is, what his inner constitution is, how the latter is held together in a coherent unity, whence it comes, what becomes of its various principles and elements when the great liberator, Death, frees the imprisoned spirit-soul; and, telling us all this, it teaches us likewise how properly to understand men: and, understanding them, this comprehension enables us to go behind the veil of outer appearances and under the surface of the seeming into the realms of reality. It teaches us likewise of the nature of civilizations, the productions of man, and how they arise, and what they are based on, and of the working of the energies springing from human hearts and minds which form civilization. . . .—pp. 31-2

This too was in substance what H. P. Blavatsky taught and illustrated so well through her teachings. But it was to a materialistic and dogma-ridden world that the first Theosophical teacher came. Her work was to smash scientific and religious dogmatism; to shock the world out of its stiff crystallization of thought; to stir “the moon-stirred multitudes” to dare towards something higher; to instil courage; to destroy the whited sepulchres imbodying but the shells of truth; to give men hope and vision of a truer and grander life. She did this; and witness of it is eternally left to a world becoming attentive and even grateful in her major works *Isis Unveiled* and *The Secret Doctrine*.

It is by these two gigantic works, portraying a cosmic philosophy of life, that any new contribution to Theosophical literature must naturally be judged.

Here before us almost fifty years later we have *The Esoteric Tradition*, born to a world, however, awakening to a realization of spiritual values. It enjoys, therefore, the advantage of reaching a public far more receptive and educated to understand its spiritual message than the world of 1880, while at the same time facing the disadvantage, if it may be called such, of having to meet and overcome, or overstay, the crystallized opinions of the many who declare that all there is of Theosophy has been given out: that Blavatsky's *ipse dixit* closes the door on any new teaching at present.

Laboring as an impartial reviewer of *The Esoteric Tradition*, one hesitates even to color the minds of future readers by impressions received that might be interpreted as biased. But the simple questions are: Does it teach Truth? Does it challenge stupid superstition; give men a new vision; hammer home the universality of the esoteric tradition; give men a greater power to achieve self-conquest? and at the same time does it throw added light on what H. P. B. herself gave out? It is enough to point to the book itself; not to its author; not to the Society he heads; but to the message of Theosophy in these volumes written "to aid in the research for a greater truth for men" (p. 27). Theosophy is greater than its modern Movement or than our beloved H. P. Blavatsky. Greater than any individual is the message he brings, if the latter be one of spiritual worth and benefit.

Yet with frankness we may here declare that in *The Esoteric Tradition* we find that same fire of inspiration, the same stream of intellectual-spiritual onflow which characterize the works of H. P. B. If we face facts squarely we must admit, after careful reading, that this work is in itself definite declaration to the fact that H. P. B.'s mission was not in vain. It is majestic philosophy presented with unassailable logic; it is essential science presented with philosophic invulnerability; and it carries the flame of the essence of true religion. It makes no appeal but to the high side of our natures. Its simplicity is supremely appealing. Its impersonality, its freedom from personal self-advertisement, must be accounted one of its signal virtues. Through it all runs the thread of universality of teaching — itself the touchstone of truth — skilfully and with scholarly erudition reinforced by statements from the outstanding minds

of genius of the ancient and modern worlds. It presents a more sequential picture of the cosmic philosophy that H. P. B. so dynamically gave, but the picture is founded on what she presented, and, more, built from additional material derived from the same source from which she drew. What here is ‘new’ in it therefore denies no former teaching, but enlarges it, elucidates it; and of the ‘new’ there is plenty of evidence. But in the end the final verdict must remain: It teaches *Theosophy* as H. P. B. herself taught Theosophy.

Let then each reader judge the message. The touchstone of truth is within. There is the Supreme Court within each man to which no Court of Appeals governed by human logic or biased intellect is superior. Within man is that so generally hid Tribunal which KNOWS. *The Esoteric Tradition* is an appeal, when all is said, to just that: to the Knower within: an appeal to bring out the hidden beauty within; to tread the Pathway to the Gods; to be the Master within — an appeal to that, and a tremendous exposition of intricate Theosophical teachings that support this appeal with logic, rational reasoning, aspiring and uplifting metaphor, keen intellectual argument, and suggestive analogy.

As the chapters are turned there is unveiled a growing picture of the Universe and of man, depicted in such manner that as you learn truth about yourself, the microcosm, you learn truth about the macrocosm, the Universe, and realize your spiritual oneness with all.

One of the significant achievements of the book is the general mental katharsis it brings, freeing us of the deplorable habit of keeping the Theosophical doctrines in water-tight compartments. Exposition is given of all the technical teachings of Theosophy, but in such a way as to make them live, become a part of our consciousness as a visualized picture, not as separate doctrines each filling its particular pigeon-hole; so that we realize that what before perhaps we classified in our minds distinctively as the teachings of Karman, or of Reincarnation, or of the Seven Principles of Man, or of the Hierarchical system of the Universe, or of the Planetary Chain, or of the After-Death States, or of the Avatâra-Doctrine, no longer appear separate but blend into one grand Whole. This is acquired without any blurring of the teachings, but indeed through a finer etching of them. This method of explication is the simple stating of the general truth so that a picture is formed. Then a return to it, with details added. Then later in discussing another

doctrine the first teaching is again referred to and interwoven and additional light given by hint and allusion. Indeed, this re-threading of theme through theme stands out as the greatest feature of the book so far as technical composition goes; and though all who read cannot fail to notice it, yet it is accomplished so skilfully that it is perhaps only when one is well advanced into its pages that one is impressed solidly with the idea that the teaching and the method of teaching are one. It is a unique method: one is presented with the whole: like the mango-fruit, fiber and pulp are indistinguishable and unitary.

Thus we gain a right picture of Nature,

the vast range of the inner sphere of being, of which the outer physical cosmos or universe is but the living, quivering, and more or less faithful garment or copy.—p. 46

Thus too we approach the teachings of Karman, and study the manner in which beings enwrap themselves in the consequences of thoughts, emotions, impulses; and we recognise Nature as “an inextricably interwoven, interlocked, and interlinked and interpermeant fabric of lives” (p. 472) — a cosmic web indeed. The teachings, first simply outlined, are later explained in their subtler reaches of philosophic thought. The question, prominent in the minds of certain Theosophists, of ‘unmerited Karman,’ ‘unmerited suffering,’ is analysed to the satisfaction of the logical and open mind, showing that responsibility inheres in the Reincarnating Ego, and that though there is

relative injustice, or relative ‘unmerited suffering’ in the world, brought about by the interaction of the various parts of man’s complex constitution. . . . Yet in very truth, as H. P. Blavatsky so nobly says . . . “there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.”— pp. 58-9

Karman is the result of all that was. Therefore through its study we are introduced to many of the mysteries of the cosmos: to the dreadful fate of the Lost Soul, and its descent into Avîchi, the lowest frontiers of absolute matter; to the after-death states that an entity experiences: Kâma-loka, Devachan, Nirvâna; and perhaps most interesting of all to the journey of the Spiritual Monad through the Circulations of the Cosmos as it makes what is technically called the Outer Rounds. It is the karman of an entity which decides the character of its stay in the invisible realms. Therefore are we introduced to a proper study of the so-called ‘heavens’ and ‘hells’ of the ancients. Truth there is in degree

in such popular teachings, which is but to state that the *original* teaching was true, but now wofully obscured. Proper spheres of retributive suffering as well as reward to which the entity gravitates do exist, and these are carefully explained. Karman is a study of all this, and indeed of other teachings culminating perhaps in the Mystery of the Avatâra — a strange and mysterious doctrine (see p. 992). Again we place emphasis on the growing picture of it all which is framed in the mind — of the Universe as one Grand Whole in which all the evolving entities along the Ladder of Life take their rightful places, and man as one of them finds himself as that now self-consciously growing being, placing his feet on that mystic pathway which, by means of initiations undergone in the Mystery-Schools, leads him to those higher spheres of the Universe which the unfolding pages of this book make graphically clear.

Thus we receive an indelible picture of the invisible worlds, the causal realms, actual entitative bodies forming the living organism of the cosmos, of which our own gross sphere is but an outer shell. The author answers the questions:

What is this visible physical world of ours, really? What is our globe, Earth, composed of, and how does it keep its place and composite movements in space? How, indeed, does it hang poised safely in the so-called ‘void’? How do the other planets and the sun hang or exist in space, or find position in the vast realms of the outer infinitude — or indeed of the inner infinitude likewise? What are the stars, the nebulae, the comets, and all the other bodies that are scattered apparently at random in the spaces of physical Space . . . ? Is there nothing but the visible celestial bodies that our physical senses do take cognisance of: and back of them, behind them, around them, within them, is there nothing but nothingness?— p. 133

Vital queries are these, and the hitherto unsatisfactory answers attempted by Western branches of knowledge are cleared away in the light of the Esoteric Tradition which asseverates the simple but profound aphorism that the Cosmos is a Unity, and that Man is an inseparable part of the Cosmos containing indeed all that the Whole contains. If pursued fully the thought reveals to the pilgrim-initiant the meaning of the Causal Realms, and explains how through spiritual training he can and does have direct knowledge at will of worlds outside our own Hierarchy — attained through ‘vibrational intercommunication.’ Thus he not only enters self-consciously into these inner and superior realms but actually lives and gains first-hand knowledge of them.

Thus it is that Nature in her realms both inner and outer is experienced by the only trustworthy testing-stone in human life — the consciousness of the individual. The inner consciousness comes into direct relation, without interfering secondaries, with the Heart of the Universe, and realization of Truth then comes to the sincere aspirant because he identifies himself in such manner with the inner and causal energies of which all outer Nature is but the effect, the result, the product, the fruit — the manifestation. Thus does the Adept learn the inner nature and secret workings of the Universe.— p. 137

A distinctly classical flavor, not to be over-ridden even by the wealth of allusion from the ancient literature of Hindûsthân, is given the book by quotations from and references to Augustine, Clement, Tertullian, Pliny, Cicero, Lucian, Varro, Empedocles, Epicurus, Democritus, Plato, Iamblichus, Ennius, Herodotus, Lactantius, Pythagoras — to quote names at random. And the history from the times of these outstanding characters until the present day is traced with swift strokes, with mention of names such as Copernicus, Bruno, Cardinal de Cusa, Galileo, Boehme, and Emerson, as carriers of the spiritual gleam representative of greater Invisible Workers. And so on down to our present day and the awakening particularly of men of Science.

What H. P. B. did in *The Secret Doctrine** in the comparison of changing science with esoteric thought, Dr. de Purucker does in *The Esoteric Tradition*, bringing scientific concepts up to date and showing where they approach and where they differ from the Theosophic philosophy. This is true of such hypotheses as those concerning the Relativity-Theory, the Quantum-Theory, the Cosmic Rays, the Theory of Indeterminacy, and so on; and readers may expect to find discussed the latest dicta from such men as Planck, Jeans, Bohr, Eddington, Lodge, J. J. Thomson, Bose, Sulaiman, Kolhoerster, etc. We are taken "Behind the Veils with Science" to a realization of the statement that

. . . Science, if it proceeds steadily forwards and is not halted in its stride by the outbreak of some karmically cataclysmic disaster, is on the brink of wonderful discoveries. . . — p. 401

In the chapter on 'Allegory and Mystical Symbolism' we pass from

*Cf. "Since only a certain portion of the Secret teachings can be given out in the present age, if they were published without any explanation or commentary, the doctrines would never be understood even by Theosophists. Therefore they must be contrasted with the speculations of modern science. Archaic axioms must be placed side by side with modern hypotheses and the comparison left to the sagacious reader."

the Christian Bible and the Song of Solomon to the quatrains of ‘Omar and the verses of Jalálu’d-Dîn Rûmî; to the great Chinese Sage, the exponent of Taoism, Lao-Tse; and thence to the literatures of ancient Hindústhân, as found in the Vedas — through all of which is traced the thread of a universal esotericism. More particularly do we find preservation of this Tradition in the teachings of that Great Sage of Kapilavastu who appeared among men as the Buddha-Gautama nearly six hundred years before our so-called Christian Era. Indeed, the chapters on ‘The Secret Doctrine of Gautama the Buddha’ form perhaps two of the most important in this work. They should make especial appeal to Occidental Orientalists, and to those questioning the fact that the Lord Gautama had an esoteric school. The beautiful Buddhist formula of the ‘Three Refuges’: “I take my refuge in the Buddha; I take my refuge in the Light of his teachings (or Law); I take my refuge in the company of the Holy Ones” — is interpreted, not in the rather pragmatic manner of most Buddhists, but as outlining, sketching, the structural framework of all the teaching of the Wisdom of the Gods, or Theosophy, as it reveals the spiritual line of teachers and teaching from the Cosmic Spirit through all

intermediate ranges of the Universe down to the Mânushya-Buddhas or human Buddhas and their human disciples, . . . and all teaching the Divine Wisdom sprung forth in its origin from the highest gods themselves, and of which every Buddha on earth is an exponent.— p. 92

. . . that every man is a manifestation on this earth of a Buddhic principle belonging to his constitution and manifesting in three degrees or phases: (a) as a Celestial or Dhyâni-Buddha, (b) as a Dhyâni-Bodhisattva, (c) as a Mânushya-Buddha; and that all human faculties and powers are, like rays from a spiritual sun, derivatives from this wondrous interior compound Buddhic entity. It is the core of the core of all our being. Union with this ‘heart of us’ is the aim of all initiation, for it is the union, the becoming at one, with the Buddhi-principle within us, the seat of abstract Bodhi; and when this union is achieved, then a man becomes a Buddha.

— pp. 126-7

This last paragraph contains in the considered opinion of the author the fundamental thought of all the teaching of Gautama the Buddha.

Orientalists are asked to consider most carefully what Dr. de Pu-rucker says about one of the most pregnant and important teachings of the Great Master

which shows that the Buddha-Gautama by no means considered such a state of union with Brahman as the ultimate or ending of the existence of the fortunate Jīvan-

mukta or freed Monad. . . . both implicitly and explicitly . . . there is the reiterated statement that even beyond the 'world of Brahmâ,' i. e., beyond Brahman, there are realms of consciousness and being still higher than this 'world of Brahmâ,' in which reside the roots, so to speak, of the Cosmic Tree and therefore the Root of every human being, the offspring of such mystical Cosmic Tree. . . . the teaching runs that higher even than Brahmâ there is something Else, the rootless Root, reaching back and within, cosmically speaking, into Parabrahmic Infinitude. . . .—pp. 128-9

Those who 'stumbled' on the 'Absolute' in the author's *Fundamentals of the Esoteric Philosophy* are here given another chance to follow out the logical thought from the Buddhistic as well as from the Theosophic standpoint. It should not prove an insurmountable obstacle — in thought!

. . . there are no utterly absolute 'absolutes' anywhere in the Boundless.— p. 213

Other view than this Dr. de Purucker shows to be a logical monstrosity.

In the interweaving themes of this fascinating study we get a more comprehensive grasp of the Doctrine of Hierarchies and view with greater understanding the functions of those Hierarchs for whom no more expressive name is found than 'Wondrous Being' or 'Silent Watcher.' It is a grand picture from Kosmic Hierarch of Kosmic Hierarchy to infinitesimal point. In still further elucidation of previous teachings on this subject we read:

As the Hierarchies in the Universe are virtually infinite in number, the Wondrous Beings therefore are also virtually infinite in number, because every such Wondrous Being is such only for its series of lives beneath it. There is the Wondrous Being, the Silent Watcher, for the Holy Order or Brotherhood of Compassion; there is a Wondrous Being for the Globe, the supreme spiritual Chief, who is identic in this case with the Hierarch or Wondrous Being of the Brotherhood of Compassion. There is a Wondrous Being or Silent Watcher for our planetary chain. There is a Wondrous Being or Silent Watcher for our solar system, whose residence, whose habitat, is the Sun. There is a Wondrous Being or Silent Watcher for the Milky Way, for our own Home-Universe, and so forth for ever.

. . . there is a Silent Watcher or Wondrous Being for every atom; . . . there is a Silent Watcher or Wondrous Being for every man or woman, for every human entity, man's own inner god. . . .— p. 201

While visioning Nature as "knitted together in all her parts — infinite variety living in a fundamental unity; . . ." (p. 244), we remember the warning against permitting the mind to shelve things into watertight compartments as we study the Lokas and Talas and the Four

Planes of Universal Being: (1) the Divine, the domain of activity of the gods: the Galaxy; (2) that of the Monads — embryo-gods whose range of consciousness is the Universal Solar System; (3) the Realm of Souls, rays from the Monads, embryo-Monads; (4) the Habitat of the ‘life-atoms,’ Jivas. We are told further that

There are two manners of viewing the Universal Aggregate or Cosmic Whole. The first is visioning the All as an immense and individual system of interlocking and interworking worlds or realms or spheres or planes, from the divine of the Universal Hierarchy through all intermediate planes and worlds and spheres, downwards to the physical; and this is the simpler and easier way. The second, and somewhat more difficult of mental visualization or picturing, is retaining the foregoing as the background or framework, and then upon this background or in this framework, mentally viewing the manner in which the Universal Aggregate as an Individual subdivides itself into hierarchical details of structure.— p. 171

And so we reach a study of the Seven Sacred Planets preparatory to learning something of the deeper meaning of death and the experiences of the excarnate entity — one of the most important teachings of the Mystery-Schools, because taking one into the very womb of being. The Seven Sacred Planets are: Saturn, Jupiter, Mars, the Sun as a substitute for a secret planet, Venus, Mercury, and the Moon, the latter also reckoned as a substitute for a secret planet.

It was the guiding Souls or Spirits of the Seven Sacred Planets — let us call them Seven, because H. P. Blavatsky wisely enough when she wrote disguised or hid the truth about the Twelve — it is their guiding Souls which are the Kosmokratores, or World-Builders, so often mentioned by the old Greek philosophers. . . . p. 187

The study of these planets and the other heavenly spheres was comprised in what the author speaks of as a genuine Astrology which is one of the main branches of the Archaic Wisdom which deals

not only with the influences of the planets and the Sun and Moon and the stars on earth and therefore on human life, but it dealt with those celestial bodies primarily as being wholly animate entities; it showed in a conclusive, and what would be called today a scientific, manner our common origin with them and all other beings in the Universe; it showed not only how they affect us, but it showed also what relations we have with them, karmically and otherwise and both in the past and in the future.

— p. 191

Archaic Astrology taught not only what is now called astronomy, . . . but included likewise all that modern Theosophy teaches in those branches of its doctrine dealing with the inner and outer nature of the Cosmos as an Organic Entity; it traced the origin, present and changing habitats, and post-mortem destiny of all

peregrinating Monads, as these last pass through the spheres along those mystic yet very real Pathways which are called the Circulations of the Cosmos; it taught the nature and the characteristics and the functionings of the forces and influences which planet exercises upon planet, and the sun upon planets, and the stars upon stars, and therefore upon our sun, and *vice versa*; it taught the nature as well as the coming into being of the Solar Systems; it described how the moons of the various planets became moons, and what their function is in the economy of the respective Planetary Chains, to which they are attached either as individuals or as groups; it taught the nature of the invisible and ethereal Worlds, Spheres, and Planes, of the Solar System; it told what the Sun is as a living being and as the dwelling of a Solar Divinity; it taught of the nature of the many Planetary Chains forming the Sun's Planetary Family, and of the nature and characteristics of the Globes composing these different Planetary Chains; it taught of the revolvings and journeyings of Monads in and through the Globes of the Planetary Chains, and of how these peregrinations along the Circulations of the Cosmos are of different kinds, some of them belonging to the Planetary Chain alone of which the Monad happens at the time to be a denizen, calling these 'Inner Rounds'; and it also taught of those other vaster peregrinations of the same Monads to certain ones of the different Planetary Chains, to which peregrinations the name 'Outer Rounds' is given — all the above, and vastly more. What modern astrologer knows anything of these ranges of ancient astrological teachings?— pp. 842-3

Here as we enter deeply into the second volume we are tempted to quote *ad lib.* from what the Theosophist will consider subjects of vital import and which even the general philosophic reader will regard as matters of fascinating interest. But at this point the reviewer is reminded of a statement made I believe by Sir Arthur Quiller-Couch to those essaying to become masters of rhetoric and prosody. "Murder your darlings," he said; meaning to be willing to delete what you consider your best sentences, the most intimate offspring of your brain, for the good of the whole. So here, though inclusion of quotation on quotation in this instance would be no dulling of narrative, we must restrain this natural desire and conform to the limits of editorial leniency. We should be in error, however, did we not at least refer to the teachings on Death and its Mysteries, the Circulations of the Cosmos, and the Mystery-Schools.

As the author has written in many of his published works, death and sleep are one. They are both a study of consciousness. The suggestion is given to try to follow one's consciousness in its procedures from hour to hour, from day to day, and during dreams at night, and by thus doing we are told that we shall find a master-key to knowing what death is. Let a man

when he lies down in his bed to sleep, grip his consciousness with his will and study the actual processes of his ‘falling asleep’—if he can! . . . Death is precisely and in all respects identical with this process of ‘falling asleep.’—pp. 832-3

The four states of consciousness are outlined: *Jâgrat*, the waking; *Swapna*, the dreaming-sleeping; *Sushupti*, the blissful deep sleep; and *Turiya-Samâdhi*, the state of consciousness which the Buddhas and Christs reach in times of spiritual ecstasy. And these are linked up with the after-death processes.

He who will think earnestly of these four states of consciousness, into which he may at will throw himself with steady and adequate practice, will know — if he can project himself, as he then ought to be able to do, into any one of these — he will know, . . . precisely what it is to pass beyond the gates of death and to do so consciously. Let this be understood literally.

When one stands at the bedside of a loved one who is passing on, let peace reign in the heart, banish agitation from the mind, and let there be utter quiet in the chamber of the passing. Disturb not by voice or lamentation the wonderful mystery of the entering of the consciousness of the dying one into the farther state. He is in truth and in every sense of the word, falling to sleep; and just as it would be a deliberate cruelty to a tired man to stand at his bedside and annoy him and move him in order to keep him awake just because one does not desire him to sleep: a thousand times more is it cruelty to do so in the case of death, which is the Greater Sleep, utter and perfect. Let him pass in peace, in quiet let him rest; let him go free. He is entering into unspeakable happiness, and into the intense activity of the spiritual intelligence which ordinary brain-mind percipience can cognise, if somewhat feebly, but which it cannot properly understand nor realize because it cannot contain it.

For of Death, that blessed Angel of Mercy which it nearly always is, one should therefore have no fear whatsoever. It is Nature’s most pitiful and blessed relief and rest, for it is Sleep, perfect, complete, and filled with ineffably lovely dreams. The man who has died — the man who dies — sleeps in peace; and his spiritual soul, the peregrinating Monad, *gaudet in astris* — rejoices in the stars.—pp. 837-8

[Death] means passing along the Circulations of the Cosmos to other Mansions of the Universe — along the ineluctable circulations or pathways which from the beginning of the *Manvantara* have been followed by the Monads of all past *manvantaric* time, during the course of their marvelous pilgrimages.—p. 876

This grand pilgrimage takes place after what is technically called the ‘Second Death’ when the Monad is released temporarily from its life-term on this planet. It

then passes to the planet next in order, thereon repeating the general course of its evolutionary activity; and thus does the Monad act through and on each of the Seven Sacred Planets of the ancients, until finally it reaches the last of the seven, whereupon the Monad, thus having completed its Outer Cycle, in due course is drawn

into the psycho-magnetic line of attraction impelling it along the Circulations of the Cosmos back to the planetary chain of Earth.—p. 868

These Circulations of the Cosmos are very real and actual lines of communication between point and point, . . . or celestial body and celestial body, . . . of the Universe. These Circulations are not merely poetic metaphors, or figures of speech; they are as real . . . as are the nerves and the arterial and venous blood-vessels in the human physical body, and just as these latter provide the channels or canals or pathways of the transmission of intellectual and psychical and nervous impulses and directions, as well as of the vital fluid called the blood, so in identical analogous fashion, the Circulations of the Cosmos provide the channels or canals or pathways followed by the ascending and descending Rivers of Lives, which Rivers are composite of the never-ending stream of migrating and peregrinating entities of all classes back and forth, hither and yon, 'up' and 'down' throughout the Universal Structure.—p. 859

There is a great deal of interesting detail as to what might be called 'the technique of incarnation,' showing how the Reimbodying Ego "takes a body born of his own descendants" (p. 881). There is also much that is suggestive in the description of how the 'sleeping' Reimbodying Ego largely controls the Spiritual Monad in its peregrinations through the spheres, curtailing or lengthening the time-period dependent on the shortness or length of the Ego's Devachan. (p. 885) Important in this day of itinerant yogîs and fakirs and peddlers of 'cosmic powers' is the material describing the danger of the Astral Light (pp. 1012-14) and its effect on mankind generally; also the chapter on 'Great Seers Versus Visionaries' wherein the scientific basis is laid by which one may distinguish the unreliability of the semi-mystics and visionaries who describe what are merely their interpretations as 'visions of truth,' from the ability of the genuine Seer who sends his piercing gaze through the Astral Light "like a flash into the higher ethereal regions of the spirit, where he can envision truth and truths directly" (p. 1015). The doctrine of the Avatâras is unfolded; the difference between them and the Buddhas explained. Perhaps the most significant fact of the Avatâras is that there is no *karmically natural* personal intermediate or psychological vehicle which is their own as coming to them from former earth-lives; indeed, their intermediate part, forming the psychological link between Spirit and the vital-astral physical body, comes to them from elsewhere. . . .—p. 990

The Buddhas evolve to grandeur; the Avatâras are 'created'—p. 987

— which contains a wealth of meaning.

But to all these teachings, and the meaning of the phrase "spiritual and psychological cripple," which reveals a mystery that to the careful

reader should throw a flood of light on the lives of the Messengers of the Masters, we do scant justice by the mere mention. They are indeed teachings of the Esoteric Tradition. We content ourselves with the knowledge that in good time the interested will read for themselves.

In all of this, however, let us remind ourselves that the test of truth is its universality and the test of the teacher is whether the teachings he gives have this esoteric stamp of universality throughout all ages and in all races and whether his life exemplifies the high dignity of his calling. Dr. de Purucker disclaims possessing ‘superior’ or wonderful knowledge, despite the fact that oftentimes what he states in these volumes he states with reserve as bordering on Esoteric Philosophy which cannot be openly stated in a published book,

because such teaching belongs to the highly recondite and extremely difficult thought of the esoteric studies reserved for the few. . . . [He] absolutely disavows not only any such intention of ‘claiming’ anything, but must point out that merely stating that the Esoteric Philosophy contains wide ranges of teaching or doctrine which are incommunicable to the public is making no ‘claims’ whatsoever, but is the simple statement of something that ought to be known to every student of the Archaic Wisdom.— p. 890

We read the closing pages of *The Esoteric Tradition* with the thought uppermost in our minds of the living flow of teaching from the past into the present and destined to go on into the future. This is the theme woven with compelling power from beginning to ending. Disciple, skeptic, dilettante, whatever the cast of the reader’s mind, is brought to the portals of the Mystery of his Self, if he be but partially perceiving; and even if he be obtuse he is brought will-he nill-he to the doors of the Mystery-Schools, which

were not artificial institutions for the purpose of teaching conventional ethics merely, but were actually foci of spiritual light. . . . Thus the ancient initiation-ceremonies or rites symbolized or portrayed actual spiritual facts, and in their higher degrees or stages actually were, and indeed still are, the open portal by which the trained and fully prepared neophyte might enter, at least temporarily, into the Heart of the Universe, into the Light of the World, and bring back with him an unimpaired memory of what the greatest of Adventures had taught him.— p. 1079

Out from these Schools went everything that made Rome great in matters of law and order; that made whatever was splendid and fine in the civilizations of Babylon, of Egypt, of Hindûsthân, and likewise of that still mysterious series of racial civilizations which existed in the occidental parts of the European lands—the Ancient Peoples of Northern Europe, and ancient Gaul and Britain, and their Druidic wisdom.— p. 1050

These Mystery-Schools, copied after the glorious Association of the Great Seers themselves

instruct their chelas . . . in the knowledge of the entire past history of our planet, and the *real* and *natural* workings of Nature on our physical plane which fall under such modern names as Astronomy, Chemistry, Meteorology, Geology, Zoology, and Botany, and many more: and, indeed, these modern 'courses of instruction' are considered the least in importance of what is therein taught, and are but side-lines of study giving place to a growing knowledge of Nature — the structure, laws, and operations, of the Universe, and of its component hierarchical principles. The entire system in this wonderful University . . . is not at all a mere loading the brain-mind with more or less useless facts all-too-soon forgotten, . . . but in educating and training the *consciousness* and *will* of the disciples or pupils so that these learners may know actualities of Nature at first hand by sending the percipient consciousness into the heart or core of things, and thus as it were by temporarily *becoming* such things, instantly and exactly to know what things really are: what their past, and what their future. They learn how to develop the wonderful vision of the penetrating spiritual eye, called in India's mystical writings, the Eye of Śiva, whose flashing sight penetrates behind all the enshrouding veils of matter into the most recondite abysses of the universal life.— p. 1054

Samothrace, Eleusis, Memphis, are of the past. What of the present? The author declares:

It is a fact of great consolation that the genuine archaic Mystery-Schools still exist.— p. 1070

The Esoteric Tradition is a panorama of the workings of Man and the Cosmos. In it we are lifted out of our little selves to contemplation of the greater Macrocosm, to a study of such thoughts as "pierce the night like stars and with their mild persistence urge man's search to vaster issues." For when all is said this book is supremely a call to the inner spiritual nature of man to be, to become — to become greater. It is the *becoming the thing* which is wisdom and truth. It is the outlining of this and the technique of this becoming that is taught by the illuminated and is the Esoteric Tradition. This it is which leads us to the higher realms of human destiny, from where we see more clearly into the intricate symmetry of our Cosmic Home. Man studies himself, is taught the secrets of his innermost being, and becomes — himself, a god. The gods become the Universe. The Universes become the Galaxies. This intimacy of the growing soul or entity with the thing it becomes was the burden of the teachings of all the Mystery-Schools, which exist still today as living exponents of the undying Esoteric Tradition.

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

XVII — CAGLIOSTRO AT ROVEREDO

AFTER about a year in Switzerland, Cagliostro left on July 23, 1788, and finally arrived at Roveredo, thirteen miles from Trent in the Tyrol. Here he stayed about three months continuing his humanitarian work in spite of the opposition he encountered.

Among Cagliostro's precious books publicly burned by the Inquisition, one remarkable little book escaped: a plain record uncolored by prejudice, written in Latin by a good Roman Catholic. It is entitled 'The Memorial book of Cagliostro while he was at Roveredo,' or better known as 'The Gospel of Cagliostro.' The tremendous anathema hurled against it makes the few copies which escaped the fires of the Inquisition and subsequent measures taken to insure its consignment to oblivion have an especial interest in showing how a persecuted Brother, betrayed on all sides, kept inviolate the secrets entrusted to him by those who have the welfare of the world at heart.

When Cagliostro arrived at Roveredo on September 14, 1788, he was received with open-eyed curiosity. "Who I am is more than I can tell you; I do not know myself!" he declared, laughing. "But it is beyond doubt that I am the healer of the sick, the enlightener of those in doubt, and that I give money to the poor. Many are the deceitful things and lies that have been written round me and my acts, because nobody knows the truth. But after my death all will be made plain by the written memoirs I shall leave behind me."

That very first evening in Roveredo was spent in answering endless questions, and in the morning he commenced his great work as a healer of the sick. One young man, Clementino Vannetti, who watched Cagliostro and his wife as they passed down the street, did not speak to Cagliostro at any time, but commenced to make notes of all that he saw and heard about them. This notebook became the 'Gospel of Cagliostro' which is our principal source of information about the Roveredo incidents — an unbiased picture.

Remembering the persecutions to which he had been subjected by the diplomaed physicians of Strasbourg, Cagliostro was careful to have the local physicians see all that he did, and in the first important case one declared that Cagliostro had acted according to the principles of the art and had done well. But it is obvious that this approval could not always continue, since Cagliostro cured many a case that the regular physicians had either given up or lost. Even to this day persecution of the worst kind has followed such a condition of affairs, especially when the healer refuses to accept fees from his patients. Mesmer owed his comparative freedom from persecution to the fact that he held a high diploma and had shown exceptional ability at his university examinations, not less than to the exceeding privacy which overshadowed his real work. Cagliostro possessed no such western university diploma and yet he cured case after case that orthodox physicians could not relieve; inevitably he was persecuted.

His receptions were crowded, as they had been at Strasbourg. Rumor spread that Cagliostro was a prophet. He took no money or presents from anyone, and often applied the cure that so many need under the blessings of modern western civilization — the money necessary to buy proper nourishment.

There is a remarkable parallel to the legends of other ancient healers in Cagliostro's consideration of the orthodox and official authorities. He tells the physicians to arrange that their patients shall pay them their regular fees, when they can afford it — unusual conduct for a 'charlatan'!

People came to trap him with cunningly devised questions; but "they were struck with wonder at the wisdom of his words, and went away saying that he was not a man to be trapped." At the same time there were things that the multitude could not explain and which were calculated to arouse the thinking faculties of those who realized that here was a man who had something to tell the world of western science.

One such matter was a letter from Milan saying that Cagliostro was in that city at the same time that he was known to be in Roveredo. Something similar is recorded in the life of Apollonius of Tyana, and of many other sages the world over, but the people of Roveredo could not understand it at all. Even today there are some who seem inclined to follow the legend that there were two Cagliostros, and that this explains the crazy invention of the Balsamo legend of which the police made so much — they had to invent something for their reputation's

sake. In any case the Cagliostro who was at Roveredo was fully occupied day and night with his sick, but the subtil air of unbelief that was disseminated by people who ought to have known better must have done much to invalidate his medical work, or at least have made it infinitely difficult.

Every day a vast crowd besieged the door of the house Cagliostro had taken. Patients came from the town itself, from the neighboring villages, and from distant places, they came in carts, in carriages, in litters, on foot. But the dean of the physicians of Roveredo had recourse to the magistrates to prevent Cagliostro from ministering to the sick, because he had no diploma. That he cured where the orthodox doctors failed was nothing: he had no diploma! The magistrates supported the plea and prohibited Cagliostro from giving prescriptions, cautioning him. But he protested, "I have never given prescriptions to any sick person except in the presence and with the approval of his physician. And you know that those to whom I have given prescriptions are improving in health. Besides, I have never given any remedy without indicating its action. Observe also that I never invited, nor do I invite, anyone to come to me, but when they do come, why should I not respond? And all can testify that to this day I have never charged any fee, nor accepted anything from the greatest or the least, but instead I have come to the aid of the poor, furnishing them with what they needed for the cure of their ills."

And, as Clementino writes in his 'Gospel': "The voice of the people grew loud in his behalf so that their murmuring was heard in the assembly. The magistrates thought it wise to allow him to continue attending the sick. But Cagliostro, indignant, withdrew to another place, a place called La Villa, where the authorities received him with joy. They wished to make a feast in his honor, but he refused it.

"It was a Sunday afternoon about three o'clock. And a certain Giuseppe, father of Giuseppe the priest, who was suffering from a violent fever, tried to enter the house where Cagliostro was; and a young man, in the name of the wife of one of the heads of the place, managed to obtain permission for this. And the name of the young man was Clementino. And Giuseppe was secretly received with his little son.

"Cagliostro found his patient had suffered for many years from vertigo and fever. He trembled so on his legs that Cagliostro made him sit down. In the presence of a number of the most important people

of the place Cagliostro examined him, and when asked what was his diagnosis, declared that 'he is suffering from worms, and until now nobody has understood it.' Then turning to the patient: 'Take heart,' he said. 'I will cure you in eight days. Only have faith in God and in me, and do what I prescribe.'

"There were many who gave testimony in themselves of those his charitable works, and who blessed him."

So Cagliostro returned to Roveredo. Precisely as he had done when at Strasbourg, Cagliostro ate sparingly and did not even go to bed while attending the sick. Instead, he slept for a few hours in an armchair, resting on a pillow. But there are limits to a man's endurance, and when a whole hospital full of sick came to be cured by him, he protested: "My means do not permit me to attend to all the needy and to take them away from the hospital. They have their physicians and surgeons in the hospital; let them be consulted."

Rumor said that Cagliostro could give a potion that would restore lost youth. He denied it, relating the origin of this extraordinary story which had been so persistent. It was that he had cured an old lady of insanity resulting from fear of old age by pretending to give her a potion which he persuaded her would ensure eternal youth. Similarly, in Russia, he had cured a violent maniac who believed he was a super-Almighty, by pretending to be the God Mars, more powerful still, and behaving in such an extravagant manner that the man finally acknowledged his claim and was willing to worship him. Having thus obtained his confidence Cagliostro was able gradually to bring him to reason and to make a complete cure. Yet there were not wanting those who would use even such an extravagant yarn to say that Cagliostro was a blasphemer.

The physicians were not long in starting active propaganda against Cagliostro. They sought every means to blacken him, declaring that his patients were worse than before, that they were not cured at all, that the remedies given were not the right ones. Such an atmosphere of doubt and disbelief and lack of faith did they spread that the wonder was that any were cured at all. Cagliostro was using ordinary medicines a good deal, but as he belonged to the same school as Mesmer he used methods of magnetism as well. Nothing could be worse than the lack of sympathy and distrust of the patients which the physicians carefully fostered. Even when a cure was too obvious to be denied, the wicked

whisper was started on its devastating way, "Yes, but the results are not permanent!"

It was now rumored that the magistrates had again forbidden him to practise as a physician, and he began to refuse patients. Many were glad of it. Lavater's 'physiognomy' had penetrated even to Roveredo, and Cagliostro was reputed to be so good a physiognomist that he could read anyone's thoughts and inner vices by merely looking at him. People were afraid of him. The physicians even descended so low as to betray Cagliostro by persuading the pharmacists to falsify his prescriptions. Also a servant was tempted to ask for money when delivering medicines to patients, and on being dismissed by Cagliostro commenced to sell his bogus prescriptions as though they were Cagliostro's own. No possible scheme seems to have been untried to bring him into discredit.

Attacks were made on other counts; he was never known to approach the 'holy table' on Sundays; and great excitement had been caused by the initiation of three neophytes into some degree supposed to be either Masonic or a degree of the Illuminati.

Even a priest came to Cagliostro to be cured. Cagliostro told him what to do. "Now give me the remedies for maladies to come," said the priest. "If I came to confess to you," said Cagliostro, "you would absolve me; but if I asked you to absolve me also for my sins of the future, would you do so?" "No!" said the priest. "Then," said Cagliostro, "I will treat you in the same way!"

Some of the more thoughtful and temperate were certain that Cagliostro was a great scientist and chemist. Among these were Masons to whom he had revealed certain arcane secrets. They said: "He is a good man, learned in all the wisdom of Europe and Asia, and, moreover, one who detests charlatans."

It was while at Roveredo that Cagliostro heard from England of the strange and unhappy fate that had overtaken all his persecutors in that country.* Probably his Masonic friend O'Reilly of Great Queen Street was his informant.

Cagliostro was still quoted as a great boaster. It could not seem otherwise if he had told even a hundredth part of what he knew. One of his 'boastings' is interesting to medical men. He declared that with certain chronic cases he was able to bring them without new infection,

*See THE THEOSOPHICAL PATH, April, 1935.

to a crisis, and then suddenly to throw off the whole of the poison and so effect a cure. But he was very bitter with those who took advantage of his cures without any attempt at moral betterment. "Go!" he exclaimed. "You are not afraid for your morals, but for your bodies. Amuse yourselves then. In any case I will not use mercury, treating one poison with another, for fear that in driving out the first malady this should bring about another more serious one." But some of his enemies who claimed to have analysed and tested his ointments declared that he had spoken falsely and that in certain of them mercury was used. It is well to remember that the same accusation was made against Paracelsus. As stated above, there were treacheries and misunderstandings in plenty.

At Roveredo Cagliostro repeated the story of the challenge by poison which he had used so effectively with the fire-eating professional ignoramus Roggeron, at the Court of the Empress Catherine in St. Petersburg. When challenged as a gentleman of the best society, Cagliostro threatened to have some of his many servants throw the Scotch physician out of the window. Challenged as a physician, he offered to give Roggeron two arsenic pills while himself accepting any poison the man should choose to give him, obviously an extraordinary handicap. But Roggeron backed out and was dismissed by the Empress who advised Cagliostro to have nothing to do with such an unworthy man. This incident is somewhat similar to the challenge used against the wretched blackmailer Morande in England years later, and which was equally effective in finding the bully's cowardly spot.

Others of these so-called boastings were statements of alchemical matters, which, as he used the figurative language of the art, naturally sounded highly exaggerated, just as did the old statement that Hannibal used vinegar to make a way over the Alps.

An immense amount of harm was done to Cagliostro through distorted reports of his anecdotes and teachings guardedly intended to break the ground for an understanding of the doctrines of Reincarnation and Karman, and the phenomena and rationale of what is now called spiritualism. To these things can be traced the absurdities as to his age; the strange claims as to his calling down divine vengeance to kill an opponent in a court of law; the ridiculous tales of 'spirits' invited to dinner, suggested to some wag by the ever hospitable spare plate at his table for the casual visitor. Often, indeed, as he said of his prescriptions

if they should ever get into hospital hands, his words would be misunderstood, for lack of data as to his methods, doubtless. He gave medicines so simple that his dismissed servant could easily procure them; but they were made up in such a way that the most skilful physician could not imitate them correctly. In fact he sometimes did the most marvelous things with plain water magnetized by himself.

For instance, the famous Prince Talleyrand relates in his *Memoirs* (ch. iv) that he applied some of Cagliostro's magnetized water to the forehead of a friend, a lady of the French Court, who was suffering from migraine. Despite warnings, the phial was handled by a number of frivolous scoffers who, after an evening at the opera followed by plenty of champagne, were roaring with laughter at Cagliostro's supposed magical cures. Pouring a little of the magnetized water onto his hand, Talleyrand applied it to the forehead of the Marquise. He did not believe that Cagliostro's sensitive preparation could be poisoned by the coarse magnetism of the company; but it proved to be so, and the results were tragical. The lady shrieked with agony, and Talleyrand could not withdraw his hand. When it was forcibly torn away much of the skin of her forehead came with it. The lady was long in recovering and bore a scar to her death. The Paris police investigated the case thoroughly, and Cagliostro was completely exonerated from blame, the medicine being found to be nothing but pure water. No wonder Cagliostro at one time had to announce by placard that his remedies would not be efficacious if supplied by his unfaithful servant, the spy of the physicians, paid to ruin him.

Concluding his little record of Cagliostro's stay at Roveredo, Clementino Vannetti shows himself to be an impartial recorder, as he himself claims. "Behold then the things which we have thought worthy to be recorded in regard to Cagliostro," he says. "He that writes has never spoken with him. He has written what has been told him, without hate and without affection, neither taking away nor adding anything, but endeavoring only to preserve to history all that has been related in the city about this famous man, leaving the onus of judgment to others."

The outcome of all this agitation was that the Emperor Joseph II was prevailed upon to prohibit Cagliostro either ministering to the sick or giving them advice. His enemies had been pretty active. About this time, too, his wife was persuaded to go to confession and to attend mass. She was induced to talk freely to the priests, and her words

were used later in the unfair trial of Cagliostro before the Inquisition.

After this there was nothing to do but to prepare for departure. "The town is accursed!" exclaimed Cagliostro. "I will go far away where envy will not distil its poison and unbelief has never planted its roots."

A large number of the sick had gathered just over the border, beyond the Adige, outside the jurisdiction of the Emperor, and Cagliostro paid these a visit, returning to Roveredo. Remaining only two days to pack his trunks, he left again with his wife for Trent on November 11th. As the carriage was about to leave, he turned to the people round him and bade them farewell: "Tell the people of Roveredo to pardon their servant if he has given them little satisfaction; in truth he has given them all his good will, and his heart has never used any deception before them."

(To be continued)