



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.
O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light — *Katherine Tingley*

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HEAVENS AND HELLS IN LEGEND AND IN FACT (SECOND LECTURE)

FRRIENDS near and far: This afternoon we shall study together the second phase of the theme, 'Heavens and Hells in Legend and in Fact.' Before I begin, I ask you please to understand that the Theosophical philosophy is not a philosophy of pessimism, or that it teaches anything which brings fear to the human heart or despair to the human soul, or that there is in it anything whatsoever that can offend the spirit of good-will and brotherhood which is the very basis of the Theosophical life. On the contrary, it explains, it elucidates, the teachings of the great world-religions and world-philosophies of olden times; shows how

[Stenographic report of the thirty-sixth of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on October 21, 1928, and broadcast, by remote control, over Station KFSD San Diego — 680-440.9]

each one of these was founded by some Great Sage or Seer; and explains, furthermore, how, as time passed, smaller men — men of less capacity, of less understanding, men who were also untaught and unguided by the Ancient Wisdom emanating from the Great University of these Sages and Seers of whom I have spoken in other lectures — succeeded these Great Sages as Teachers so-called, or as promulgators of other doctrines more or less emanating from their own mind and inner fora, and thus giving the impetus to and then the direction of the degeneration of the original, noble truths at the basis of each one of these great world-religions or world-philosophies.

Thus it came about that the various doctrines concerning the 'heavens' and the 'hells,' as they appeared in the various world-religions or world-philosophies, were distorted because misunderstood; and in Occidental Europe, the teaching concerning this matter took the form of an everlasting 'heaven' of bliss unspeakable for those who had lived a good life on this Earth; and, equivalently, an everlasting 'hell' of ceaseless torment for those who had lived an evil life on this Earth — supposed to be the only inhabited sphere in the boundless spaces of the universe.

As I said on last Sunday, each one of the teachings of the archaic world-religions and world-philosophies before spoken of, no matter how degenerate it later may have become, does contain a foundation of truth; and it is this foundation of truth that the Theosophical student searches for and finds by means of the keys which our wonderful, majestic system of Religion-Philosophy-Science, which Theosophy is, gives to us. Thus his studies, particularly when communicated to his fellow-men, become a most praiseworthy labor of love and devotion to his fellows; because truth, which is solely what Theosophy aims to impart, does away with superstition, eradicates fear from the human heart and mind, and in their place plants hope unspeakable. Coincidentally with all this there ensues a broadening of the understanding which comes from a realization, or a conviction, if you will, that there is indeed truth in the Universe, and that it can be found by the searcher of inquiring mind and indomitable and impersonal will.

You doubtless know that some of these old world-religions and world-philosophies are very fine when studied in their original aspects, even though today they may have more or less degenerated from the original teachings of the Great Seers who founded them. For instance, Brâhmanism in its doctrines concerning the post-mortem adventures of what

is popularly called the human soul, has many teachings which are exactly like the Theosophical ones. The same may be said of Buddhism, another of the great World-Religions, and perhaps the least degenerated from the original ideas of its Great Founder. I may say the same of Taoism; yes, even of Confucianism. Furthermore, Jesus the Syrian Sage taught his immediate circle and his disciples the same basic truths of Nature. He, being one of these Great Seers or Sages, had the opportunity to learn, and then to pass on, the teaching of that same Ancient Wisdom which is the same everywhere, all over the earth and in all ages, because his system, equally with all previous systems, originally emanated from this great University of the Seers and Sages, which at periodical times in the history of the world sends forth a Messenger to strike anew the old keynotes of wisdom, of the ancient, archaic truths and operations of Nature.

This system, in modern times, is called Theosophy, as I have on several other occasions told you. In other ages of course this system went under other names; and the forms of teaching in which it was at various times couched were likewise different, as was both natural and necessary. Each such Seer who came and taught, taught according to the times in which he lived, and his great wisdom showed him how to teach, and what to teach, and when to teach, and whom to teach.

Why is it, you may ask, that the latest of these religious movements of wide-spread influence — I mean Christianity — in its doctrines concerning heaven and hell has wandered so widely and so far from the original teachings of the Great Sage who founded it? It is for the same reason: smaller men came in after the great Sage Jesus, men who were untaught, unguided in the Ancient Wisdom; and while many of them may have been sincere, some of them very probably were insincere in the sense of attempting to impart as a universal truth the more or less vagrant ideas of their own mind. It was thus that the teachings of the Christians, of Jesus, degenerated from the form in which he couched them.

Now, you know, Friends, from what I have said on other occasions, that Theosophy is Truth. Why is it Truth? Because someone says so? No, not at all. But because it is founded on the everlasting Realities of Nature, on kosmic laws and kosmic essences; it is an expression in human formulation of the workings of the Universe, and therefore of man also in *his* nature, because man is an inseparable part of the Uni-

verse. It is these Great Seers and Sages, and their far-distant Predecessors of bygone times who reduced this majestic system to the formulation which it at present has, as well as to the various and differing formulations which it had in other ages; but in all cases the underlying and fundamental system of thought was one, and so remains today in genuine modern Theosophy.

What is therefore the test of truth in these great religions and philosophies of ancient times and of the present? What, I repeat, is the test by which the student may ascertain what is truth and what is un-truth? — that truth which all these religions and philosophies had as an original foundation? This test is Universality. Granted the postulates which I have just laid down, and which I have developed more at length in other lectures — I cannot see how any sensible man or woman can deny them — you will see that Universality is the unailing test for the student to use in his examination of any system of religion or philosophy that may fall under his notice in his researches.

Let me now turn more directly to the subject of my lecture this afternoon; and I fix upon the religion which has been prevalent in European countries for the last fifteen or sixteen hundred years. Strange ideas prevail in Occidental lands concerning the so-called 'one heaven' considered to be of everlasting duration, and the 'one hell' considered to endure throughout everlasting time. The ideas of about one hundred or one hundred and fifty years ago were that before the universe was created by the divine fiat, by God, there existed nothing except Infinite God. He was not matter; He was a Spirit. Nobody knew exactly what a spirit was; but they said: 'God is a Spirit': and it was thought that heaven was the dwelling of God and his angels; and indeed that the angels also had been created by God.

Then, at some indefinite time — presumably after God had made the Earth — 'hell' was created. This became the habitat of the rebellious angel whom human beings in the West later called Satan, and of the angels who rebelled with their chief, and who accompanied him in his fall from 'heaven,' entering this receptacle existing in space somewhere — a spiritual receptacle or chamber of Nature — called 'hell'; and there the devil and his angels and all evil human souls abode.

Theologians of that period had very definite ideas about all these matters. They had worked it out to their own satisfaction from the Jewish and Christian Testaments. Yes, they even knew when the uni-

verse — which to them was heaven and hell and the Earth, as well as the crystalline spheres surrounding the Earth and dotted with the celestial luminaries placed there by Almighty God for human delectation and edification — I say that the old theologians even knew when it was all created — the year, the month, the day, and the hour! Let me read in this connexion the finding on this point of Dr. John Lightfoot, a famous English Biblical scholar and Hebraist, who lived in the first half of the seventeenth century. This gentleman worked out to his own perfect satisfaction the exact year, month, day, and hour, when God created the universe by his divine fiat. Dr. Lightfoot wrote:

Heaven and Earth, center and circumference, were made in the same instance of time, and clouds full of water, and man was created by the Trinity on the 26th of October 4004 B. C. at 9 o'clock in the morning!

I suppose that the particular time of day when Almighty God saw fit to create the world was chosen as the morning-time, at the hour of 9 o'clock, by earth-reckoning.

While people sincerely believed these doctrines in those days, or at least the vast majority of them did, discoveries of modern science — to which latter we as Theosophists gladly render tribute for what it has done for the liberation of the human mind,— have cleared away these ideas and have shown us a universe infinite in extent, and have also shown that the so-called laws working in the universe must have been so working from infinite past time, and that the Earth is but one of innumerable other globes in the boundless spaces of Infinite Space.

Now when the Theosophist speaks of Nature: let me here enter a very important caveat, a word of warning: he does not mean physical Nature alone, which is but the outer shell of things that we human beings, by means of our very imperfect senses of report, our physical senses, have some understanding of. We Theosophists more especially mean by Nature, when we use the word in a general sense, the inner and invisible roots of things, infinite in extent, always inwards and more inwards.

There is in man a faculty which is commonly called the Inner Light, or the Inner Vision, or consecutive intuition, which actually is the working of a spiritual organ more or less latent in most men, but capable of development to an unlimited degree, and which actually is the source whence flow into the human mind and understanding man's noblest intuitions of fundamental realities. It is by means of this inner faculty

or Inner Eye that the trained Seer, and in less degree the more or less trained student, can travel the pathway of inner spatial reaches into and through the invisible realms of Nature, as the consciousness penetrates within; in which case, in increasing degree, he likewise realizes that there is always another veil beyond; and in passing that veil, we see vast horizons still; and then comes another veil as we pass to a plane still more lofty or ethereal; and passing this we sense a still vaster horizon.

I may say here that this brief description is of the process of expanding growth which all conscious entities follow, and which is popularly called Evolution. Evolution is growth; all growth means the expansion of consciousness; it means the developing of the innate powers of the human spirit. This is Evolution as we Theosophists understand it and teach it — not a mere adding, as I have often said, of one building-brick of experience to another building-brick of experience — a process which would make an amorphous or shapeless pile or heap of unrelated experiences; but Evolution is the unfolding, the unwrapping, the rolling out, of what is within us, or in any other entity, in an increasing expansion of inner faculties, which is equivalent to saying an expansion of the consciousness. This is Evolution; this is growth.

Human beings are not the only ones who grow; all things grow, and as the universe is limitless in extent and has existed for limitless duration, it is obvious that growing things must exist in all stages of evolutionary development. Hence we say that the universe is filled full with gods, and also with spiritual beings of varying degrees, and in various stages of growth; in other words, with thinking and conscious entities of almost innumerable classes, whose members obviously must be greater on the invisible planes of Nature than on this mere cross-section of physical space of which our sense-apparatus informs us, very imperfectly at that. But man has inner faculties, as I have said; he has the Inner Eye, for instance, of which I have just spoken, the eye of the spirit; and these Great Sages or Seers of whom I have been talking to you for the last few Sundays are they in whom this Eye has become awakened, so that they can see and know. Seeing, they know; and their knowledge is Truth, because it is based on Nature alone. Furthermore, what these great Seers and Sages have seen during many past ages has been tested from immemorial time by generation after generation of these great Seers.

The fundamental idea behind this subject of the 'heavens' and the 'hells' is this: The universe being thus filled full of entities, exists, as we Theosophists say, on many planes; in other words, it contains many worlds and spheres, and each one of these invisible and intangible worlds or spheres is filled full of life, which the modern scientist, untaught and unguided by the Ancient Wisdom, calls energy or force, or energies or forces. The Theosophist, going to the root of things, calls it Life, but it is another way of saying movement; and life is, if you like to put it in that way, when speaking from our ordinary human standpoint, etheralized or spiritual substance. We Theosophists put it in the other way, and say that life, energy, spiritual energy, is the root of substance, the root of matter: matter therefore is crystallized or concreted substance, which in its turn is crystallized or concreted life or energy. Further, the energies which play through matter and govern it and control it and guide it are of many different kinds: the ethereal, the still more ethereal, and substance more ethereal even than the last, and so forth, until spirit is reached.

But in reaching spirit this in no sense implies or means that we have reached an end of things, or of life: it merely means that human understanding can go no farther in its explanations of the conceptions that it receives from the inner god. It is but a convenient way of saying that spirit is the beginning of what we call a hierarchy. But as there are numberless such hierarchies in boundless space, it is obvious that advancing growth will bring with it increasing understanding, and our horizons consequently recede ever more and more.

Spirit and matter both are but two manifestations of that unspeakable mystery behind both, which we Theosophists, for lack of a better term, call Reality, and which we call sometimes the Universal Life, or the Universal Consciousness. But here again this does not mean that this Universal Consciousness has an ending. It merely means that the words 'reality' or 'universal life,' or 'universal consciousness,' are convenient generalizing terms, and merely express our inability to go farther in exposition. Actually this Reality or this Universal Life is endless, and is as much hierarchically constituted as is that portion of universal Nature which our understanding, feeble or strong as it may be, can comprehend.

The name we may give to this relative beginning of things or of a hierarchy matters not at all. It is the idea that is important, and it is

the idea that I am trying to convey to you. When human vision, indeed when our spiritual vision, can go no farther, then we give one or other of these terms a generalizing meaning.

As I have so often said before, there are no absolute frontiers, no absolutes of any kind in Universal Nature, no jumping-off places, so to say, no utter beginnings and utter endings in the Kosmos. Beginnings and endings of course exist; but they are relative, relative to the evolving entity which conceives these points or stages as beginnings and endings; and hence it is that we are unable by our imagination to separate off from the All such an entity as a globe, a sphere, a world, or what not.

The universe being thus a composite thing, formed at the one pole, so to say, of spirit, at the other of concreted or crystallized spirit, which we men call matter, and of all the intermediate grades between these two, the highest of these planes or worlds provide the original thought behind the teachings regarding the 'heavens,' which in the old world-religions and world-philosophies usually numbered seven or nine; and equivalently the 'hells,' so-called (and we will use the names 'heavens' and 'hells' for convenience, if you please: not because we Theosophists use them as such, but for easy understanding), the 'hells,' I say, equivalently were those spheres or worlds of dense, gross matter, likewise full of life, and therefore full of energies.

"Spiritual Man is Eternal: there are no dead." I have had newspaper clippings sent in to me during the last two weeks from four different countries in which these words of Katherine Tingley have been taken up by prominent writers, showing the appeal that they make to the human heart — particularly the latter clause, which is so easy of understanding, as men think: "There are no dead." Bodies die, of course, because bodies are highly composite things, and are but vitalized, mechanically constructed entities; but the energy which ensouls them, the life which ensouls a body, has its own destiny, and of necessity therefore follows its own path, and being in essence spirit, is not composite in the sense that a body is.

The grosser portions of the man that was, of course die; because these grosser portions are composite: and such is the human body, this physical vehicle in which man lives and moves and has his being.

At death the physical body is laid aside like an old garment. The vital-astral body likewise, which is a little more ethereal than the physical body, is laid aside at death. It lasts a little longer than does the

physical body. But the finest part of the man that was, after the death of the body supervened, the splendor of the spiritual part of him, the grandeur of the intellectual essence which he is: all this left physical nature at the instant when the 'golden cord of life,' so-called, was snapped; it re-entered the Monad, which is the spiritual core or heart, the supreme essence, of the man-being that was; and there this noblest portion abides in peace and unspeakable bliss until the time when Nature shall call it forth to a new incarnation on Earth.

But what about that other part of the human constitution, man being, as I have so often said, a composite entity, compounded of heaven and earth, so to say — of spirit and matter: what becomes of that intermediate part which men call the human soul, the part which manifests human love, human affections, human hates, human attractions and repulsions, and the ordinary phenomena of the average human being or man? What becomes of this?

When death supervenes after the withdrawal of man's finest part, as above outlined, this human intermediate nature falls instantly asleep, so to say, and sleeps a dreamless sleep for a period of greater or longer duration. Then, because the higher part of this intermediate nature or human soul is the radiance reflected upon it from the spirit — which has now gone to its own and which is the noblest and best of the man that was — this radiance in consequence is attracted ever more strongly, as time passes, to its own source, the spirit, and finally rejoins it. This radiance of the spirit is what we Theosophists call the reincarnating ego; and following upon its junction with its spirit, it enters upon what in the Theosophical philosophy is called its Devachan — a Sanskrit-Tibetan compound, which stands for the state or condition of indescribable bliss and rest and happiness which this intermediate nature enjoys until the time comes for the next earth-incarnation.

But before this junction with the spirit takes place, because this higher part of the intermediate nature is a radiance of the spirit and not the spirit itself, which had rejoined the Monad, as I have already said, at the instant of death: in other words, because this radiance has elements of humanity in it instead of being purely divine or godlike as is the spirit, it needs purgation or cleansing before it can make its complete junction with its own inner god, the spiritual Self.

How is it purged? It ascends through the spheres, that is to say, through other worlds of the inner and invisible parts of Nature, as I

tried to explain to you in another series of lectures during these last few months, entitled 'Visible and Invisible Worlds.'

Now, if the past life on Earth has been a noble and a good one, the spheres to which this reincarnating ego is attracted before it rejoins its inner god, the Monad, or spiritual Self, are the highly ethereal ones and are places in which it experiences relative happiness and peace and bliss. Here, then, is the real meaning of the original thought which gave rise to the later doctrine of the 'heavens.' In each one of these spheres or worlds this better portion of the human soul, the reincarnating ego, remains for a time and then leaves that sphere or world for a still higher one, attraction of greater or less strength being the cause of the greater or less time spent in each such invisible world or sphere.

Finally, it achieves reunion with its inner god, the Monad or spiritual Self, and there it abides until its innate natural proclivities and energies impel it towards a descent through the same spheres to a new incarnation on earth.

But if, on the contrary, its life on earth had been lived evilly, if the man's thoughts and emotions were so full of selfishness and evil desire that he gave way to them wilfully and thus lived a gross and densely material life: then, I ask you, whither do his attractions lead him? The question answers itself. Is the reincarnating ego in such circumstances fit for the former spheres of spiritual energy and consciousness? Obviously not.

What then happens? Its attractions of more or less material character begin immediately to pull it or direct it towards spheres less ethereal and of grosser and more material type than those which would have attracted it had its proclivities and instincts and the energies motivating its past life been of a truly spiritual type. It enters these spheres, one after the other, and in them passes a greater or less time, depending upon the force of the attractions which brought it there, until the energies originally set in motion work themselves out. Then whatever remains after this process of purgation or cleansing, becomes fit, like gold cleansed in the fire, to rejoin its golden sun, its spiritual Self. Here, then, is the original meaning behind the later-developed doctrine of the so-called 'hells.'

I tell you, Friends, that man gets in life and the states of being, post-mortem, precisely what he has longed for; for his longings and yearnings indicate the direction which his consciousness takes post-

mortem. If his heart is full of aspirations, of yearnings for an unfettered spiritual consciousness, for the things of the spirit, for the divine splendor of the spirit and for the grandeur of spiritual intellections, these attractions guide it to spheres of similar type — to the so-called 'heavens,' if you will.

If he yearns or longs for the things of dense and gross matter, by the same rule he is attracted strongly to them, and goes to them after death. But in neither case is the dwelling in the one or in the other eternal. As regards these spheres of denser and grosser matter which are popularly called the 'hells,' there is no judicial punishment or torment for the reincarnating ego there. No outside deity says to it: "Soul, thou hast lived a life of good and noble things: come hither to heaven." Or equivalently on the other hand: "Soul, thou hast lived a life of degradation and sin. Go yonder to hell." Not at all.

Here steps in our majestic doctrine of Karman — the doctrine of consequences, otherwise the doctrine of cause and effect, which we see operative even in physical Nature everywhere around us. Man gets precisely what he has sown, which is what he has earned. If he have sown evil, he reaps it in the next life or in succeeding lives, or in the post-mortem journey or adventure of the spirit-soul or reincarnating ego, unless, indeed, karmic consequences or the so-called law of cause and effect operate so that the soul does reap before death due retribution for good or evil living, as the case may be.

There, then, is the background; there, then, is the original meaning, expressed briefly, of the doctrines of the so-called 'heavens' and 'hells.' The farther back we go in time, when we examine the literatures of these old world-religions and world-philosophies, the nearer do we find their teachings approximating to Theosophy; and the nearer we come down to our own time the greater do we find the degeneration of the original thought and the farther do we wander from the original Theosophical teachings and conceptions as first promulgated by the great Sage or Seer who founded such or such other religion or philosophical school.

So you see that our Theosophical doctrine, when properly understood, does indeed include an idea of retribution, but a sublime one, and it includes neither punishment judicially imposed by an extra-cosmic deity in a so-called 'hell,' nor a reward judicially conferred by any deity, extra-cosmic or intra-cosmic, in a so-called 'heaven.'

Man, I tell you in all earnestness, reaps exactly what he himself has

sown. He is the maker of his own destiny; he carves his own career; he is the pioneer of his own soul. And this being so, he himself is that pathway which I have pointed out in other lectures so often, leading when the ego is following the upward direction, ever more inwards and inwards into the invisible realms and spaces of consciousness.

You will remember what Jesus the Syrian is reported to have said in this connexion: "I am the way and the life." And how this noble teaching has been misconstrued and mistaught to mean that the great Jewish Initiate, Jesus, was the only son of God and hence the only path and the only life! As if that great Seer himself did not tell his disciples in substance: 'Greater things than I do shall ye do, if ye will; if ye will'! This is, I believe, the feeling of all noble-minded modern Christians. It is also the teaching of all the Sages of all the ages.

Yes, Friends, those of you who were here on last Sunday or who 'listened in,' will also remember that I likewise spoke very briefly of two other wonderful doctrines that we have, one of the Nirvâna and one of the Avîchi. Now, these are two extremes of consciousness and of destiny; and unfortunately I have not time to go more definitely into these teachings today; likewise, I have not been authorized to do so, because these two teachings touch upon the most recondite and secret parts of our wonderful system of philosophy; and no one can understand them unless he has undergone a preliminary course of study, and unless his mind, by that study, has been somewhat opened.

But I will merely point out that the Nirvâna is not a heaven: it is not a sphere; it is not a world; it is not a plane; it is a condition, a state, of consciousness; it is the state of consciousness of the spirit-soul when all personality has been clean wiped out, when it has clean gone, and naught remains but the unfettered consciousness, which we call the indivisible essence of the human being, the spiritual Individuality. It is an alliance of the godlike nature within man with the human, evolving spirit-soul, of which I have just been speaking, so that this spirit-soul becomes one with its inner god; its consciousness then becomes universal, Kosmic in the limitless reaches of the spirit; and therefore it has unspeakable bliss, ineffable wisdom and peace, which the ordinary man has no conception of.

The difference between the bliss and wisdom and peace which the Nirvânî has, and the bliss and peace and rest which the Devachanî has, is this: the Nirvânî is completely self-conscious, while the Devachanî

is in a state which it is difficult to describe, but which I may perhaps call a state or condition of dream. The term is inaccurate, I admit, but I cannot at the moment think of a better one, and it does give the idea that the Devachanî's condition is more or less lacking in self-conscious realization of its own felicity.

This state of Nirvâna it is possible to experience even when in the flesh — I mean even in fleshly earth-life — by the Great Sages and Seers; and even men of smaller spiritual capacity can experience Nirvâna in relatively minor degree.

Let us now turn for a moment to the other direction — turn in thought towards Avîchi. The Avîchi has sometimes been called a 'hell,' but it properly is not such; it is, however, exactly described when we call it the nether-pole of the Nirvâna. Therefore has it sometimes been called Nirvâna-Avîchi. When the consciousness of personality in the man on earth becomes so accentuated, so grossly material and strong in the human being: when all sense or intuition of the divine has fled from the heart and the mind, and the entity becomes an incarnate essence of pure selfishness: when there remains not even, as it were, a spark of the divine fire consciously vibrant in the core of his being, then already, though living on Earth, this unfortunate one is in this condition of Avîchi. Avîchi is, in fact, on the frontiers of absolute matter, when we consider it as a place or world; but for the unfortunate beings who dwell there, there is no torment in any of the orthodox senses whatsoever; there is no pain as we human beings ordinarily understand pain: but there is this: the realization of a constantly, continuously, and increasingly progressive dimunition of consciousness, which in itself, I venture to say, is one of the most horrifying experiences that human imagination can conceive. And while it is no torture in the sense of a punishment judicially imposed, I am bound to say also that perhaps no theatrical torments of hell can equal the torture of heart and mind which such an entity must experience in realizing that his condition has been brought about by his own act, combined with the keen realization of impending dissolution of all self-conscious life.

Finally the entity in the Avîchi simply fades out; the life-atoms which compose the mere remnants of its soul fall apart with the rapidity of lightning, when the final instant of psychic dissolution comes, and rejoin the elemental atoms in the Mother-Fount of matter.

In such case the Monad, which long previously had separated itself

from this misfortunate entity, shoots from itself, so to say, a new ray; and this ray has to begin from the very beginning of an evolutionary course. It is true that this new ray contains all the best, such as that best may be, that was in the entity now gone; but all this means that the intermediate vehicle for expressing such garnered spiritual experience is gone, lacks completely, and no human experiences can be gained until another intermediate nature has been builded to form the link between the monadic ray and worlds of substantial character. A whole manvantara may thus be lost, so far as time is concerned. Avichi is not a judicial punishment, although we may call it the nearest approach that Nature offers to the old superstitious idea of the so-called 'hell.'

Now, Friends, my custom has been, before concluding these Sunday studies with you, to read in the form of items a summary of what has been said, either explicitly or implicitly; that is to say, openly said or implied in what has been spoken of. I will do so today.

1. Every nation on Earth, from the most highly civilized to the most savage and uncultivated, and both of the present and past, has or has had a collection of doctrines or beliefs regarding the post-mortem destiny of what is popularly called the 'soul'; and these beliefs all take two general forms: reward or recompense or retribution for a good and noble life lived on Earth, and punishment or vengeance or retribution for an evil life lived on Earth. These two states or conditions of the 'soul,' so-called, after death, usually also are supposed to be passed in some equivalent and corresponding dwelling-place or locality, respectively called 'heavens' or 'heaven,' and 'hells' or 'hell.' The ideas respecting these two classes of destiny vary largely both in type and in length of duration, as also in the situations where the so-called 'heavens' or 'hells' are; and while the latest ideas in time regarding them, the so-called Christian, have only one 'heaven' and one 'hell,' each lasting throughout endless eternity, the oldest and the less recent systems tell us of several 'heavens,' usually seven or nine, and of several 'hells,' usually seven or nine, in number, and also state that the inhabitants thereof pass only a certain length of time in them, thereafter returning to Earth for another life-experience.

Friends, in the series of lectures that I have recently given here entitled 'Worlds Visible and Invisible,' I then pointed out that these inner and invisible worlds which Nature contains and which in fact compose Nature itself, are the spheres through which the human entity and, equi-

valently, entities on other planets — I mean self-conscious beings equivalent to men — pass post-mortem, after death, taking the direction up or down, as we human beings usually say, when following the energies set in motion during the last life; and these are the 'heavens' and the 'hells,' so-called.

These older systems also teach that their 'heavens' and 'hells' themselves are not eternal in any sense, but have a beginning and will finally pass away when the universe enters into its periodical state of dissolution or rest, after which, with all its manifold chambers or spheres or planes or worlds, that universe re-enters upon a new cycle of activity. Examples of religions and philosophies teaching this latter type of 'heavens' and 'hells' are the Hindû or Brâhmânic, the Buddhistic, the old Greek and Roman teachings, and also those of the ancient Germanic and Scandinavian peoples of the north of Europe. Other similar beliefs exist in other parts of the globe, or have existed in past times. It is only Christianity and Muhammedanism, the latter in its more orthodox forms, which teach one 'heaven' and one 'hell' which both are everlasting.

2. Now all the later ideas above briefly outlined are developments upon an original and universal teaching which was based wholly upon Nature and her structure, interior and invisible; and these later developments of doctrine are dogmatic statements, doubtless originally made in an attempt to explain to the multitudes the results of evil living or of noble and good living, as the case may be. Hence, all these later developments in time came to be accepted literally instead of symbolically and figuratively; and being thus based not on Nature at all, but on the speculations of unguided and untaught men, are mere and sheer superstitions — both the 'heavens' and the 'hells.'

3. The Original and Universal System of teaching just spoken of is the Fundamental System of the Great Sages or Seers of which I have been speaking during the last month or so; and as this Universal System, the same all over the world and in all ages of past time, is based wholly on Nature; that is, on an accurate and complete knowledge of the structure of interior and invisible as well as visible worlds, and also of the whole nature and constitution of man, inner and invisible and outer and visible, it therefore is a formulation of Truth, because it is a formulation in human language of exactly what Nature's structure and constitution are.

4. The inevitable deduction from the foregoing therefore is, that back of or behind the exoteric or dogmatic teachings of all popular religions, which are superstitions, there lie most interesting truths of Nature which explain to men the meanings of all these various teachings about 'heavens' and 'hells.' These various meanings Theosophy elucidates and explains, thus freeing men's minds and hearts from the degrading and morally corroding influences of these various superstitions. This Theosophy alone can do, because, as I have often before said, it is a modern exposition of that Fundamental System just spoken of, hence of Universal Nature itself.

5. Once the Theosophical teaching is clearly understood and mentally digested, the student of these things has an unfailling and sure Key by which he may open the meanings of the religions and philosophies of the past, as well as of the present, with respect to this strange but interesting subject of 'heavens' and 'hells,' for all such dogmatic doctrines in the great religions and philosophies are more or less degenerate and highly embroidered interpretations, or misinterpretations, of the original and truly noble truths first enunciated by the great Seer or Sage who founded such or another great world-religion or world-philosophy. If it were only the freeing of the human mind and soul from ancient or modern superstition, often paralysing human effort from unreasoning fear or stultifying men's hearts and minds from the lively instinct of injustice and caprice that these fearful or erratic superstitions instil, the enunciation of Nature's truth about these things becomes a highly important and praiseworthy labor of love and justice.

6. The mere fact that most men in the Occident no longer accept or believe in these superstitions is in itself a good thing; but on the other hand the fact that Occidentals have swung too far in that direction today, and now no longer believe in any retribution either for good living or for evil living, is not a good thing, for it is contrary to what exists in Nature itself; and, furthermore, it violates, equally with the superstitions, the intuitions of the human spirit, the instincts of the human heart, as well as the undying sense and perceptions of sound reason inherent in man's intellect. For everywhere the seeing and understanding eye observes effects following swiftly, or more slowly, as the case may be, on causes set in motion; and retribution is naught but this: the working out of causes, that is, energies, once set in motion. If the energies thus working originated in noble thought and action, the results follow

correspondingly; if in evil and restricted thought and action, the results follow with equal and ineluctable pressure on the actor, sooner or later, in this or a later life.

7. The Universe is builded of many grades or degrees of energies and substances, as I have shown in other lectures very clearly; and these various grades and degrees of substances and energies actually are or compose the Universe itself: all its many and different kinds of worlds and planes and spheres, invisible as well as visible; and, as I have also shown, man's constitution itself is, in main part, invisible and inner, the physical body alone being visible and tangible to our physical sense-apparatus, as is obvious. Man, therefore, lives and moves and has his being on these various inner and invisible worlds and spheres and planes of the Universe: his body in its corresponding world or plane or sphere, this physical earth; and his inner and invisible constitution in and on the inner and invisible worlds and spheres and planes. Further, as I have also shown before in other lectures, before and after life in any one incarnation on earth in flesh, the highest parts of man live and function in the higher worlds and planes of the Universe; and after his physical death, his astral-vital composite fades away or decays in the astral worlds, much as his physical body dissolves and decays here.

8. Here, then, in these various inner and invisible worlds and planes and spheres which man's composite constitution passes through after death, lie the secrets and the real meanings of the so-called 'heavens' and 'hells,' and the keys to the various teachings of the Great Seers or Sages about them — which teachings, as already said, have now become degrading superstitions, due to the embroideries and mistaken notions and speculations of men later than the Seers or Sages, men who were untaught and untrained in the Ancient Wisdom and who themselves therefore knew nothing certain and real, however earnest and sincere they might or might not have been.

9. Theosophy rejects all these superstitions entirely; but, going to the root of things, in other words to Nature herself in her many-chambered constitution, our wonderful religion-philosophy-science sets forth the real character and nature of what Nature Universal has in store for the man who lives nobly and well, as well as for the man who lives selfishly and evilly — for after all is said, all evil arises out of selfishness. Every evil life, or series of evil lives, is followed by a corresponding retribution, and every good and noble life receives its exactly cor-

responding retribution. This takes place partly by corresponding effects working themselves out in some succeeding reincarnation on earth, and partly by a going higher or a going lower, that is, into a more spiritual world or plane, or into a more material world or plane, in the post-mortem adventures of the Monad, in either case the Monad producing all the necessary faculties and powers of perception from within itself by which the re embodying Ego, its child, contacts and lives for the time in such a higher or lower world or sphere or plane. When the effects have there worked themselves out, the Ego returns to incarnation on this Earth for a new earth-life.

10. Hence, the so-called 'heavens' are worlds or spheres or planes belonging to the extremely ethereal chambers or parts of Nature invisible; and the so-called 'hells' are worlds or spheres or planes belonging to the more dense, gross, and material chambers or parts of Nature, whether visible or invisible. Nature, as so often before said, is like a Ladder of Existence, consisting of worlds or planes or spheres ranging from the purely spiritual down to the purely material; and these, roughly speaking, are the so-called 'heavens' and 'hells' which superstition has so fearfully distorted and disfigured to man's mental and psychic confusion.

11. Strictly speaking, every grossly material world is properly called a 'hell' by contrast with the highly ethereal worlds or planes or spheres, and therefore our own Earth is technically such a 'hell' because it is composed of gross and dense matter; and, indeed, when the awakened human mind and compassionate heart perceive and feel all the various workings of human selfishness and passion, and notice the misery, degradation, and suffering, mental as well as physical, that are so observable on every side, as well as the dreadful diseases physical and mental, the sanguinary wars in which many millions are maimed, tortured, and killed, the earthquakes, tidal waves, cyclones and hurricanes, which devastate and lay waste man's noblest works and the untiring labor of his hands — then indeed do our hearts and minds stand aghast at individual as well as general destruction and suffering and loss, and we exclaim: "Despite all its natural beauty and consistency in law and evolution, our Earth is in truth all too often an example of a living hell!"

12. But it is not matter itself which is evil, for it is but concreted or crystallized spirit, so to say; the evil arises from the misuse of matter by misdirected spiritual energies working through beings living in ma-

terial worlds, as men are. This thought is the same as that to which the Christian New Testament gives voice when it speaks of beings of "spiritual wickedness," which superstition construes to be 'devils,' but which are men and other more ethereal beings misusing natural forces.

Finally, the 'hells,' so-called, of legend and story are not all places or localities of suffering or pain or torment; some of them are even described as places of pleasure and relative beauty, such as our Earth is to us; while the 'heavens,' so-called by legend, are places where spiritual beings abide who have raised themselves out of the morass of material existence into age-long peace and bliss and unfettered consciousness. But in the oldest and older religions and philosophies, both the 'hells' and 'heavens,' no matter how long a time they may endure, are temporal affairs, and places, and states or conditions, and finally pass away or dissolve into super-spirit, or divinity. They re-enter the bosom of Brahma as the Hindû would put it, there to repose until Brahman again breathes forth the universe and all on it and all in it, whereupon all begins anew a cycle or manvantara of activity, but on a higher plane than in its preceding period or life-cycle.

SOME ASPECTS OF LIFE FROM A THEOSOPHICAL POINT OF VIEW*

*Address given at the Annual Meeting of the Blavatsky Association,
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FELLOW MEMBERS OF THE BLAVATSKY ASSOCIATION.

WHEN we consider the effect on an individual, or on ourselves, of a first contact with and an understanding of theosophical principles, we find that it must necessarily vary very greatly with previous knowledge, conceptions, and temperament.

In some cases there will only be a gradual process of reconstruction of concepts; a gradual appreciation of the changed outlook on life from that of the ordinary person which these teachings must inevitably give. In other and perhaps more fortunate cases, the result is as it were an immediate crystallisation of all previous concepts and experience. Where formerly there was doubt, hesitation, perplexity, even if not actual scepticism and pessimism: there now ensues clarity, vision, assurance. The

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individual says to himself: "Why!, that is what I have been endeavouring to find all my life. Now I understand what it is that I have always intuitively known, though I did not know where to find it stated, or that it was a world-old teaching."

In such cases as these we must, I think, attribute this instinctive acceptance of the teachings to a knowledge of the age-old principles of the philosophy in a previous incarnation. Nor could we have known those principles in a previous incarnation unless they had been taught in ages past. It is precisely because Theosophy is a world-old teaching, because it has stood the test of time; because it synthesises that which the best and the wisest in all ages have taught — albeit in a multiplicity of forms to accord with their age and the understanding of those whom they sought to teach — that we find ourselves with it on a firm ground of assured truth.

Of course this is not to say that all the problems as to the why and wherefore of life have been solved. These problems in their deepest aspects cannot be solved in any formulated statement of principles. They can only be solved by *living*; and one of the great things that theosophical teaching offers to us, is a sure guide to that mode of life and thought which will bring to us an ever increasing insight into the why and wherefore of life; an ever increasing knowledge of the hidden powers latent in our own nature; an ever increasing consciousness of our inherent oneness with that ONE LIFE which lives and moves in ALL: and thereby an ever increasing power over Life Itself.

But as regards these problems of life, of which very few people have any real appreciation, I think that we may say that in the first instance Theosophy shows us very clearly that most of the problems with which, if we have been seekers, we have hitherto troubled ourselves — possibly wading through volumes of so-called philosophy, which have led us nowhere — arise purely and simply through the limitations of the intellect: as indeed many philosophers have shown us; but which perhaps more particularly in modern times was the great achievement of Kant. More recently, Bergson has endeavoured to show what *intellect* is in its relation to matter and evolution; and how and in what manner it is derived from a deeper reality in which we must replace it by *intuition* if we would comprehend that reality. Thus he says:

"Intellectuality and materiality have been constituted, in detail, by reciprocal

adaptation. Both are derived from a wider and higher form of existence. It is there that we must replace them, in order to see them issue forth."

And again:

"Let us then concentrate our attention on that which we have that is at the same time the most removed from externality and the least penetrated with intellectuality. Let us seek, in the depths of our experience, the point where we feel ourselves most intimately within our own life."

Theosophical students can readily bring these statements into line with theosophical teachings, and recognise clearly in these pronouncements the distinction which those teachings make between the lower and the higher *Manas*.

But theosophical teachings give us much more than a mere recognition of a deeper Reality than that which can be dealt with by the intellect alone. It gives us more even than is implied in that much abused word *Mysticism*. Theosophy gives us that for which we have another word, *Occultism*; though this word also has been greatly misused and misunderstood.

Occultism, in the sense in which H. P. Blavatsky used the word, means something very much more than occasional mystical states of consciousness which the devotee is unable to sustain; and which only too often result in a terrible reaction, such as is known as "the dark night of the soul."

Occultism means also something very much more than dabbling in what is sometimes described as *Magic*; or what H. P. Blavatsky distinguishes from Occultism as "the Occult Arts."

Occultism *does* mean a command of the occult forces of nature which are as yet undreamed of by modern science — much less by the ordinary person — so that here again we have an outlook on life — on the possibilities of our own life — which is quite other than that of the said ordinary person.

But Occultism only grants this knowledge and command as the natural result of a mode of life and thought very far removed from that of the scientist, or even from that of the philosopher or mystic. It is to this aspect of life: to the *attainment* which it offers, and the method of that attainment, that I would more particularly call your attention this evening; but I think that I may say in the first place that, looking at Theosophy from a merely intellectual point of view, it is no small matter to have freed oneself from all the wordy war of that so-called philosophy—meta-

physics rather — by which, as Omar Khayyám says: “We go out by that same door wherein we went.” It is also even a greater thing to have freed oneself from the strife and confusion of religious creeds and dogmas. By an understanding of theosophical teachings we are able to assign to each and all of these their proper *relative* value; recognising their appropriateness — or perhaps I should say their inevitableness — for the class of mind, the age, and the community in which they flourish as being the effort of the mere intellect to bring down into its own region what essentially transcends intellect. And thus, though all great teachers have taught the fundamental principles of Theosophy, these principles have inevitably become perverted and distorted by ignorance and bigotry. On this account also it has always been a principle with initiated teachers to conceal the deepest truths in allegory and fable. No better example both of this perversion and of concealment can be found than in our own Christian Scriptures. Jesus taught in parables, and exhorted his disciples not to cast their pearls before swine. Paul also only gave out what he considered to be fit for those whom he describes in one place as “babes,” but he also said plainly that among the “full-grown” they spoke “wisdom in a Mystery, even the Wisdom that hath been hidden.” Thus in both these teachers we recognise the *Initiate*; the teacher who *knew*, but who could not give out his knowledge plainly to the people or age in which he taught. It is the same today. Though we have so much given to us in *The Secret Doctrine* and other works, we are told plainly in *The Mahatma Letters* that there is much that is withheld; and indeed that what has been given is merely an outline, and even *that* in a form which cannot be taken at its face value. Do not put too much stress on the actuality of the so-called Rounds and Races of *The Secret Doctrine*. As the Master K. H. says:

“No man across the threshold has had or ever will have the ‘complete theory’ of Evolution taught him, or get it unless he guesses it for himself. If anyone can unravel it from such tangled threads as are given him, very well; and a fine proof it would be indeed of his spiritual insight.”

Do not place too much stress, therefore, on the “tangled threads” of Rounds and Races. They are only scaffolding.

All formulated religions gradually die out as knowledge replaces the ignorance of the Age which formulated them. That is precisely what is happening to-day with the old creeds and dogmas of the Christian Church in its hierarchical presentations. Yet even so, there are still

millions for whom those presentations must represent truth; the only truth — or rather the only *form* of truth — which they are able to apprehend, but which, in the light of theosophical teachings, we clearly perceive to be spiritual truths materialised, and thereby perverted and distorted. The Bible is in fact, with all its mistranslations and perversions, still one of the most Occult books in the world.

But there are three books which, as you know, are regarded by us as being of special value to-day as pointing out both the nature and the method of *Attainment*. These three books are: *The Bhagavad Gita*, *The Voice of the Silence*, and *Light on the Path*. Perhaps I should add to these a fourth, *The Light of Asia*; but that is hardly so occult.

These books indicate to us very clearly what is that mode of living and thinking which will place us in the direct way to solve the problems of life by penetrating into that deeper region of the Self where we contact *Reality*. It shows us how to *attain* to a measure of knowledge and power far beyond the vision of our modern savants or philosophers. Thus *The Voice of the Silence*, speaking of the final victory of the Master, the Initiate, the *Chohan*, says:

“He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious rays. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand. Yea he is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra.”

What a vista! What an outlook on the possibilities of our life! To stand, even in this “tabernacle of illusion,” that is to say even in the physical body, “high above the gods”—which of us can as yet realise what that means? And the pledge of that attainment is that there are in the world, even now, those who, though once at our present level, have thus attained — though the world knows them not; and has been wont to scorn them whenever they did make themselves known.

But do not let us forget the ethical teaching which accompanies this offer of supreme knowledge; the only condition, indeed, under which it can be achieved. Thus we are told in *The Voice of the Silence*:

“These gifts and powers are not for Self. . . . Compassion speaks and saith, ‘can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’ . . . Now thou hast heard that which was said . . . remain unselfish till the endless end.”

Now let me endeavour to indicate one or two of the more specific teachings which must be assimilated before we can hope to take even the first step towards the attainment here indicated. I want to stress that this attainment is a real *knowledge*, a knowledge of REALITY, and not a mere belief, or even an ethical quality of life; not mere *goodness* or saintliness however exalted that may be. Thus we are told in *Light on the Path* that:

“Great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity.”

Now the key lies in the first place in the clear distinction which must be made between the lower and the higher Self; between the impermanent and the permanent in our complete nature and being. The want of a clear understanding of this duality of the Self, and the want of a clear discernment of the nature and possibilities of the higher Self — attention being paid only to the self-will and interests of the lower self — is the root cause of all the strife, the ignorance, the illusions and the sufferings of life as we know it in this present world. It is the desires of the lower self, centred only in the things of time and space — “the things of this world” — which cuts us off from our real being, our *Cosmic* being; from a realisation of the nature and powers of the higher Self, the immortal Ego in its oneness with that Root and Source of ALL which we speak of as the Absolute, or Parabrahm, but which is more generally called *God*. This latter term, however, is too much associated with theological dogma to be acceptable in our philosophy.

The lower self — that which we commonly call *ourselves* — is transitory, mortal; yet withal it has powers and faculties, and a self-will *derived* from the higher Self: though that derivation and dependence is mostly hidden from it through its own self-will in its *outward* attachment to the things of this present sense life. A recognition of the littleness and impotency of the personal self when merely relying on its own powers is by no means an uncommon thing, and is, indeed, stressed in Christian teaching. But the usual proceeding of the individual in exoteric forms of religion, teaching beliefs which are more or less *primitive*, is to appeal to an outside personal God: there being no recognition of the inner spiritual nature and power of the *Self*: no realisation that that *Self* must necessarily be of the same order and substance as that of Cosmic Spirit.

Yet most mystical teachers have recognised this fact, and have taught it in some form or another.

Some six hundred years B. C., Gautama Buddha taught that:

“Within yourselves deliverance must be sought,
Each man his prison makes.”

Jesus himself taught that the “Kingdom of God cometh not with observation . . . for lo!, the kingdom of God is within you.”

Plotinus wrote:

“The wise man recognises the idea of God within him. This he develops by withdrawal into the Holy Place of his own soul.”

One might quote many many sayings from the Christian mystics to the same effect; and even to-day, in spite of the materialised dogmas of the Church, we find a recognition of this supreme fact in many writers, among whom I might name Carlyle, Emerson, R. W. Trine, Edward Carpenter, Edmond Holmes, and even Canon Campbell, who once said that “God is the all-inclusive consciousness, and, therefore, the Self beneath all selves.”

For the realisation of this inner *oneness* it has therefore been recognised by all true mystics that the first step is necessarily the turning of the mind *inwards*. It is not by any outward seeking that we can find God — or, as we should prefer to say, *Reality*. We can necessarily only know the Self at its root and source as we pass into the depths of our own nature; just precisely as scientists have now found out that it is only by probing the depths of the atom that the true nature of Matter at its root and source can be known — though they are very far indeed from reaching *that*. Previously they had endeavoured to explain the whole universe by mechanical laws of dead material particles whose essential property was mass or inertia. Now they have found out that matter is electricity — which, as you all know, was taught by H. P. Blavatsky more than forty years ago. We all know also that the scientists have now got so thoroughly out of their depth in the depths of the atom that they don't know whether they are on their head or their heels, and are even willing to grant a certain amount of free-will to the individual electrons.

Now in our philosophy the Root and Source of ALL is LIFE — the ONE LIFE; and Spirit and Matter are the two poles or contrasted aspects of THAT which in Itself, in its absoluteness, is necessarily ONE.

Thus H. P. Blavatsky tells us in *The Secret Doctrine* that:

“The opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesised.”

I need hardly quote to you that well-known aphorism of the *Upanishads* — given ages before the Initiate Paul declared to the men of Athens that “in him we live, and move, and have our being.”

“What that subtle Being is, of which this whole Universe is composed, that is the Real, that is the Soul, *That art Thou.*”

The late Professor Max Müller in commenting on this in his work *Theosophy or Psychological Religion* said:

“We must remember that the fundamental principle of the Vedānta philosophy, was not ‘Thou art *He,*’ but ‘Thou art *That,*’ and that it was not Thou *wilt be,* but Thou *art.* This ‘Thou art’ expresses something that is, that has been, and always will be, not something that has still to be achieved, or is to follow, for instance, after death.”

Theosophy, then, gives us an outlook on life which absolutely transcends the attachments, the crude realities, the illusions of the lower personal self. It points the way to a full realisation of the nature and powers of the higher *Self* in its inherent spiritual nature. Our whole outlook on life must in fact be radically changed, entirely reversed. Instead of regarding our personal self as a thing to be intensified and “saved,” we regard it now in its true light as a mere passing phenomenon; as a thing, indeed, which must be well and truly *lost.*

When the Master K. H. had returned from his three months absence from his body, he wrote to Mr. Sinnett:

“I have been on a long journey after supreme knowledge, and I am ‘Self’ once more. But what is *Self?* Only a passing guest, whose concerns are like a mirage of the great desert.”

But what ordinary person will you find who can thus regard what he terms *himself?* And yet this has been the teaching of all great teachers in all ages. It is the teaching of the great Christian teacher himself.

“Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.”

This paradoxical saying is readily understood in the light of theosophical teachings. Jesus speaks here as the *Christos*, the *Christ in you*, the higher *Self*; just as Krishna does in *Bhagavad Gita*. As a mere literal saying, “for my sake” is commonly understood to mean for the sake

of the *personal* Jesus; and that interpretation has doubtless been and is sufficient for the great majority of good Christians. Yet what is really meant is the loss of the lower self in order to find the higher *Self*.

But this losing of one's lower self for the sake of the higher *Self* does not mean that we have to mortify or destroy the lower self as an *instrument* of the Higher Self. On the contrary, the body should be carefully tended, purified and preserved so that it may be a fitting *instrument*. It is only the *attachments* of the lower self that we must mortify and destroy; that "attachment to the fruit of action" as it is called in the *Bhagavad Gita*, which binds us by Karma to this lower world.

It is of course true that this non-attachment involves a hard struggle: nay, it is *the* great conflict of life. To many — to most perhaps — it must appear as a giving up of all that makes life worth while. But when seen in its true light it is not so. It is the giving up of a fitful life of attachment to the impermanent for the larger life of that which is permanent and eternal. This is very concisely stated in *Light on the Path* as follows:

"The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognises this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way."

"Each man is to himself absolutely the way." This appears on the surface to be entirely opposed to Christian doctrine, but that is only in the *Exoteric* teaching. When Jesus says: "I am the way," he is speaking as the *Christos*, the higher *Self*, the Christ *within*.

And of the struggle itself we are told:

"He who will enter the path of power must tear this thing (self) out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life; it may not come until the last. But O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of eternal thought."

It is clearly seen, then, that what we have to do is to cultivate that

habitual attitude of mind in which we regard what we commonly call the *self* from an outside and impersonal point of view. Above all we must cease to identify ourselves with the physical body. That is the least permanent of all our vehicles of expression and action. The body must be regarded simply as an instrument which the Self uses; just as clearly an instrument as any tool held in the hand. And, as such, the body must be kept bright and polished; fit in every way for the work we propose to do in and by means of it.

We may perhaps be excused for using conventional language and saying, "I am not well," or "I am not clean," when we are referring merely to the physical body; but we should never *think* in that manner. Sickness, disease, impurity there may be both of the body and the mind — the lower mind — but never of the real Self. To think of these disabilities as *your* disabilities is to identify yourself with the lower self. Thereby you are strengthening the bonds of illusion and Karma, and that sense of separateness from the divine *Self*, the *Christos*, which is the root of all evil, the cause of all the strife and confusion in life. "The mind," says *The Voice of the Silence*, "is the great slayer of the real. Let the disciple slay the slayer."

Think of the body therefore wholly as an instrument: a marvellous instrument it is true; an instrument that is very far from being a mere dead mechanical thing, or simply a matter of physics and chemistry, as some of our modern biologists would have us believe. It is an instrument which *you* enter into and energise and pervade with your deeper subtle body; that body being in its turn an instrument of the Self.

It might be asked why, if the real Self is perfect, does it build for itself an imperfect instrument? That question can hardly be answered in any satisfactory manner by the intellect: for at the root of it lies the whole question as to the why and wherefore of the whole manifested universe and the long evolutionary process. This process *appears* in our consciousness as a duality of good and evil; but what is the validity of that appearance in such a limited consciousness as that which we now possess? Despite our present sense of imperfection and evil, it is conceivable that the Whole as a Whole is perfect. A discord in music finds its fitting resolution in the movement of the whole composition. And so I take it, that whatever *appearances* may be now, it is only as we resolve and relate our whole being into the wholeness of the higher Self, that we overpass and are untouched by those things in our present life

which may formerly have seemed, in their *relative* aspects, to be wholly evil.

But even that term *wholly evil* is misleading. I venture to say that there is nothing which we might label as evil which would not, if seen in a larger relation and proportion, be found to contain some element of good, even if we could not go so far as to recognise the eternal fitness of all things, or, in a word, the eternal *harmony* of that which eternally is.

Is it not a fact, indeed, that our genuine mystics, those who have succeeded in penetrating deepest into the glorious depths of their own being, have invariably reported that *there* all is harmony, all is love?

And in this connection I might just touch on another deeply mystical aspect of the question. The higher Self, the *Christos*, is the 'sacrificial victim' of the lower self. It is "the Lamb that hath been slain from the foundation of the world" (*Rev.*, xiii, 8) — to use one particular allegorical expression. That saying in the deeply mystical book of the Revelation of St. John does not refer to one particular and unique historical event. The incarnation is a continual happening, a cosmic process: and must be such until the *Christos*, the higher *Self*, is "brought to birth"—to use St. Paul's expression—in every single member of the human race. Then, and then only, will "the kingdom of the world become the kingdom of our Lord and of his Christ" (*Rev.*, xi, 15). And that bringing to birth also, the "resurrection" of the Christ, is a perpetual, a cosmic happening. It is as futile to look for any "second coming" now or in the immediate future as it was in the early days of Christianity, or indeed has been in every century since.

These are just one or two hints of the deeper interpretation of the Christian Scriptures which Theosophy discloses to us.

Under these considerations, then, I say that an understanding of the teachings of Theosophy in respect of the connection and relation between the lower and the higher Self gives us an immense power over life and its circumstances. Even the body itself as a mere physical thing thereby takes on a higher quality.

The direct influence of mind upon body is coming to be more and more recognised; and our habitual attitude of mind must undoubtedly determine to a very large extent our bodily condition, more especially in later life. Of course when thus regarding the body simply as an instrument of the Self we shall be all the more likely to follow the physical laws of health. These cannot be neglected. It is no use Coué-ing to

yourself every morning that in every way you are getting better and better, if you immediately go and eat for breakfast three times more than the body requires — not to speak of the rest of the four or five meals which you indulge in during the day, with all sorts of flesh meats.

But the occultist, or even the mere student of Theosophy, realising this distinction between the lower and the higher Self, exercises the control of mind over body on a much higher plane than that of Coué-ism, or of so-called *Higher Thought*, or the absurd contradictions of the mis-named *Christian Science*.

But there is a still further step to take before we can say that we are identifying ourselves with the higher Self. We have not merely to come to regard the body as an instrument of the Self, we have also to learn to regard the *mind* in the same manner — that is to say what we commonly call the mind, and which we identify with the conventional self even more closely than we do the body.

Here we have to deal with the theosophical teaching as to the distinction between the lower and the higher *Manas*. It is the lower *Manas* which constitutes the *personality*, which, as we have already seen, is but a transient phenomenon, and which we should endeavour to transcend in our true self-consciousness.

“The mind is the great slayer of the real. Let the disciple slay the slayer.”

This conquest of the mind, its use as an *instrument*, is — as all students of Theosophy are aware — the basis of *Raja Yoga*; and although the actual practice of this *Yoga* may not as yet lie within our powers or circumstances, we can all appreciate the teaching, and the fact that the mind is just as much an instrument of the *Self* as is the body.

Now the practical effect of our assimilation of these teachings is, that we are enabled to regard our normal life and actions from that impersonal point of view by which we become *unattached* to their fruit. Although we are the actors we are also the spectators. We act because action is both our duty and our Karma; but by being unattached to the action we generate no new Karma.

We are all, as Shakespeare says, actors on the stage of life; and as actors we take on, for the time being, the character we represent. But it makes all the difference as to whether we really and absolutely identify ourselves with the part we are playing, not knowing that we are

something other than that: or whether we have the knowledge which the actor has that he is only playing for the time being a part which is not his normal or real self.

It will also make all the difference in our after-death state. What do we find over and over again in so-called *spirit* communications? So illusioned are the entities communicating through the medium in a great majority of cases: so habitually have they associated the self only with the physical body and its requirements, that we actually find them saying that they have whiskey and cigars — and *that* on what the Spiritualists are pleased to call the *spiritual* plane!

It is little better, indeed, for the average person even in the higher or truly 'heaven' world. Read what H. P. Blavatsky says in *The Key to Theosophy*, or what is said in *The Mahatma Letters* about the *illusion* of *Devachan*. It is of course all intensely *real* for the individual; far more real indeed than the objective reality of this physical world, which so few recognise as an illusion; but all the same it is merely an intense extension of the wants, hopes, desires, ideals of the personal self in its earthly attachments and illusions. Very few so-called spirit communications have anything but this personal note. The communicating entity does not get beyond the more or less narrow opinions which he held as a Christian or otherwise when he died. There are exceptions; I will mention one presently.

Meanwhile, as actors, we will endeavour to play our part well and truly — yes, and all the better for knowing that it is merely a part which we play for the time being. I say that such a consciousness, if happily attained, gives us an immense power over our lives. Events, happenings, losses, gains which would profoundly affect the ordinary individual, leave us untouched; for we have not identified *ourselves* with them.

This non-attachment is — as most of you know — the keynote of the teaching of the *Bhagavad Gita*. Thus we read:

“The man who only taketh delight in the Self within, is satisfied with that and content with that alone: hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, in all things unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.”

Does that seem, as I previously said, to be a giving up of all that

makes life worth while? No doubt it does until one has clearly perceived how this giving up brings an immeasurably greater acquirement; until it is perceived — in the words of *The Light of Asia* — that:

“Foregoing self, the Universe grows ‘I.’”

By that giving up we come to possess all things, for we obtain the power to *use* all things.

What is it that H. P. Blavatsky tells us is to be our reward at the end of that road of attainment: “steep and thorny, beset with perils of every kind — but yet a road that leads to the heart of the Universe.” The great reward which we are to anticipate is “the power to bless and save humanity.”

In the *Bhagavad Gita* Krishna says:

“There is nothing in the three regions of the Universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. . . . As the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest.”

These, my friends, are words of the deepest import. Might we not, indeed, say with the Psalmist: “Such knowledge is too wonderful for me; it is high, I cannot attain unto it”? I am not saying that a mere study of Theosophy will bring about such a result, such an attitude of mind. Very far from it. These are counsels of perfection; and each one of us has his own particular obstacles to overcome in the composition of his personality or lower self.

But it is no small thing to have these principles of our whole nature and being so clearly set before us as we have them to-day in theosophical teachings: teachings which accord so well with that larger knowledge of the Universe and the processes of Nature which we have intellectually achieved through our scientific researches. Those researches have given us such a *cosmic* outlook on life as to make the traditional doctrines of the Christian Church merely parochial. The one thing that can replace them is Theosophy — not, be it observed, as abandoning the Christian Scriptures, but as giving them that deeper interpretation which they were originally intended to convey.

It has only been during the past one hundred years or so that science has won for the Western world what has been common property in the East for untold millenniums: the ability to think of the world-process in terms of millions of years; and of the extension of space in

terms of unthinkable millions of the distance which light can travel in one year, at a speed of 186,000 miles per second. Nor is it in outward extension only that we can now view the limitless depths of space. If we may speak of inner *extension* where we usually think of *contraction*, we find that the analysis of the contents of the physical atom which science now makes, reveals a corresponding infinitude to that which we apprehend as outward extension. Thus, inconceivably minute as are the electrons and protons composing the atom, we are told by Sir J. J. Thomson that:

“Just as matter is made up of molecules, and molecules are made up of electrons and positive particles, this is not the end of the story, there are still other worlds to conquer, the worlds which build up the electrons and positive particles.”

But what I want to point out here is, that these concepts are merely *intellectual* ones; that is to say an apprehension by the formal mind limited by the categories of space, time and causation; while in the teachings of Theosophy we are given that *intuition* of which Bergson speaks as being so necessary for the apprehension of the Reality *beyond* phenomena.

So long as we are thinking merely in terms of *extension*, whether of time or of space, we are only thinking in terms of the lower self, the lower *manas*. The higher Self lives in the Eternal. It *is* the Eternal; and it is there, from that standpoint, that we should endeavour to fix our outlook on the Universe, our *cosmic* outlook. It is there — to paraphrase Bergson — that “we should endeavour to re-place ourselves; for it is from there that we have issued forth.”

Without that *Reality* as a background, must we not inevitably shrink back appalled at the disclosure of the littleness of Man as we know him in his mere outward relations and proportions in this vast Universe. The theory of a personal God who rules all this from *outside* breaks down utterly as an intellectual concept. All personal Gods are products of the lower mind; man-made, anthropomorphic. They all lie within time-space concepts, while REALITY lies beyond these.

Speaking of the nature of time, the Master K. H. says:

“I feel even irritated at having to use these three clumsy words — past, present and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill adapted for the purpose (of grasping the things of spirit) as an axe for fine carving.”

In *Light on the Path* we read:

“Live neither in the present nor the future, but in the Eternal.” Counsel of perfection again; yet not unattainable in some degree even at the very commencement of our understanding of theosophical principles.

I might here give you an example of this teaching from another source, not admittedly theosophical, yet eminently so in all that is put forward. I refer to an anonymous work entitled *Christ in You*, and with which most of you are probably acquainted. It emanates from “the other side,” or possibly from the writer’s own higher Self, and is that exception to the ordinary character of so-called ‘spirit communications’ to which I previously referred. Over and over again the writer of this work insists that on the spiritual plane there is no such thing as *time*; it is an ever-present Now. Take for example the following passage:

“So that you may the better understand ever-present time, I will make this statement, which is absolute truth; no time has passed since our last lesson. It was and is Now.”

Shall we paraphrase that and say, ‘no time has passed since our last meeting in this room’?

I am rather afraid that that as a mere statement does not go any distance towards giving us a better understanding of this “absolute truth” that there is no such thing as *time* in reality, because it is something which must be grasped by *intuition*; it is quite beyond any intellectual apprehension.

The writer goes on to say:

“Man and not God made yesterday and will make to-morrow. This is to you the seventh month in the year 1907. It is the day on which Christ was born, and it is the only day that has ever been. Time cannot pass.”

These are not words for the brain-mind. They must find a response in a deeper part of our being; or else be passed over as incomprehensible.

Or take the following:

“The phenomena of time and sense are like children’s toys to us (on the spiritual plane). They will be discarded as you dwell in the higher consciousness.”

That is practically a paraphrase of the statement of the Master K. H. which I read to you just now. Also when the author of this work says: “Rest from all anxieties and live in the eternal,” she is repeating almost word for word the teaching of *Light on the Path*: “Live neither in the present nor the future, but in the eternal.”

I wish I had time to quote more from this remarkable book; but let me give you just this one more passage in which you will find condensed practically all that I have been saying to you this evening.

“There must be the healing of the self by the Self” (that is to say the higher Self), “the forgiveness, the whole redemption from your Christ, your indwelling Lord. . You are in all and through all, in every place, since hidden within yourself is the centre of all worlds.”

Such words may find a deep response in our understanding, in our theosophical outlook on life; but how hard to achieve! The rooting out of the sense of separation from the Eternal, which is the key to the whole process of attainment, has never been represented as an easy thing. Take for example that saying of Jesus as given in the Gospels:

“He that loveth father or mother more than me; and he that loveth son or daughter more than me, is not worthy of me.”

Most good Christians think that that applies to a love of a personal Saviour, the man Jesus. But it does nothing of the kind. In this and in many similar sayings, Jesus speaks as the indwelling *Christos*, the higher Self, the Logos, the “light that lighteth every man coming into the world”— just as Krishna does in *Bhagavad Gita*.

In the light of theosophical teachings we see quite clearly that this is the old old teaching of the giving up of the attachments of the lower self in the finding of the higher Self, the Christ within. In fact there is not in the whole Bible a single teaching which may not be found in some form or other in earlier Scriptures when we are enabled to penetrate beneath the mere letter thereof. In the *Bhagavad Gita*, for example, there is a parallel saying which, taken literally, might be construed as attachment to a personal Saviour. Krishna says: — “Let a man remain in devotion at rest in me”; but he adds the words “his true self.” That could not be understood except in the light of the Eastern philosophical literature to which the *Bhagavad Gita* belongs, and in which the relation between the lower and the higher Self is an outstanding feature; It would be quite clear to the Eastern mind. But those to whom Jesus spoke were ignorant of any such philosophy; and if he had said that he was the “true self” of his hearers, what could they have understood by it? He did attempt this in the simile of the Vine and the Branches: but how has that been understood?

It was a “hard saying” also when Jesus told the rich young man to

go and sell all he had and give to the poor. But do you suppose once more that that had to be taken literally? The "riches" may be better taken as representing the *attachments* of the lower self. A man may possess the whole world, and yet be non-attached to his possessions. Yet still—"how hard it is for a rich man to enter into the kingdom of heaven." Need I say here again, that "the kingdom of heaven" does not mean any conventional Christian after-death state; for "the kingdom of heaven is *within* you." How sadly the Church in this, as indeed in all Scripture interpretation, has adhered to "the letter that killeth"; teaching only *personal* salvation in the world to come, whereas it is definitely the spirit of the teaching of both Jesus and Paul that the lower personal self must be *lost* in order that the higher Self, the "Christ in You," may be found.

In the meanwhile, sufficient unto the individual must be the measure of the light by which he is content to walk.

In every religion which is based on the teachings of some great teacher may be found statements as to an inner doctrine beyond the comprehension of his immediate hearers, and only given out in allegory and parable. And in each and every case we find a materialisation of the doctrine into exoteric forms of dogma and ritual.

Sufficient unto each individual must be his spiritual discernment; his capacity to understand that which lies beyond understanding. And if his understanding cannot transcend the crude realism of a formal mind which takes things to be exactly what they now *seem* to be: then for such there can only be those crude beliefs which commonly pass for religion.

Let us not despise such, for have we not passed through much lower stages ourselves—perhaps even in this present life, not to speak of former incarnations. But I think that we may well have a certain amount of scorn, even as Jesus had, for those self-appointed and so-called spiritual teachers, who, in the light of this larger teaching, are merely "blind leaders of the blind." Yet in the early days of the Christian Church there were many who understood this deeper doctrine; nor have they since been wanting. But we all know what their fate has been as "heretics."

How, for example, could any modern Church clergyman, of any denomination whatever, declare to-day from the pulpit the conception

of God which we have in the writings of Dionysius the Areopagite, a Christian mystical theologian of about the fifth century. Thus:

“God is neither sonship nor fatherhood, nor anything else known to us . . . he is neither darkness nor light nor truth nor error; He can neither be affirmed nor denied; for the perfect and sole cause of all is above all affirmation, and that which transcends all is above all subtraction, absolutely separate, and beyond all that is.”

What is that but the *Parabrahm* of the Eastern philosophy; or that statement which we find in *The Secret Doctrine* as to the “Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similitude.”

But though this boundless, immutable PRINCIPLE is beyond the reach of *human* thought or speculation, it does not follow that it is so for the supra-human, for the one who has fully realised his divine nature and has re-become that which, paradoxically, he always has been. There is much to be said here for which I have no further time.

Although for the lower self, the now *human*, there would appear to be a long evolutionary process to be endured before full realisation of one's divine nature can be attained: we can yet apprehend, even intellectually, that in the depths of our nature and being we must necessarily be of the same substance and being as THAT from which all things proceed, and to which they must *return* in the time-process, and yet which they always *are*.

That is our fundamental theosophical outlook on life. That is the Light which is shed on our Path. Let me quote once more.

“SEEK IT (THE WAY) BY MAKING THE PROFOUND OBEISANCE OF THE SOUL TO THE DIM STAR THAT BURNS WITHIN. STEADILY AS YOU WATCH AND WORSHIP, ITS LIGHT WILL GROW STRONGER. THEN YOU MAY KNOW THAT YOU HAVE FOUND THE BEGINNING OF THE WAY. AND WHEN YOU HAVE FOUND THE END ITS LIGHT WILL SUDDENLY BECOME THE INFINITE LIGHT.”



Tibi aras, tibi seris, tibi eidem metis.—PLAUTUS

For thyself thou plowest, for thyself thou sowest, for thy same self dost thou reap.

PSYCHOLOGY: TRUE AND FALSE

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

WHEN asked for proof that Theosophy or any of its teachings is true, we say, Put it to the test of experience, see whether it clears up your problems and whether it works in practice. If it satisfies this test, no other proof is needed; if it does not, no other so-called proof is valid. We see that humanity today is in sore difficulties and knows not where to look for light. Its philosophies, sciences, and religions, all seem unable to justify themselves, and to be involved in the general darkness. But Theosophists claim that there exists a traditional Wisdom-Religion, which has been preserved and handed down through the ages by the Wise, and whose present form is Theosophy. For proofs of what is claimed as to the origin and nature of Theosophy, we can point to the teachings of Theosophy and show that they can shed light in the dark places. They interpret the facts of life, and give the rational basis for those things which our common-sense, our intuition, and our experience tell us to be true; whereas our modern psychologies and sciences and creeds too often require our assent to doctrines which, instead of explaining experience, run counter to it. We know a great deal about the properties of physical nature and can do wonderful things in physical science; but neither religion nor science nor experimental psychology seems able to tell us anything really important and practical about man himself and his relation to the universe around him.

Let us take the following fivefold analysis of human nature, as we find it set out by the present Leader of the Theosophical Society, Dr. G. de Purucker, in his *Theosophy and Modern Science*. Here we do not find man regarded as a physical animal, with or without something else, vaguely called a Soul or Spirit; but we find that man is all one being, which may be considered as fivefold, as follows:

(1) The Divine Monad. It is (on its own plane) a self-conscious god, a spark of the Universal Life.

(2) The spiritual soul, through which the Divine Monad manifests itself. It was built by the Monad, is the child of the Monad, and is itself destined, in the course of its evolution, to become a Monad.

(3) The spiritual soul, together with its divinity, the Monad, in its

turn works through another sheath inferior to it, which is its child; and this is called the human soul.

(4) The human soul in its turn is inshrined within another sheath lower still, but necessary in order that the human soul may work on lower planes of nature. This sheath is called the animal soul or the vital-astral soul.

(5) Still lower, and serving as a vehicle for the above, is the physical body, an organism which the higher principles have built up for themselves in order to be able to work in physical matter.

To sum up then, we have:

- (1) Divine Monad
- (2) Spiritual Soul
- (3) Human Soul
- (4) Animal or Vital-Astral Soul
- (5) Physical Body

Is it any wonder that, without this knowledge, modern psychology should find itself in such difficulties? Take the single case of education. The defects in our educational methods may be freely admitted; but a mere enumeration of these defects does not suffice to recommend any alleged cure. The chief defect alleged is that our method of education cramps the child; and to remedy this, freedom is allowed. The child is to be left to his own devices. Whatever of good may result from this plan is overbalanced by the evils; and where success is claimed for it, that success is mainly due to the special personal qualities of the educator who tries it; so that the same method in other hands will not achieve the same success. Moreover we have to consider whether the success achieved is permanent, or whether a temporary advantage is secured at the expense of later disadvantage. To withdraw from a child the protection of discipline and guidance, and leave him to the mercy of his own inexperience and untrained character, would seem the reverse of common sense. If we should refuse to an infant parental care, his natural instincts would not suffice to keep him alive for a week. How can it be different in the case of an older child as regards the guidance and protection which he needs from his elders? Must it be said that we find our own guidance so bad that the absence of guidance is preferable? Can we find no way of escape from the dilemma of either cramping the child by unwise discipline or starving him by no discipline at

all? If so, it would seem that here is one place where a little knowledge is needed.

The creeds can tell us little about the immaterial nature of man. For them it is all comprised within the vague sense of the words 'soul' and 'spirit'; and their moral injunctions are not illuminated by any exposition of the wonderfully complex nature of our invisible parts. As to physical science, such a study lies admittedly outside its special sphere. What then can be said of such other branches of speculation as may be classed under the names of philosophy or metaphysics or psychology? As a general answer to this question it will save paper if we answer it by an eloquent aposiopesis. But one particular charge may be brought — that they do not recognise any distinction between the *psychic* and *noëtic* elements in man's mind.

These words are connected with Platonic philosophy, which regards man as a divine, immortal, illuminated Soul, temporarily housed in a body of animal structure. The name given to this higher intelligence in man was *Nous*; its association with the animal nature engenders a lower mind, called *Psyche*. This connects with the doctrine of Reincarnation; for *Nous* is the Higher Ego, which is permanent throughout incarnations; and *Psyche* corresponds to the temporary personal ego which lasts only for one incarnation. Man's mind, at his present stage of evolution, is the arena of a continual conflict between these two influences; hence his wonderfully complex mental nature. Yet modern systems of psychology, psycho-analysis, and the like, concern themselves only with the psychic nature. But the psychic nature is still unweaned from selfishness, man's greatest curse.

Again, if the psychic nature alone be recognised, and the noëtic nature ignored, it is impossible to explain *free will*. Now free will is a fact of experience and has to be explained. Yet we have philosophies which, because they cannot explain free will, run in the face of experience and deny its existence. Theosophy interprets life, never runs counter to experience. There may be no such thing as free will in an absolute sense; but that is an empty theoretical question and amounts to nothing practically. What matters is that man finds himself equipped with a power of conscious choice between alternatives, and that no limit can be set to the extent of this power of choice. We are capable of resisting the utmost power of our senses and passions, of abnegating all selfish motives and acting from pure love or a sense of right and justice. Thus,

whatever network of cause and effect a man may have worked himself into, he can at any time lift himself out of it by bringing in a superior force from the depths of his heart. This is what we mean by free will in the practical sense; and whence comes this power? From the noëtic part of man's nature.

But our study of man's nature must be made practical, otherwise it will be utterly futile. So let us revert to our illustration of education. We cannot do better than begin by quoting the following little anecdote, which comes opportunely from the pages of the London *Punch*.

Little Girl (whose modern mother sends her to a modern school conducted in accordance with the latest neo-psychological principles) — "Mummy, must I always do only what I want to do?"

Mother — "Yes, darling. That's what you go to school for."

Little Girl — "Well, I'd much sooner do something else."

In this typical instance we see an ignorant mother trying to force upon her child a theory contrary to the facts of nature. Her theory is that the impulses arising from the *psychic* nature of the child are a sufficient guide. She therefore proposes to abandon the child to the mercy of those impulses, without troubling to analyse them and see whether they are all of the same kind or not; without caring to distinguish between good and bad impulses. The child is told to do what it likes; and the assumption is that the child will on the whole like to do what is right, what is good for it. Now in physical concerns, even this stupid mother knows well that it is not safe to leave a child to its own caprices: it will eat poison berries or set itself on fire. Why should things be otherwise in matters psychic? The child's common sense instinctively rebels against the monstrous theory. It feels that its own impulses are not conducive to its happiness and welfare, and it pleads wistfully for the help and guidance so foolishly denied. Is this *love* — parental love?

An honest plain-spoken person, visiting our Earth from some other planet, might say, on viewing our educational difficulties: "The plain truth is that, owing to your own doubt and ignorance, you have lost control over your children, and so are driven to try and keep them in order by subtil appeals to their lower nature." And truly, do we not hear such sayings as, "Avoid telling the child to do anything, for if you do that you will arouse his opposition; try to make him see that it is to his advantage to do what you suggest." And so the child is tricked into obedience — to the woe of whoever has the handling of him later

on. The present writer has in mind a young man, of good natural ability, but unable to apply himself, so that he ranked as a defective; and who stated that in his boyhood he had always been allowed to do as he liked. If you leave a child to his impulses, his impulses will control him. Even though he may not have any very bad ones now, what about those which come at the change of life? What about the temptations from evil associates in the world to which you send him forth all unprotected?

One might write volumes on this theme, but it is hardly necessary. The point is that all this trouble, together with similar troubles in other affairs of life, arises from ignorance of the things that matter.

It is essential that our child should be sent forth into life equipped with the power of discerning his *noëtic* nature from his *psychic*; endowed with the power, developed by practice, of subordinating the psychic to the noëtic.

These powers will not come of their own accord: the very birds have to teach their offspring. If 'Nature' is the teacher, then the parent himself is that part of Nature whose function it is to do the teaching. If the parent abrogates this duty, he thereby sets himself against Nature and enrols himself in the powers of darkness and destruction.

It is the sacred duty of the parent to instruct the child in these essential rules of life. But how is the parent to do this if he himself does not know anything about what he has to teach? There we hit the nail on the head; there we reach the crux of the question.

Now if you are an anxious parent, or a person in trouble about any other concern of practical life, you will scarcely stop to ask whether Theosophy is true. You will ask, "Does it tell me what I want to know? Does it point the obvious path to a solution of my perplexities? If it does, then it is true enough for me." Remember, Theosophy is not a new-fangled theory — we have enough and to spare of these, goodness knows. It is an interpretation, an explanation, of the facts of life, in accordance with knowledge that has been handed down through the ages. Test it, and see how it proclaims its truth by its efficacy.

One of the falsehoods by which we poor men have been humbugged, and have humbugged ourselves, through the centuries, is that the good and the spiritual are away up in the clouds where they must be climbed after. And this idea has been imported into some people's conceptions of Theosophy. For they think of the seven principles of man as being

separate layers, one above another. I have even been told that, in order to reach my spiritual nature, it is necessary for me to go through all the stages that are said to intervene, so that I must go in for a course of psychism and astralism before I can become spiritual! What a crude and libelous conception of Nature! Nature is not stratified in that way, nor is human nature a structure with cellars and attics. The spiritual is all about us, ready to manifest itself at any moment. It can be evoked from the child by one who knows how to appeal to it; but it takes fire to kindle fire, and the parent must feel its influence. This means that the parent will have to get rid of an inferiority complex — not become vain, but self-respecting. So we have to suppose a parent who, instead of believing a lot of rubbish and neo-psychism and trying foolish experiments, believes that there is a fount of good in every human heart, and is therefore able to evoke by sympathy that same belief in the child.

And what is this spiritual nature? How can we know it apart? Its quality is unselfish Love. Not emotional sentimental love — that may often do harm as well as good. Here again we have to bear in mind that Love is not some exotic power attainable only by climbing into the higher reaches of our nature (whence we may at times tumble down again); it is a basic and universal essence; it is what keeps the universe together. It does not need to be acquired; it needs only to be revealed; for it is there all the while. We have but to be free of what hides it, and then at once we are in it. Eliminate selfishness and personal calculation from your heart, and at once, if only for a moment, you may feel the glory of that universal harmony in which we all live.

Here then is the power to work wonders, in education as in all else; for it is a power to which all must yield. Evoke within yourself that still, quiet, peaceful power, and its fount in other hearts will respond by mutual recognition and sympathy. Say not that this is mere fine talk that has been said before; the difference is that, when said by a Theosophist, it has behind it the majestic Theosophical teachings, which not merely declare truths but explain them. And remember that it rests with the individual man or woman how far a great truth shall be allowed to remain barren, or how far it shall be made effective.

Turning from the special subject of education, and regarding the condition of the world today, what do we find? A people meaning well, thirsting for light and help, but hampered on every side by false materialistic ideas, which, whatever purpose they may have served in the

past, are not fit for the present age. There is direct variance between the aspirations and natural feelings of people and the formal gods which they worship. We have a science which is partly engrossed in finding out more things about the material world which make life more difficult and complicated and lend aid to destructive forces; and partly in crude speculative and experimental work in the lower strata of human nature, seeking rules of conduct in the chemistry of the body and the mechanism of our lower psychic nature. This might be no worse than a harmless waste of time, if it did not give rise to policies and proposals such as the absurd ideas about education above mentioned, attempts to improve the race by selective breeding, and other ideas based on false premisses about human nature. Hence the most practical work that can be done is that of feeding the hungry heart and mind of humanity by giving the plain old truths as to human nature.

Man has two paths before him, that of self-seeking and that of observance of the law of Love; these two paths pertain to his lower and his higher nature respectively. We have exalted individualism into a philosophy, until it has proved our undoing; we must obey Nature's law or perish. It is strange indeed that man should be at once so abject and so vain, denying his divinity and parading his vanity. What he needs is less vanity and more self-respect. As religion and science seem to concur in depreciating the value of human nature and slandering man to himself, it rests with Theosophy to bring back to man a knowledge of his own divinity and a reliance thereon.

Turning now to the fivefold analysis of human nature given at the beginning of this article, we see that man is a Monad or Unit, with four sheaths or vehicles. With the lowest of these, the physical body, we are more or less familiar; and we are dabbling vaguely in the mysteries of the next higher one, the animal soul or vital-astral soul. This last we mix up with the one above it, the human soul; and of the spiritual soul we know practically nothing. Remember that these five divisions are not separate things, as though man were a bundle of five, or a nest of boxes. Man is essentially One, but capable of manifesting in several different degrees. Man must be described as not being fully awake; and when the spiritual part becomes manifest in him, then he becomes awake.

With regard to the dabbling in 'psychology,' we take leave to quote a saying, trite indeed, but necessary:

A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring.

Which may be taken to mean that we are better without than with these theories; better in the hands of common-sense and well-trying experience. But better still to drink deep. When we find a conflict between our theories and our common sense; when we find the facts of life are not interpreted but contradicted by our theories; then it is time to question our theories. Under the loose general name of Freudism or psychoanalysis we find that the lowest strata of man's psychic nature are investigated, and the hidden things of darkness dragged forth. The patient, often a child, instead of being encouraged to get away from this region, is made to concentrate his mind on it; as though we were trying to bring back the troubled visions of a nightmare sleep instead of shaking them off in the light of day. Nasty things can be found in the lower astral realms, and we can find unsavory things in the physical body if we care to probe after them. But to dwell upon them and emphasize them is no way to cure.

Let us instead teach the child, the invalid, the poor shaken neurotic, about the marvelous constitution of man, and how man is veritably a god, a radiant light shining dimly through many veils. Let us fix his gaze upon what he may become and divert it from the horrors with which he has too long dwelt. In Theosophy will be found more and more light the further we proceed; light checked at every step by its conformity with actual experience; truths that confirm themselves by their power to clear up difficulties that nothing else can. Let us restore the word 'psychology' to its proper use.

"MAGIC AND MYSTERY IN TIBET"

C. J. RYAN, M. A.

IT has slowly penetrated the consciousness of the Occident that there is a land in Central Asia where both Nature and man are different from what we are accustomed to here. The seclusion which Tibet has succeeded in preserving has added to the glamor produced by the tales told by the few daring travelers who have ventured into the Forbidden Land. Mme. Alexandra David-Neel, the author of *Magic and Mystery in Tibet*,¹ is responsible for the latest and probably the most authentic

1. Published by Claude Kendall, New York, 1932.

information about Tibet, and she certainly does not disillusion any readers who may incline to the opinion that very strange things occur there and that there is some truth in the atmosphere of magic and other-worldliness associated with that elevated plateau, dominated by the highest and most magnificent mountain ranges on earth.

Mme. David-Neel is a Parisienne of high reputation as a Buddhist scholar and the author of many well-known works, both learned and of a more popular order. She has lived for many years in Tibet and in the borderlands, and a few years ago made a daring journey across the country with her adopted son, Yongden, a native Lama, to the forbidden city of Lhasa, the capital. She was disguised as a Tibetan old woman, a pilgrim, and as she can speak several dialects of the language, she was able to mix with the common people on equal terms without being found out. In this way she penetrated into the real life of the peasants and townspeople in a way never before attempted by a Westerner, and her observations are therefore of the greatest value. They are given in *My Journey to Lhasa*, a fascinating romance of adventure.

Her new book, *Magic and Mystery in Tibet*, treats of a different aspect of Tibetan culture — the teachings and practices of the Lamaistic or Tibetan-Buddhistic religion, and especially the methods by which the pupils of the Lamas, and independent hermits, seek to develop the occult side of their natures. She claims to be a scientific observer relating everything she heard and saw in a strictly impartial spirit, but here and there she mentions her own experiences which give first-hand testimony to psychic or occult processes of training unknown to our comparatively infantile Western psychology. In his Introduction, Dr. A. D'Arsonval, a distinguished Parisian scholar and scientist, speaks of her learning, ability, and courage in the highest terms, and especially of the well-balanced, scientific attitude of her approach to subjects usually treated by psychologists with scornful denial.

Her impressions of the country and the people in general are interesting. The intense silence and magnificence of the wild majestic solitudes, the gigantic glaciers, the snowy peaks, and the resplendent luminous sky of the great heights are overwhelming in contrast to the rich rhododendron- and azalea-thickets of the lower valleys. "Nothing," she says, "has ever dimmed the memory of my first sight of Tibet." Especially powerful were the "visions of its calm solitudes concealing ascetic sages who spurn the vulgarities that are the insignia of grandeur

in the eyes of the masses,” and, “often, when tramping those solitary heights, one feels like an intruder. Unconsciously one slackens pace, lowers one’s voice, and words of apology for one’s unwarranted boldness come to the lips, ready to be uttered at the first sight of a legitimate super-human master on whose ground one has trespassed!”

She is here referring to those hermits who remove themselves as far as possible from the crowd, and are accessible only to disciples who can dare the hardships and perils that beset the path of a candidate who seeks their icy fastnesses. It has been said that meditative yogîs who wish to live a simple life in the wilds require a hot climate like that of India, but the fact that the Tibetan hermits do not suffer from the severe climate of their high mountain-retreats, even while wearing little or no clothing, proves that human will-power is superior to external conditions.

In speaking of the Tibetans in general, Mme. David-Neel has always a kind word for their goodness of heart as a whole, and on page 85 she says that on entering Tibet “I began to realize that I was coming into touch with a truly civilized people.” Compare this with the Hindû Master’s remark:

For centuries we have had in Thibet a moral, pure-hearted, simple people, unblest with civilization, hence — untainted by its vices. For ages has been Thibet the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres — the physical and the spiritual. And he would have us exchange this for *his* ideal of civilization. . . .

— *The Mahatma Letters to A. P. Sinnett*, p. 434

Mme. David-Neel has had unusual opportunities of meeting all classes of Lamas, including the two highest, the Lama-King (the Dalai Lama) and the Tashi Lama who is the Spiritual Ruler. Her description of those distinguished personages and their kindness in giving her valuable information and advice is interesting, and fully justifies Dr. Sven Hedin’s admiration. She found that the Tashi Lama pronounced French with a perfect accent.

If space permitted, it would be worth dwelling upon her plunge into Tibetan life at the famous monastery of Kum-Bum in Amdo, where she studied the system of teaching the novices, and their customs. It was here that the Abbé Huc and others heard about, and claimed to have carefully examined, the ‘miraculous’ tree upon whose leaves were imprinted by Nature the sacred formula, *Aum mani padme hum*. Mme. David-Neel discusses at considerable length the evidence for this and

decides that "it is difficult to find one's way among these conflicting accounts." Anyway, she says, the 3,000 monks of the monastery do not notice anything peculiar about the leaves of the descendants of the original tree, although some Europeans residing in Kansu, the neighboring Chinese province, told her they had seen the prints. H. P. Blavatsky refers to this curious subject in *Isis Unveiled*, and plainly states that there is some truth in the story.

Mme. David-Neel gives a sympathetic account of the wonderful music she heard at Kum-Bum, produced by a small orchestra of oboes, huge trumpets, and kettle-drums, and given at dawn and sunset. It was "supremely moving in its simplicity and rendered with heart-rending fervor"—a remarkable effect considering the heterogeneous combination of instruments. The Lamas residing in the monastery were as strangely assorted as the orchestra, some having to be made to behave at the ceremonies by blows with a heavy whip, others being eminent *literati*, and religious-minded and profoundly subtil thinkers. Her description of the life in this monastery with its incongruous inhabitants, the mixture of high ideals and commercialism, throws light upon several passages in *The Mahatma Letters*, where the Master K. H. refers to his exhausting duties in such an environment. On page 116 he says:

In about a week — new religious ceremonies, new glittering bubbles to amuse the babes with, and once more I will be busy, morning, noon, and evening.

And on page 265 he says:

Young Portman is seriously meditating to leave all, to come over to us, and 'become a Tibetan monk' as he puts it. His ideas are singularly mixed upon the two entirely different characteristics and qualifications of the 'Monk' or *Lama* and the living 'Lha,' or *Brother*:² but let him try by all means.

Mme. David-Neel tells us that the *gompas*, or monasteries, were not originally intended for earthly-minded folk, but most of them are now sadly degraded. The mystically-minded who begin as novices in the ordinary kind of *gompas* escape from their worldly atmosphere to remote places where they can pursue their studies under better conditions, and prepare for what they are seeking — initiation.

What, then, is their object in enduring long years of trial and suffering, even death, in preparation for initiation? The author gives most

2. 'Brother' was the name used in the early days of the Theosophical Society for the Masters of Wisdom and Compassion.

valuable first-hand information about this, and well-informed Theosophists will see more behind her report than it is likely she herself realizes. Firstly, the main object in view, according to her, is to obtain liberation from the trammels of the ordinary personality; and this sounds well. It would be well if that were all. But in many cases there is an ulterior motive, the desire to gain occult powers; and, as we have been taught, even those magicians who enter that dangerous, often fatal, path must become impersonal to a *certain degree*. More creditable, however, than the crude desire for psychic powers and the satisfaction of using them to dazzle the ignorant, is the ambition of worthier aspirants to attain liberation for themselves, to gain the ‘Dharmakâya Robe’ spoken of in *The Voice of the Silence*:

He who becomes Pratyeka-Buddha, makes his obeisance but to his *Self*.

Pratyeka-Buddhas are those Bodhisattvas who strive after and often reach the Dharmakâya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvâna and — disappear from the sight and the hearts of men. . . .

Once a Dharmakâya, an Adept or Buddha leaves behind every possible relation with, or thought for, this earth. . . .

In her *Theosophical Glossary*, as well as in *The Voice of the Silence*, H. P. Blavatsky forcibly contrasts the Pratyeka-Buddha’s ‘*spiritual selfishness*’ with the far higher ideal of the Buddhas of Compassion, who “renounce the Dharmakâya Robe” and remain to assist mankind invisibly, sacrificing Nirvâna in their divine self-abnegation. In Mme. David-Neel’s descriptions of the Lamaistic aspirations we miss the sublime compassion accentuated in *The Voice of the Silence*, as quoted from the ‘Heart Doctrine’ of the Lord Buddha. And yet this doctrine is known in Tibet. For instance, in the noble Letter from the Mahâ-Chohan quoted by H. P. Blavatsky in *Lucifer*, Volume II, we read:

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of ‘perfect Lamas’ there is one which was correctly understood and described: “the incarnations of the Bodhisattva, Padma Pani, or Avalokiteśvara and of Tsongka-pa and that of Amitâbha, relinquish at their death the attainment of Buddhahood — *i. e.*, the *summum bonum* of bliss and of individual personal felicity — that they might be born again and again for the benefit of mankind” (Rhys Davids) — in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. . . .

Much of the Lamaistic training of the higher order seems directly aimed at the development of something in the nature of the Pratyeka adept, for we have not found clear evidence in Mme. David-Neel's book of a burning desire on the part of the Lamas or hermits quoted to teach spiritual wisdom and 'Liberation' with the sole object of becoming Redeemers of the race, "stones in the Guardian Wall" that protects humanity from greater dangers than it even suspects. Although the higher Lamaistic ascetics — and they are *ascetic* indeed — discourage the craving for supernormal powers, calling them "uninteresting childish sports," their ostensible object is the attainment of Nirvâna and the cessation of the weary chain of earth-lives. Do any of the Lamas or hermits known to her or to the outside world in Tibet teach the true *Esoteric Doctrine* of the Lord Sangyas, the Heart Doctrine, the method of Love and Compassion to all that lives, which brings the "candidate for woe" back from the Other Shore to help humanity to the "endless end"? Or do they only teach 'sainthood' as a *goal* and not as the *beginning* of activity? Possibly the author will touch on this in the more technical work on Tibetan mysticism and philosophy in preparation, but the highest Lamaistic ideal she suggests here is that of attaining personal freedom.

From this book it certainly appears that W. Q. Judge was not joking when he said that we should have to take Theosophy to Tibet some day! At the same time we must remember that the daring ambition to become a Pratyeka-Buddha is by no means a low one; it is no vulgar craving, for the Pratyeka-Buddhas are not selfish in the ordinary sense; they injure none, they are good men, and indeed holy, but "craving spiritual wisdom, spiritual enlightenment, for themselves alone, selfishly, in indifference to the sorrow and pain of the world, yet so pure withal that they are actually Buddhas of a kind," as Dr. de Purucker says in *Fundamentals of the Esoteric Philosophy*.

As Mme. David-Neel believes that "psychic training, rationally and scientifically conducted, can lead to desirable results," and that "psychic phenomena and the action of psychic forces in general should be studied just like any other science" she gives much space to the curious things she has heard and seen in that connexion. Telepathy is a natural by-product of spiritual training, but it is also cultivated for its own sake by the lower class of mystics, so-called.

Levitation is discussed seriously, and she describes her sight of a *lung-gompa*, a lama-runner who had made progress in levitation to such

a degree that he hardly felt the weight of his body. With gaze fixed on some invisible object, apparently in a kind of trance, he approached her with extraordinary swiftness, not running in the ordinary way but proceeding by leaps, “as if endowed with the elasticity of a ball and rebounding each time his feet touched the ground.” From an estimate of the distance he had traveled he must have raced at high speed for a whole night and a day. The training for the extraordinary marches taken by these lamas for ritual purposes does not consist in athletic exercises but is mostly conducted in a seated position in dark chambers! In this connexion the author quotes the remark made by the Lord Buddha when he saw an emaciated yogî who could walk on the water: “My poor fellow! Have you really wasted twenty-five years for such a trifling result? Why, the ferry-man will take you to the opposite bank for a small coin.”

Perhaps the most curious of the psychic powers that Mme. David-Neel personally studied and claims to have developed to a certain degree is called *tumo*: the capacity of keeping the body warm and comfortable in the coldest weather without artificial heating. While, as she says, the Tibetans are naturally a robust and hardy race, accustomed to extremes of cold and bad weather, no untrained person could endure the tests undergone by the candidates for proficiency in *tumo*. She describes the neophytes sitting naked all night on the frozen ground or the snow, 13,000 feet above sea-level, in the bitter Tibetan winter with harsh winds blowing. Sheets are dipped in icy water and thrown over them, and as quickly as one dries by the heat of the body another is laid on. The most successful candidates sometimes dry as many as forty sheets in one night. Many of the hermits who spend their lives in high mountain retreats keep themselves comfortable by the exercise of *tumo*, some of them wearing no clothes at all. In her book, *My Journey to Lhasa*, Mme. David-Neel describes an adventure when she was compelled to call upon her own comparatively small knowledge of *tumo* because in danger of being frozen to death in the snow.

In her descriptions of the methods of the lower class of psychics and searchers for ‘powers’ in their training for initiation the distinction is very plainly seen between Black and White Magic. The whole thing is a horrible perversion of the spiritual training of a true chela. It is poles asunder from the true Buddhistic teaching as quoted by H. P. Blavatsky in *The Voice of the Silence*:

Believe thou not that sitting in dark forests, in proud seclusion . . . with thirst assuaged with snow from the great Range . . . will lead thee to the goal of final liberation. Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self.'

Many of the terrible trials, physical and psychical, through which the unfortunate candidates for personal power — *sorcery* — have to pass are worse than even 'breaking bone,' and, as the author claims, they really attempt them with extraordinary determination. How different such selfish perversions are from the true Path to Illumination!

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

To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Mme. David-Neel vividly describes the processes of certain Lamaistic preparations for both the corrupt and the better class of initiations, and makes it clear that much depends upon an intensive training in will-power and concentration. We need not dwell upon the lower and utterly black side of Tibetan sorcery, but in her descriptions of the better side, the efforts of well-meaning candidates for personal Liberation, there are points of real interest to the Theosophist who can see what an enormous difference the motive makes in the employment of not altogether dissimilar methods of training.

For instance, the most respected Lamas told her that the main object in their meditation was to realize the 'Void,' *i. e.*, to become emancipated from the illusion of the world; and one method (after long practice in mental concentration) was to build up mental images, thought-forms, until they became so real and tangible as to deceive their own creator. The wise disciple at last realized that the creation of these entities was not enough; he had to learn that they themselves were illusory and he must destroy them — not an easy task. The unwise went away from his teacher satisfied that he had learned all there was to know when he could use his psychological faculties and produce *mâyâs*, visible and tangible to all.

Although the better class of Lamas all believe, says our author, that a pure life, righteousness and good deeds, and detachment from worldly cares, etc., act as a cleansing process that helps to remove the dust from the mental eyes, some ardent aspirants strive for a quicker process called the 'Short or Direct Path' leading straight up to the summit of the moun-

tain, instead of a slowly winding one. The ‘Short Path’ is extremely perilous, and a fall from its dangerous precipices means “the worst degree of aberration and perversity, leading to the condition of a demon”! In this connexion it is interesting to observe that the author knows a learned Lama who believes that “the bold theories regarding complete intellectual freedom and the enfranchisement from all rules whatever, which are expounded by the most advanced adepts of the ‘Short Path’ are the faint echo of teachings that existed from time immemorial in Central and Northern Asia.” This remark is significant in view of the author’s insistence that there is no such thing known in Tibet as “Esoteric Buddhism,” and that the Lamas smile when they hear that certain *Pelings* (foreigners) make such a claim. Mme. David-Neel admits a Secret Teaching of a kind, and says she was advised to study it, but this is a very different thing, being confined to ‘personal’ training and having nothing to do with

a supposed esoteric Buddhist doctrine as a few foreigners unacquainted with Buddhist doctrine believe. There exists no such thing as esoteric Buddhism. All theories expounded in the mystic circles are extant in books. That which is taught secretly to initiates are ways to make the mind fit to reach enlightenment, or, at lower degrees, to develop supernormal powers.—p. 57

Well-informed Theosophists know, of course, that this subject has been fully cleared up by H. P. Blavatsky and by other writers *not* “unacquainted with Buddhist doctrine.” Much of the early literature of Theosophy was devoted to the demonstration of the existence of an esoteric side to all the great Oriental religious philosophies. Mme. David-Neel, however, declares that she has met no Lama who would admit an esoteric side to the philosophy of Buddhism, and that is quite probable, but she makes some observations which lead us to suppose that some of her instructors *did not tell her all they knew*, much as she supposed she was in their confidence. On page 280, she writes:

The fact is that Orientals, excepting vulgar charlatans, do not make a show of their mystic, philosophic, or psychic knowledge. It is most difficult to win their confidence in these matters. A traveler in search of information may be the guest of a lama for several months, drink tea with him daily and go away thinking his host is an ignoramus, while, on the contrary, the lama could have answered all his questions and told him more things than he has even thought of.

Mme. David-Neel hints in more than one place that there are many teachings “understood only by the élite.” An ‘Esoteric’ Buddhism, per-

haps, not found in the published books? Was she fully qualified to be entrusted with the really deeper teachings? Could she have understood them? She was taught much of what she was seeking — theories, and practical methods of psychic development — but is it not possible that this earnest, courageous, kindly, and intellectual Western scholar and philosophic Buddhist had not yet given the spiritual pass-word which the true Esoteric Teacher must hear before he can open the inner door?

On page 234, apparently wishing to throw further doubt upon such a possibility as a philosophical Esoteric Buddhism, she refers to reports that certain “Mystic Masters” communicated with their disciples by “gross material means such as letters falling from the ceiling,” and says that while “the great contemplative anchorites are able to communicate by telepathy with their disciples,” “the contemplative hermits, erudite lamas or high lamaist dignitaries” smile at the crude material methods above mentioned! A little inquiry by Mme. David-Neel, or the Dignitaries, from any Fellow of the Theosophical Society would have made it clear that, while it is of course true that high Teachers and their advanced chelas are in perfect inner communion by ‘psychic radio’ and need no material mechanism, the *ordinary, prosaic Western students of Theosophy* in the early days were not in that position. They naturally required instruction through tangible means — ordinary letters through the mail or, *very largely*, a letter sent by occult methods — but still *a letter*. H. P. Blavatsky was of course an exception for she was a high chela, in close inner touch with her Masters, and needed no physical communications.

But the author, unconsciously to herself it would seem, discounts the criticisms of the Lamaists about precipitation of letters, for in her section on concentration of mind and will-development she presents facts which prove the possibility of sending letters by occult means. She tells of the ability of even a low order of magicians not only to ‘charge’ objects with ‘waves or currents’ of energy, but also to direct such currents toward any object at a distance, and to create forms, visualized by themselves, which can become tangible and possess all the qualities of solid objects.³ There seems no reason for the Dignitaries to have smiled if they had understood that what the great Masters of Wis-

3. With H. P. B., as we know, such things disappeared or dissolved in a short time unless she took special pains to ‘fix’ them.

dom and Compassion found it necessary to employ *on occasion* was a method perfectly well known to themselves in principle and perhaps in practice!

In connexion with this subject, Mme. David-Neel describes the terrible misuse of these potent forces and currents by the Dugpas or wicked sorcerers. Nature's forces are open to all who can reach them, bad or good, be they occult currents unknown to the world in general, or poison gas and high explosives, such as civilized nations, so-called, have learned to use for the murder and torture of their brother-men! She tells of processes by which sorcerers proceed to charge an object, such as a knife, with tremendous, evil magnetism, so that a man may be compelled to kill himself or others if he touches it. She says that though such things may appear to the ignorant to belong to the realm of fairy-tales, such “disconcerting incidents occur and phenomena are witnessed which it is impossible to deny”! H. P. Blavatsky mentions several of the kind, and we are reminded of those passages in *The Mahatma Letters* and *The Letters from H. P. Blavatsky to A. P. Sinnett* (p. 12) and in *The Theosophist* (Oct., 1884, p. 9) where a serious accident to a high Chela is referred to exactly such a cause. To quote from one only:

In our mountains here, the Dugpas lay at dangerous points, in paths frequented by our Chelas, bits of old rag, and other articles best calculated to attract the attention of the unwary, which have been impregnated with their evil magnetism. If one be stepped upon a tremendous psychic shock may be communicated to the wayfarer, so that he may lose his footing and fall down the precipice before he can recover himself.—*The Mahatma Letters to A. P. Sinnett*, p. 369

Mme. David-Neel does more than discuss Tibetan accounts of psychic phenomena; she relates instances which she herself witnessed, such as the apparition of her Tibetan servant, seen by herself and others. He was dressed in a peculiar way unknown to them, and was proved to be far away from the place where he was seen. In a day or so he arrived *in propria persona*, and in the same strange costume. She also touched, as well as saw, a weird phantom unconsciously raised by a Tibetan artist who had been painting such a figure. The artist did not see the phantom but he had just offered ceremonial rites to the wrathful deity evoked. As she pressed her hand against the apparition it resisted her perceptibly. She and her Tibetan cook saw the double of a Lama-friend seated in her tent. It vanished before their eyes. Later on, he instantly disappeared while she was speaking to him in a wide bare space in the open air.

She encountered many conclusive cases of telepathy, and of what may be psychometry. She gives first-hand evidence of the apparent recognition of articles belonging to Lamas in a former incarnation. Some of this is difficult to explain except on the hypothesis of some lingering memory of a past life, of its places and things, by more or less trained occult students. But ordinary Tibetans seem to have no more remembrance of past lives than Europeans, though they all believe in reincarnation. They are evidently *not* hypnotized by the psychology of popular belief into seeing imaginary pictures of the past, as our Western scientists would, of course, explain to their own satisfaction.

The author gives an interesting account of Tibetan popular beliefs about death and the after-state called *Bardo* (which is spoken of in *The Mahatma Letters* on page 105). To her, these ideas are corruptions of the more philosophic views of the Lamaist psychic initiates, who are said to be able to “enter consciously into the *Bardo* after a careful study of its ‘map.’” This subject brings up the paradoxical question as to what really persists after the death of the body, and what part of man really reincarnates on earth. She says:

Buddhism teaches that the energy produced by the mental and physical activities of a being brings about the apparition of new mental and physical phenomena, when once this being has been dissolved by death. . . . The profane generally imagine that Buddhists believe in the reincarnation of the soul and even in metempsychosis. This is erroneous. . . .

In speaking of human consciousness as “an assemblage, not a unity” she quotes a high Lama as saying that “one must have been initiated by a proper master before being able to realize these doctrines.” And further: “the Tibetan mystics seem to have attained a deeper insight into this question than most other Buddhists.” (!) It is curious that, if every theory expounded in mystic circles is to be found in the books, as she says on page 57, the other Buddhists should not have grasped the same knowledge! Perhaps, as H. P. Blavatsky says, the books containing really deeper teachings have *not* been given out — or perhaps no book can convey the ultimate truth in words!

In the section on *Bardo* there is much of significance to well-informed Theosophists. Here is a striking remark:

Animals have *several ‘consciousnesses’ just as we have ourselves*, and, as it also happens in our case, these ‘consciousnesses’ do not all follow the same road after death. . . . (*Italics ours.*)

On page 271 she speaks of the necessity of learning that the disciple is not exactly the ‘spectator’ of his thoughts, but is

an actor on the tumultuous stage [of the mind]. His present introspection, all his acts and thoughts, and the very sum of them which he calls his *self*, are but ephemeral bubbles in a whirlpool. . . . All aggregates are impermanent; no ego exists in the person. . . .

Yet in contrast to these subtil points of psychology she tells of the initiate entering *in full consciousness* into the *Bardo* after the dissolution of his body, and causing his own rebirth into any condition he wishes. This indeed looks like reincarnation. Perhaps there is a clue to this in her remark on page 26 that, “that which continues . . . is a special consciousness, the ‘I,’ or, according to another definition, the will to live.” But this consciousness is a real something in the opinion of subtil thinkers, for:

Certain Lamaists assert that, immediately after the ‘spirit’ has been disincarnated, it has an intuition, fugitive as a streak of lightning, of the Supreme Reality. If it can seize this light, it is definitely set free from the ‘round’ of successive births and deaths.— p. 27

In the exoteric teachings about the *Bardo*, the Lamas find a good opportunity of inculcating the law of Karman, for the great majority of souls are hurried into the awful presence of Shinje, the inflexible and impartial Judge of the Dead, who examines their past deeds in a mirror and then weighs them. According to the preponderance of good or evil so will be the character of the next incarnation on earth. This resembles the Egyptian belief as pictured and described in the *Book of the Dead*. Of course there are some inferior grades of Lamas who perform ceremonies and adopt other magical methods to dodge the Law and to assure a desirable rebirth, but the general belief is that man creates for himself affinities which will inevitably lead him to an existence in conformity with his real status.

From the few extracts given above it would seem that, after all, there may be good grounds for the claim that an Esoteric Philosophy exists in Buddhism, even though our author and some Lamas dispute it. Can this difference be merely a distinction in terms?

Mme. David-Neel definitely states that there is a secret or esoteric training *of some kind*, and in order to illustrate certain psychic processes she not only tells strange experiences of trustworthy persons known to her but she lifts the veil a little upon her own ventures into the Debat-

able Land. The methods adopted by some of the teachers are extremely weird and often horrifying, and, as she learned, lead at times to insanity and even death. They need extraordinary determination, courage, and concentration, and success is only reached by the ability to resist the most subtil illusions. The ordeal of the ice-cold sheets, already mentioned, is merely an elementary exercise.

These revelations make it plain to the Theosophist that the system of training described, with its avowed object of gaining psychic powers (such as *tumo*, the occult method of keeping warm) and control of unknown forces and entities — or at best to attain personal freedom from rebirth — has no connexion with or relation to the spiritual method of attaining Self-knowledge taught by the Masters of Wisdom and Compassion and Peace; for the latter offers no psychic bait to the aspirants who long to dedicate their lives to the service of their brother-men “to the endless end.”

It is natural — nay, inevitable — that in the neighborhood of the seat of the highest Spiritual Teachers on earth we should find the other side of the medal, for where one of the ‘pairs of opposites’ is manifested the other pole must appear, and, of course, all the intermediate grades. Mme. David-Neel met many degrees of Lamas and anchorites, including real sorcerers, and some very superior, high-minded teachers, but she gives no hint of any contact with the Greatest Masters. We have learned that the motive of an inquirer into spiritual or psychic matters determines the degree of elevation of the teachers he meets, and it is not easy to rise to the standard of impersonality necessary to attract, or *even to recognise*, the highest spiritual instructors. This is apparent even in the Occident, where the majority of seekers for hidden laws are satisfied with crude mediumistic phenomena and trance-utterances, while others fall into the hands of interested persons who offer short cuts to the lowest psychic powers — for a consideration. Few there are who seek for the ‘kingdom of righteousness,’ but only those may hope to find the path that leads to the Masters.

Mme. David-Neel’s instructive observations about the prevalence of the lower magic in Tibet help to prove how infinitely superior are the beautiful and impersonal teachings of Theosophy, and what a crying need there is for them everywhere. The rare glimpses she gives of high ideals in Tibet are valuable, whether many readers will observe them or not. Probably many will remember little but the weird, the

ghastly and the fearsome described by her, but that will be their loss.

Magic and Mystery in Tibet contains much more of interest than can be even mentioned here, but we hope to consider in a future article the curious story of the mysterious Asiatic hero, King Gesar of Ling, referred to by Mme. David-Neel in this book and elsewhere.

THE AVATÂRAS

GERTRUDE W. VAN PELT, M. D., M. A.

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

THIS striking quotation from the *Bhagavad-Gîtâ* refers to a little understood mystery — that of the Avatâras. Krishna, into whose mouth these words are put in the poem, represents a spiritual, divine entity, a god, in fact, who, it is said, produces himself among creatures: that is, becomes manifest on earth in a human body at certain definite periods. Such a manifestation in flesh could only be possible under definite and unusual conditions, and for these the gods themselves provide. An Avatâra does not come into being according to the ordinary evolutionary plan — by self-directed growth through the ages, as is the case for a Buddha, for instance — but through an act of white magic, so to speak. An Avatâra never existed before in the same combination of elements or principles, and never will exist again; in other words, there is an absence of a *natural* personal intermediate nature, the teachings about which this article will endeavor to set forth.

Surrounding these glorious figures of history, the Avatâras, is a halo of mystery. They have been concealed as well as revealed in symbology, in folk-lore, in the tradition of every nation. It seems as if the races of men to whom they have come, have sensed something in them outside of ordinary life and have expressed their awe and wonder by surrounding them with tales of miraculous events, such as virgin births, or abnormal deaths, and by endowing them with powers transcending known laws. They are generally said to sacrifice themselves for the sins of the world. They are Saviors. They are the incarnation of God. Legends are rife about them, especially in the East. There are recorded ten mythical Avatâras of Vishnu, in which he is represented by different figures,

all, of course, bearing a symbolic interpretation. There is a prophecy that Vishnu will come for the last time as an Avatâra, under the form of the horse Kalki. Or, in another version, he will be mounted on the horse, invisible to all. Kalki is the envelope of the spirit of evil, and Vishnu in mounting it, will finally conquer this for all time. One is reminded here of the Christian prophecy of the second coming of Christ. Another version of the same is that Vishnu will return on the White Horse Kalki, as the last Avatâra, amid fire and flames.

Also in ancient symbology, the Spiritual Sun was said to send forth the Avatâras and the Buddhas. In a footnote on page 408 of *The Secret Doctrine*, Volume II, it is stated that:

All the Avatâras of Vishnu are said to come originally from the White Island. According to Tibetan tradition, the White Island is the only locality which escapes the general fate of other dvîpas and can be destroyed by neither fire nor water, for —it is the 'eternal land.'

The Eternal Land is the North Pole, where the first race of humanity was born and where the last on this earth will die. In this connexion an interesting and suggestive 'commentary' is given in Volume II, page 400 of *The Secret Doctrine*, where the Earth is described as a body, whose head is the North Pole, and whose other organs are indicated as corresponding to certain other regions of the Earth. The North Pole is also often alluded to as the 'Sacred Imperishable Land,' an appellation suggestive in connexion with the real nature of an Avatâra, as it has been revealed from time to time in the history of mankind.

Succeeding the high spots of civilizations, when the truths concerning Nature and Man are taught openly, are periods of dimmer light, of obscuration, then darkness. Humanity's pilgrimage leads through a constant succession of mountains and valleys, and following the clear vision of the heights, come ages of less and lesser understanding, times when the unveiled Truth would be blinding, would cause confusion and harm. The Great Ones, who from their own Olympic heights know the times and seasons of men, provide spiritual food for the valleys as well as the mountain-tops. Legends gently disguise the Truth for those not ready, while disclosing it to minds on a higher level. Thus symbology, folk-lore, tradition, have come into being and keep the record unbroken through the ages of spiritual darkness, until again a new revelation appears among men. Through such transformations passes, with all other higher teachings, the doctrine of the Avatâras. Now, once

more, the time has come to clear the mysteries which have disguised these wonderful beings, while surrounding them, however, with still greater mysteries.

H. P. Blavatsky, in the last quarter of the last century, gave hints and statements as to the nature of the Avatâras, but it is to Dr. de Purucker that we owe a clear explanation as to what they are. The word is derived from the Sanskrit: *ava* — down, and *tri* — to cross over, to pass, and means, externally, the incarnation of a god. It does not come about, as said, in the ordinary course of events, but by a supreme act of white magic: that is to say, it is not the reincarnation of an ego which had previously existed in the same combination of spirit, soul, and body, but consists of, (1) a pure human body and lower principles, (2) a divinity, and (3) a highly developed intermediate nature, uniting these two, which latter is loaned by the Race-Buddha, for only a highly developed link such as this could supply would make possible an appropriate channel between the higher and lower principles of such a being, and provide the conditions for manifestation of a god on earth. The Avatâras come at certain cyclic periods, known only to the great Seers and Sages. It might be said in passing that Nature provides for a Buddha or perfected man with every Root-Race, which being has special guardianship over it.

To one not grounded in the basic teachings of the Wisdom-Religion, this explanation will sound fantastic, and for this reason it was not fully explained by H. P. Blavatsky to those not prepared to understand, but it was left for Dr. de Purucker at this later date, after study of her teachings had opened the way, to state the facts in plain language. In 'H. P. Blavatsky: the Mystery,' and in *Fundamentals of the Esoteric Philosophy*, the mystery is discussed by this Teacher from its many sides. On pages 235-6 of the latter, we find:

An Avatâra takes place when a direct Ray from the Logos enters into, fully inspires, and illuminates, a human being, through the intermediary of a Bodhisattva who has incarnated in that human being, thereby supplying the fit, ready, and fully conscious intermediate vehicle or carrier. This 'human being' has no karmic ego of its own. The egoity, the ego, the intermediate part . . . is supplied by the incarnating Bodhisattva; . . . the spiritual-personal element of the Buddha, glorious, pure, and great . . . enters into the body of that utterly pure human being before or shortly after its birth, and thus supplies the intermediate vehicle appropriate for the incarnation of the Logoic Ray. That is an Avatâra.

A Bodhisattva is one who has transmuted his personal human nature, and raised it into impersonality. It represents a stage of evolution be-

yond our ordinary humanity. The Logoic Ray is an emanation from the Logos, which latter is a term used in the Greek philosophical system. It is relative, referring to the highest of any hierarchy, for instance, that of a solar system, of a planetary chain, or of our globe, Earth. In the lines from the *Bhagavad-Gîtâ*, quoted above, Krishna represents the Logoic Ray — a god, but the emissary of a greater god.

Before it is possible to have any coherent idea of the nature of an Avatâra, it is necessary to understand, at least, the teachings in regard to (1) the nature of man, (2) the hierarchical constitution of the Universe, and (3) the law of cycles. And all three of these teachings must throw their light at one and the same time upon the mystery, for all are but different aspects of the one Truth. In a short article such as this, it is possible only briefly to outline these teachings. Those interested will find them more fully explained in our *Theosophical Manuals*.

There had been no real analysis of the nature of man among the Western civilizations, no real philosophy of life based upon such an analysis, before H. P. Blavatsky re-stated the Wisdom-Religion in this age in form to fit the mind-molds of the present time; though the most evolved members of Eastern civilizations have never forgotten this ancient knowledge.

The principles of man, as taught in the Wisdom-Religion, are usually given as seven, but for our present purpose they may be grouped under three divisions corresponding to Spirit, Soul, and Body, as follows:

Upper Duad	Âtman Buddhi	Spirit
Intermediate Duad	Manas Kâma	Soul
Lower Triad	Prâna Linga-śarîra Sthûla-śarîra	Body

Man is the microcosm of the macrocosm. Every part of his nature is rooted in the corresponding nature of the Universe, for he is organically a part of it. His spiritual nature springs from, is the offspring of the spiritual natures of higher beings. Likewise his intermediate nature and his vital-astral-physical nature are linked with the same elements or forces which make up the Universe of which he is an insepar-

able part. From this it follows that within man the part, are all the potentialities and possibilities of the Whole. Thus these three divisions of man's nature belong to three different hierarchies, three separate streams of evolution, which mingle and produce the complex being known as man.

The Lower Triad includes the physical-astral nature and lower vital centers; the Upper Duad stands for the purely spiritual part of the constitution which cannot act directly upon the lower centers. However high and great this may be, without the intermediate egoic connecting link we have in manifestation only an idiot. The Intermediate Duad is what we take to be ourselves, for it is there that the consciousness is centered at the present stage of evolution for ordinary humanity. It is not unconditionally immortal for it is not yet transmuted. The lower desires are constantly at war with the pure egoic quality, and a certain portion, more or less, of this latter is attracted to and identifies itself with these selfish desires. Indeed, all are conscious in themselves of two tendencies fighting for mastery. It takes ages of experience and evolution to purify and harmonize all the forces working through the intermediate nature, and to get them willingly under the domination of the high and pure egoic center — in other words, to transmute 'I am I' to 'I am.' Until this titanic effort is crowned with success, until the chains of Prometheus are loosed, pure spirit cannot transmit its light to the physical plane and manifest in a human being other than feebly. The sun can shine through pure unblemished glass, but when broken in pieces, the rays penetrate but little if at all. So when an Avatâra is due to appear, as said, the Race-Buddha loans his intermediate nature, thus furnishing a 'perfect channel for the manifestation of a god. From this has arisen the idea of sacrifice in connexion with an Avatâra, as the Buddha assumes the karmic heritage of that physical child, should such exist.

Herein, indeed is a mystery which it is impossible to understand at our present evolutionary stage, and yet if the teaching of the hierarchical constitution of the Universe is grasped, the mind can picture it as a possibility. In 'H. P. Blavatsky: The Mystery,' chapter ii, we read:

It is . . . obvious that as the Universe itself is one consistent and coherent whole, and therefore includes the invisible worlds and spheres, such a universal structure can be built after only one pattern, which is that of a hierarchical or graded series of planes or stages or worlds, call them what you will, of different degrees of tenuity

or ethereality, as regards each other, some being very high in evolution, and others being in an evolutionary period of lower degree.

This fact it is which gives a philosophical explanation of the fact that the human host itself is composed or constructed after the same hierarchical pattern that exists in the Parent-Universe: in other words, there are very great men; there are men less great; and there are men who are great; and below these in regular succession are the various stages, from the better to the worse, of average and middling men; and below these again, continuing the hierarchical ladder of human life, there are the different degrees of what we may call inferior men.

Every hierarchy consists of seven manifested and three unmanifested centers of force or consciousness. In man these are represented by the seven manifested principles. The animals and plants even down to the atoms have the same, but latent in an increasing scale. All the lesser hierarchies are parts of or unite to form greater ones, but preserving everywhere the same general relations, the same correspondences throughout — infinite variety in unity. For instance, man's body is a perfect hierarchy, controlled by its hierarch, which keeps all parts functioning together in harmony. Then the body itself is part of a greater hierarchy, the human being. Humanity as a whole is part of a still greater being. Our whole planetary chain, while a unit, is part of a greater unit. Likewise our Home Universe, while a unit, is part of a greater one, and so on infinitely, till we end by perceiving that all life — Space itself — is one Mighty Being, the Unknown, THAT. Or, we can reverse the process and picture the Unknown Source of life sending its rays out from itself, the Eternal Root, branching ever more widely, until its emanations fill all Space. Over this web of life, in their proper places, are gods, greater and lesser, infinite in number — gods belonging to every system of worlds, various grades over every planet.

The Ever-living Banyan is a graphic and often used analogy, which helps the mind to grasp the Truth. Every Hierarchy branches from a greater, and in its turn sends out branches. Every hierarchy has its nervous system, over which run impulses from its apex, its hierarch, keeping the whole functioning as a unit, which unit also is but a branch of a larger nervous system, which it touches through its hierarch. In the case of man, this is one's 'inner god' so much referred to in Theosophical literature, or one's 'Father in Heaven' according to Christian phraseology. These ideas are difficult at first, because the Western habit of thought separates each one from his fellow. But this is a delusion to be dissipated as man climbs the evolutionary ladder. Perhaps the leaves

of a tree, could they think, might consider themselves separate units.

Now, to return to the transference or loan of an intermediate nature by a Race-Buddha, in the case of an Avatâra. This would be inconceivable if the Universe were not ONE, all of its parts bearing relations to, and having responsibilities toward the rest. But once this truth is recognised, *is* it inconceivable that a highly evolved ego, who had mastered, through self-development, the planes of life over which he had passed, might transfer by means of the cosmic nervous channels, a portion of his own energies — in other words, might project a ray of energy from himself in some such way as an electric current might be directed, and concentrate it where he willed, without ceasing at the same time to continue in full exercise of power on his own plane?

This is not intended as explanation of a mystery which, as said, is beyond our understanding, but only as a hint to the imagination and a warning to the brain-mind tendency to limit the operations of Nature.

However this transfer may be brought about, the teaching is that it furnishes the conditions for the descent of a god, which we are told has happened more than once in historical times. Śankarâchârya, Krishna, Lao-Tse, and Jesus were Avatâras in differing degrees.

These Great Ones are due to appear at certain definite times upon earth, and this bears upon the important teaching about Cycles. As said above, evolution is not a steady march forward, but a spiral curve upwards. Every impulse has its limit of action, from which point it recedes. Day follows night, so-called 'death' follows life on earth, repose succeeds rest. Cyclic law is universal, from the beating of the human heart to the appearance and dissolution of a Universe. The end of every cycle is marked by a period of transition from one condition or set of circumstances to another, and means a new adjustment, depending in extent upon the importance of the cycle. Several cycles may close at the same time, increasing the disturbance in proportion to their length and importance. Every individual has his own private cycles; families, nations, countries, races have their respective cycles. This whole subject is very intricate, known in detail only to Great Seers, who guard carefully these secrets. However, we have been told that at the present time several important cycles have intersected and are closing together. It is a critical time for humanity, the safe passing of which will affect history for thousands of years to come. A cycle that is nobler and more spiritual is dawning, though past human selfishness decrees that it must

be entered through a transition-period of sorrow and tribulation. How much, or how little, no doubt, depends upon us!

All down the ages Avatâras have appeared at their appointed times, when the great Sidereal Clock strikes the hour. Buddhas also come at their appointed times, and between these most outstanding figures, Messengers of various grades are sent from the Great White Lodge. All is under law, and in accordance with the rhythm of history. It must not be inferred that the Avatâras are the greatest because of their implying the descent of a god, for we are told that, in a way, a Buddha is even greater. Such a one is great by his own efforts, uses his own intermediate nature which he has himself developed, and is illumined by his own inner god.

One of the cycles which closes at our present crisis in history, is that of the first 5000 years of Kali-yuga, said to be the Iron Age, 'black with sin.' It is the last of the four great *yugas*, or 'ages,' through which humanity passes in sequence; it began for us at the death of Krishna, and lasts 432,000 years, after which it will be followed by the Krita-yuga or Golden Age. The Kalki-Avatâra, spoken of above as the last Avatâra of Vishnu, will appear at the close of this Age.

And at the end of the Kali-yuga, our present age, Vishnu, or the 'Everlasting King' will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. "The men who are thus changed by virtue of that peculiar time (the sixth race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita Age of purity"; *i. e.*, it shall be the seventh race, the race of 'Buddhas,' the 'Sons of God,' born of *immaculate* parents.

— *The Secret Doctrine*, Vol. II, p. 483

It is further stated in a footnote on page 416, Volume II of *The Secret Doctrine*, that this Kalki-Avatâra is expected to appear in the region which extends from Kailas Mountain to the Shamo Desert. This does not clash with the previous statement that the first race was born at the North Pole, for that race lived in astral bodies.

We close this brief consideration of the subject with the following quotation, which is its own commentary:

There is a tradition, and our Teachers tell us that it is a tradition founded on truth, that even unto this day, there exists in Central Asia a certain mystical and mysterious land, or district if you like. It is called Śambhala. This is a word known in Sanskrit literature, but because the sayings and legends regarding it are connected with what our self-sufficient European Sanskritists and Orientalists call 'pagan super-

stition' and the 'love of the Orientals for imagery' and so forth, our European scholars say that it is a 'myth.' Blind men! It is an actual district on earth, in a certain part of Tibetan territory, and has been for ages the subject of much mystical speculation, and remains so to this day. It is the 'home' of our exalted Teachers. It is likewise the 'home' of the 'Wondrous Being' considered as man, or in his racial aspect. This 'Wondrous Being' *incarnates himself from age to age* at will and at pleasure, but never leaves the duty he has taken upon himself, nor will he ever drop it until his Work is done. *He is the spiritual bond and link of the various Bodhisattvas and Buddhas of the Hierarchy of Compassion that we have mentioned, with superior worlds and with us and the lower beings of our Round. . . .*

These are the teachings; and it is further said that from this land, spiritually, continually, and also in actual physical shape *at cyclical critical periods*, go forth Masters into the world. *Can any thoughtful and spiritual mind read H. P. Blavatsky's story and history, what she says and what she did, without reading between the lines and behind the words?* (Italics added.)

— G. DE PURUCKER, D. LITT.: *Fundamentals of the Esoteric Philosophy*

THEOSOPHY IN A CHANGING WORLD

LEOLINE L. WRIGHT

EVEN a casual survey of the many publications which daily present the developing phases of world-confusion prevailing at the present time will arouse in the earnest student of Theosophy a sense of exhilarating responsibility. For in spite of human discouragement and distress, spiritual no less than economic, there is wonderful promise for humanity in the changing world of today.

There are few problems, if we consider the matter, that cannot be radically improved on a basis of permanence by an application of the principles imbodyed in Theosophy. Several of these problems are so urgent and so universal to all peoples that they spring at once to mind. Of these perhaps the most outstanding is our lack of any principle of world-organization. In a recent book, a symposium containing the viewpoints and suggestions of seven great economists, including the well-known name of Sir Josiah Stamp, all these experts agree that "the present collapse of the economic machine is due to a defect neither of nature nor of science, but of human organization."

The remedies suggested are various, and where there is agreement are based upon the need for international control of those economic factors which involve the welfare of all peoples in their functioning, such as tariffs and the monetary standard. With economic measures mere-

ly as such, Theosophy has of course nothing to do. For these economic failures are symptoms, not causes. The disease is in human nature, and economic distress flows from that disease as its root. The constructive idealism of Theosophy goes back always to do its work to the roots and the causes of things. Other measures may be for the time being helpful but their results cannot be permanent. Theosophy rejects 'tinkering.' It prefers to build.

But this lack of world-organization is not by any means the most urgent of our problems. There is the great question of replacing — rebuilding might be a better word — the lost ideals of youth. Young people everywhere are calling for a new religion — but a religion that has nothing to do with the sectarian spirit. Where will they find it?

In American Universities one hears this call insistently, though it becomes most poignant perhaps in Germany where youth is undergoing heavy trial. An acute observer of present conditions in German Universities tells us that these young people "are hungering for leadership and there is hardly a man to lead them; they long for certainty and there is no idea that can grip them." Many of these students, he says, "drift aimlessly from course to course in the hope of finding some answer to their inner restlessness and find none."

Is it not time that the great message of Theosophy, with its rational, constructive inspiration, be broadcast throughout every land in the courts of youth? Shall we not all work that the existence of true spiritual leadership shall be made known in the precincts of our Universities all over the world? In this activity is without doubt contained one part of the answer to the problems outlined so briefly here.

Then there is the growing menace of poverty and crime, twin symptoms of the social unhealth that resides in the natures of us all. For there lies the crux of the matter — the ills of humanity everywhere take their rise in what H. P. Blavatsky called "the ferocious indifference" of the individual to the fate of others. It is this indifference that permits all the evils of civilization to flourish as they do.

If each one were to make himself, in the true spiritual sense, his brother's keeper, help for discouraged humanity, taking its rise in the heart and mind of the child at its mother's knee, would spread from the home to the community, from the community to the nation, from the conscience of the nation to co-operation among all peoples. But this co-operation cannot be brought about until there is a basis of spiritual know-

ledge, a conviction strong enough to impel all men to undertake the great experiment in the organization of human relationships.

The parent of today is without the vision needed to inspire the children brought so casually and ignorantly into our changing world. What an opportunity for Theosophical propaganda! — a challenge and inspiration to all of us: first to study and to train ourselves in applying these teachings to human problems and relationships, and then to make of ourselves broadcasting stations for the wonderful, radically creative principles of the Wisdom-Religion. Cannot everyone begin, though of course with discrimination and diplomacy, in his own neighborhood and in his daily business or social environment?

It is not only Reincarnation, Karman, the Law of Cycles, the Inner God, and the teaching concerning man's survival after death that apply so magically to the multiple difficulties of modern life — to marriage, education, child-training in the home, business ethics, and social problems. There is also the great value of the inspirational side of Theosophy.

Moreover, if we are considering the younger generation, then have we not a new field of high adventure and romance to fire both the heart and the imagination of our eagerly searching youth? "Man, know thyself!" as interpreted by Theosophy, with its teachings about the spiritual stream of consciousness flowing down from the parent star into man's heart and mind, a stream which he can follow back to its Divine Source with such wonderful, unfolding delight and growth; the promise of great spiritual powers with the spiritual chivalry and self-mastery which their attainment demands — here indeed we find something fresh and magnificently stimulating. Then there is the thought that the Universe is our Home, that it is our destiny to range the star-strewn spaces of Space even while in the body, and that we can start this very hour upon the expansion of our present commonplace consciousness into cosmic depth and sweep!

Nor must we overlook the significance to the world of the re-establishment of the ancient Mystery-Schools in our modern civilization, with all that this fact means in a new development of drama, poetry, medicine, and all the arts and the occult sciences. Is not a connexion with this great spiritual movement something to banish disillusion and put fresh heart into the searchers in all walks and ages of life? And these are but the fringe of the teachings and opportunities that begin to be visible today!

There is, finally, a phase of modern life, due to one of the most stubborn and reactionary forces in our civilization, which we may define by its own implications as 'the cult of personality.' There are scores of lecturers going about the world — itinerant 'teachers,' peddlers of psychological systems, handing out for a price instruction on 'how to realize your personality' or, to put it more trenchantly in the current commercial vernacular, how to 'sell' yourself. These lecturers are not creators of anything — they simply trade on the universal weakness of our civilization — the spirit of *me first!*

Yet even here a change becomes apparent. The thought of business and world co-operation, of individual social responsibility, is working like a ferment in the councils of men. Here and there great men and women of vision arise who give this inner urge a voice. But they stand alone, and without organization no lasting reforms can be accomplished.

For this diseased psychology of personality the present Leader of the Theosophical Society has offered the root-remedy in the very foundations of human consciousness which is provided by the Ancient Wisdom:

. . . it is the illusion of personality, even of individuality if you wish, which induces human beings as thinking entities, to imagine that the lower ego-ship, the lower ego-self itself, endures forever, forgetting, or perhaps not seeing, that it is precisely in this doctrine, false and erroneous, of the continuous and unchanging perpetuity of the human ego-self, that lies the fruitful source, the fountain, of all human woe, of all human sorrow, and of all human sin, because of all human selfishness.

When a man knows, and in knowing feels with every atom of his being, that what he is is but a cosmic atom, so to say, in the fabric and substance of the absolute Vast of our Galaxy, and that he is as important as that Galaxy in his essence and relatively unimportant as a microcosm, as a human egoity — when this conviction burns itself into his consciousness, he becomes truly impersonal; he becomes a Man — with a capital *M*, a Superman, a Demigod; because the very essence of the consciousness of divinity is then trying to penetrate into his human consciousness.

— G. DE PURUCKER: *The Theosophical Forum*, February, 1933, p. 165

What the world needs today above everything is knowledge: knowledge of man's whole self, a complete psychology; knowledge of how the moral being of man is rooted in Nature; knowledge of Nature itself as the expression of the Universal Root-Consciousness, material and spiritual, visible and invisible. From such knowledge springs the true vision of what man is, how and why he came here, and what is the purpose of evolution. An insight into these fundamental things by the individual

man everywhere can alone produce that atmosphere of self-conscious co-operation which will precipitate the confusion of this changing world into an organized solution of its problems. And such a knowledge is contained pre-eminently in Theosophy.

THE "COLD SUN" AGAIN

C. J. RYAN, M. A.

IN a recent number of *The O. E. Library Critic*, the Editor, Dr. H. N. Stokes, gently castigates the present writer "more in sorrow than in anger" he hopes, for daring to take H. P. Blavatsky's statement in *Isis Unveiled* seriously, that "the sun has no more heat in it than the moon, etc.," in view of the alleged fact that science has *proved* that it is really very hot. He very kindly "judges that the writer knows enough to know better," and it is true that the writer has tried to follow the discoveries in astro-physics for many years and is well aware of the strong evidence in favor of the heated condition of the sun; in fact, he has the greatest admiration for the untiring and devoted work of the astronomers, mathematicians, and physicists who have built up the New Astronomy.

But science interprets its observations on the basis that the sun is made of elements largely familiar to us on earth, and existing in conditions fairly comprehensible by analogy with our substances, examined under laboratory conditions, and by deductions from mathematical calculations. It is a fair question, therefore, to ask, How can the sun have iron vapor in its atmosphere if it is not intensely hot — hot with the same kind of heat we feel when we touch a hot stove? Our critic also objects to what he calls 'juggling' with such terms as 'magnetism,' 'divine electricity or galvanism,' in connexion with the solar substance; he says they mean nothing. These terms were not, however, chosen by the present writer, but are those used by H. P. Blavatsky and her Teacher. On page 165 of *The Mahatma Letters to A. P. Sinnett* the Master himself protests against the necessity of having to use such inadequate words as "magnetic matter," which are all that "your civilized tongue" provides, as he caustically remarks.

Dr. Stokes says that various friends have tried to convince him that "the sun is cold," but he tells them that neither *The Mahatma Letters*

nor *The Secret Doctrine* makes any such statement. He claims that a little study of a modern textbook would set them right as to the real nature of the sun, and that their ignorance of what the two books mentioned really say is liable to make Theosophy ridiculous to "broadly-educated people."

The Theosophical Society is not dogmatic, and its fellows claim the right to their own interpretations of its literature, but sensible persons naturally want to get at the real meaning of the teachings and are glad to be set right, if wrong. The writer would gratefully accept Dr. Stokes' good-humored correction of his (and Dr. de Purucker's) alleged misinterpretation of the sun-problem if he felt that it was based on a sound principle. But, till now, surrender does not seem called for, because it would be to abandon the Theosophical or occult view of Nature in favor of the ordinary, more limited, aspect of Nature accepted by a science that repudiates with scorn anything savoring of the occult. The question of a 'cold' sun composed of unknown 'magnetic substance' is not of great importance in practical life, *but the principles it brings up are vital, and must be seriously considered.*

Before touching on these, a few comments on our esteemed critic's remarks will be in order. In the article in THE THEOSOPHICAL PATH for October, 1932, the writer made a special point that H. P. B. in *Isis Unveiled*, pages 270-1, knew that her mention of a cold sun would bring her trouble, yet she did it *with deliberation* and connected it with another statement which was a heresy at that time: a criticism of Newtonian gravitation. Dr. Stokes does not refer to this, but it is important, and further, it can be shown that H. P. Blavatsky had those two pages in *Isis* in mind when she was putting the additional teachings of the Masters into shape for *The Secret Doctrine* ten years later. She was not speaking 'through her hat' or without full realization of the serious implication of her words. Turn to *The Secret Doctrine*, Volume I, page 499, and see if it is likely that she had written the *Isis* passages in haste and repented at leisure! Speaking of Kepler's occult ideas, she quotes with approval his belief that the sun is a great magnet, and that the solar substance is "immaterial," adding "in the sense, of course, of matter existing in states unknown to Science." In support of this she refers the reader to the very pages in *Isis Unveiled* which speak of the "divine electricity," the absence of heat in the sun, and the fact that it is "but one of the myriad magnets disseminated through space. . . ." Although the

very words "cold sun" do not occur in *The Secret Doctrine*, her direct reference therein to those two pages in *Isis Unveiled* surely establishes the contention that she and the Masters responsible for the later teachings in no way disavowed the statements made on those pages. There is not one word indicating any desire to correct either the "cold sun" or the Newtonian heresies! In *The Mahatma Letters* one of the Masters says there are errors in *Isis* which will have to be corrected some day, but such a correction was never made about the "cold sun," even when the opportunity offered, as shown above. And while our critic's friends are technically in error in saying that it is mentioned in *The Secret Doctrine*, the fact that the authors of *The Secret Doctrine* draw attention to the special page in *Isis Unveiled* where it occurs as part of the argument considerably exonerates them.

Attention may be drawn here to a significant remark by Dr. Ross Gunn, of the Naval Research Laboratory, Washington, in his full report just received, of the magnetic condition of the solar atmosphere and the corona. After saying that he believes his studies have demonstrated that electric and magnetic forces play a major rôle in determining the observed phenomena, he discusses the statement of Dr. Menzel of the Lick Observatory that the problems might be resolved "if we insert a value of $18,000^{\circ}$ for the solar temperature." The present estimate of the solar surface temperature is about 5000° or so, and to "insert" $13,000^{\circ}$ more does not look as if we had real knowledge of the temperature! Dr. Gunn prefers his electro-magnetic theory.

In relation to the sun being a 'great magnet' (another dreadful heresy until lately, when the solar magnetic poles were discovered by Dr. Hale) it is a well-known fact that when magnetized iron is heated it loses its magnetism, and though a few other magnetic substances, such as cobalt, can be raised to still higher temperatures than iron before they lose their magnetic qualities, it seems strange that magnetism should be manifested so plainly on the sun if its temperature at the surface is really five thousand degrees, and fifty million near the center! Flammarion drew attention to this apparent paradox. It would be more easy to understand if lower temperatures prevailed, or if the tremendous activities in the sun were not those of heated matter, *as we understand heat*.

When the Teachers speak of 'sixth' and other states of matter in the sun, Dr. Stokes says that this can be explained by the dissociation of atoms into electrons and nuclei. But what is an electron? The Bohr

atom with its sun-and-planet arrangement is admitted to be only a convenient 'model,' an imaginary picture, artificially designed to satisfy our desire for something tangible, not a proved entity. Distinguished physicists are saying that abstract mathematical formulae are much safer representatives of probable wave-mechanic interpretations of atomic conditions than geometric 'models.'

As shown by Dr. Bernhard Basink, the eminent German scientist, who has recently made such a powerful impression by his *Anatomy of Modern Science*, very often fallacious conclusions have been made in astronomy, even when new facts were on the verge of discovery which were designed to upset the 'established order.' He points out that we have no real knowledge at all of the sun's interior, and he protests against attempts to convince the world that fundamental principles have been ascertained on any lines.

In the new speculations about the nature of matter, scientists are leading us away from the material as hitherto defined — maybe we are being led to the borderland of "divine electricity"!

However this may be, when the teaching was given that the solar substance exists in "states unknown to science," Crookes had already discovered the electron (called 'radiant matter' by him), and H. P. B. and the Masters knew what he had found, as we know by the correspondence about 'protyle.' We read in *The Mahatma Letters*, page 341:

Western Science has still three additional states of matter to discover.

Crookes . . . tried again, and found Radiant matter, may try again and find the "Kama-Rupa" of matter — its fifth state. But to find the Manas [the *sixth state*, the solar 'magnetic' substance] he would have to pledge himself stronger to secrecy, than he seems inclined to do, and therefore be disqualified from more than hinting at his discovery *in veiled language!*

It would seem that an understanding of the nature of the solar substance — the sixth state, *mânasic* — requires faculties not available without the right study of *Yoga-Vidyâ*, which means some degree of initiation. As quoted in our former article, the sun's external 'robe' is *vital* electricity, which, we are told, is *not even gaseous!* (Partly dissociated or ionized atoms are still gaseous.) We have indeed to go deeper into the nature of matter than the 'model' Bohr atom to find the solar substance.

Again, almost as if in anticipation of Dr. Stokes's objection that the presence of iron vapor in the sun's atmosphere necessitates a very high

temperature, the Master actually mentions the iron vapors on page 163 of *The Mahatma Letters!* If the Master had not known of this, then Dr. Stokes's point, which is certainly well taken, when regarded from the position of present-day science, would be really effective. But he did know it, yet he felt no obligation to modify his statements. And note his objection to the word vapor in the following very important passage:

We know that the invisible Sun is composed of that which has neither name, nor can it be compared to anything known to your science — on earth; and that its "reflection" [the visible sun] contains still less of anything like "gases," mineral matter, or *fire*, though even we when treating of it in your civilized tongue are compelled to use such expressions as "vapor" and "magnetic matter."

— *The Mahatma Letters to A. P. Sinnett*, p. 165

In regard to the above objection to gases in the sun and the implication, nay the plain statement, that the sun's robe or chromosphere, atmosphere, etc., is "not matter, whether solid, liquid, or gaseous, such as you are acquainted with," we may refer to a remarkable astronomical event which has never been fully explained, and which is, perhaps, one of the most suggestive facts known to science that indicates how little we know of solar atmospheric 'gaseous' conditions. When the great comet of 1843 swung round the sun in its perihelion passage it passed within less than 63,000 miles from its surface (about one-thirteenth of the sun's diameter) or, as the astronomers said, "almost grazing the sun," and deep beneath the corona. Yet it was not hindered in its journey by a second! What kind of an atmosphere can it be whose resistance cannot check a body like a comet which is so ethereal that when Halley's Comet passed in front of the sun in 1910 even the nucleus, the densest part, was invisible in the largest telescopes!

The Critic's contention that the solar system would be reduced to ashes in a short time by ordinary heat from a hot body if the shining solar atmosphere were withdrawn can be met in two ways. Firstly, no one denies that we receive radiations from the sun which produce heating *effects* upon the substance of our globe, and, *whatever their nature*, it is reasonable to suppose that they would be enormously intensified if the "protecting shell" spoken of in *Five Years of Theosophy* were removed. The question is not, "Do we get radiations?" but, "Is the substance of the sun from which radiations come intensely heated?" Have we not to look for a substance which, as is said in *Five Years of Theosophy*, will be found in the mysterious sixth state of matter, and which

will divulge to the astronomers of the far future the “true nature of their photospheres, chromospheres, appendages, prominences, etc.,” as mentioned on page 260 of the above work.

Secondly, it is plainly said that the terrific force that would destroy everything, if released, is of some unknown *vital* nature, and not ordinary heat. On page 163 of *The Mahatma Letters* a significant statement occurs in answer to an objection in regard to comets passing through the corona. The correspondent refers to a solar annihilating force “of which no *vril* can give an adequate idea, since there is nothing on earth that could be compared to it.” *Vril* is a word coined by Bulwer Lytton to express a force “which could destroy like lightning and yet, differently applied, could replenish life and preserve” — a *vital* force in fact, such as the teachings say resides in the sun, not ordinary heat. In this connexion, a very suggestive passage in *The Secret Doctrine* is worthy of consideration in regard to the possibility of ‘fire’ without heat. When H. P. Blavatsky is speaking of the primitive state of the earth, in a condition not unlike that of the sun, she says:

The globe was “*fiery, cool and radiant . . .* during the first Round,” says the Commentary, uttering a contradiction or paradox in the opinion of our present Science. . . . — I, 252, footnote

This is a definite statement, italicized by her, that “fiery” and “radiant” matter can be cool.

In regard to the *appearances* on the sun which seem to indicate the presence of intensely heated atomic matter we read:

Verily, when your astronomers speaking of *sun-matter*, term those lights and flames as “clouds of vapor” and “gases unknown to science” (rather!) — chased by mighty whirlwinds and cyclones — whereas we know it to be simply magnetic matter in its usual state of activity — we feel inclined to smile at the expressions. . . .

— *The Mahatma Letters to A. P. Sinnett*, p. 164

In several places we are warned that science “will laugh bitterly” at all such wild ideas. Perhaps not quite so bitterly now though, seeing that it has at last discovered the magnetic polarity of the whirling sun-spots and their inexplicable rhythmic habit of reversing that polarity at regular intervals, the positive northern spots becoming negative and the negative southern ones becoming positive simultaneously.

In connexion with H. P. B.’s “wild ideas” about physical states, could anything be wilder than the teaching in *The Mahatma Letters* (pages 161-7) regarding the heated “continent” or shell of “magnetic or mete-

oric matter" (again those dreadful words!) high above our earth *from which we derive not less than two-thirds of our heat* and in which most of our atmospheric changes originate, etc. This is more heretical than the statements about the sun, though it may help us a little to understand them. In fact, from the standpoint of meteorology, it seemed so heterodox at one time to the present writer that he rather hesitated to refer to it in public articles because of the shock it might give to scientifically-inclined readers! But karmic retribution was not long delayed! Within a few years Professor Vassily G. Fessenkoff, Chief of the Russian Institute of Astro-Physics, announced his conclusions, from spectroscopic examination of the upper air at twilight, that high above the exceedingly cold regions of the stratosphere the temperature rose to at least 85 degrees Fahr., and that airplanes, if they could fly at those great heights, would find no difficulty from cold. And then came Dr. Beno Gutenberg, distinguished geophysicist, etc., with his report to the American Association of Science in 1931, repeated with more recent evidence in January, 1933, to the Astronomy and Physics Club at Pasadena, California, of a hot 'blanket' of ozone surrounding the earth about forty miles above the surface, with a temperature of 200 degrees Fahr., increasing higher up — moreover, a zone which has some strange connexion with meteorites, etc.

Well, if such a wild and absolutely 'unscientific' hypothesis of the Esoteric Teaching given in 1882, can now be found as a serious presentation of responsible scientists, we may gain renewed courage to stand by the same Teachers in their other 'heresies.' And this is only one confirmation of the teachings, though a striking one.

We must now consider why H. P. Blavatsky's 'heresy' in regard to the solar substance and temperature, as given in *Isis Unveiled* and elsewhere, brings up the question of our attitude toward the original teachings of Theosophy. We can disregard the question of how to present Theosophy to those who might be prejudiced at some things that would appear bizarre at first sight. That is 'another story.'

For a student of Theosophy who also admires the 'scientific method' and its good results, the temptation is of course great to yield at discretion to Dr. Stokes, who so ably represents modern science; but for good reasons it seems necessary to resist it. We may freely admit the importance of the spectroscopic and other observations which have led to the present theories and, naturally, the evidence in favor of ionized atoms,

etc., in the sun would be acceptable — tentatively at least until the next revolutionary discovery — if our confidence had not been shaken by statements from those who claim to have penetrated more deeply into the secrets of Cosmic Nature than we have, even with the aid of our most ingenious mechanical instruments and refined mathematical analysis.

Of course there is no need to dispute an enormous radiation of some kind of energy from the sun: that goes without saying. But the value of the Theosophical teaching would be small if we eliminated the ‘occult’ aspect, the mystical one (not *misty*, if you please!). The Teachers have always emphasized the *mâyâvi* or illusionary nature of appearances, and experience has proved their wisdom. We have not forgotten the numerous cases in which scientists have found it necessary to reverse their conclusions, even when no revolutionary discoveries had forced them to change; their point of view had altered. It takes time to overcome the inertia of established ideas, to get out of familiar grooves. Remember the denials of simple facts such as the fall of meteorites: “There are no stones in the sky, and so no stones can fall from it,” said the most eminent scientists in the long fight in the eighteenth century. (Yet the ancients knew that stones fell from ‘heaven.’) Remember the contumely and persecution dealt out to the first naturalists who dared to say that fossils were the remains of living beings; or the terrific struggle to get a hearing for the discovery of the implements of Palaeolithic man. Dozens of such instances could be mentioned — not from the Dark Ages but in modern times. Look at the persistent refusal of all the official academies of science today even to *examine the evidence* for psychic phenomena, with its enormously important implications as to man’s survival and nature. This scandal is so great that a few distinguished scientists have been moved by its very enormity to start independent researches. But see the contumely with which their careful and guarded reports were received: “There are no spooks in the invisible ether and so no spooks can appear. *Ipse dixit!*”

Yet all serious students know that plane within plane exists in the unseen, each with its own laws, states of consciousness, and living beings, and that the true picture of animated and evolving Nature is infinitely larger than the tiny section superficially explored by physical science. Unhappily, this magnificent scheme is heresy and superstition to all but a few.

States of substance inconceivable to the unilluminated mind exist,

and are logically necessary to cyclic evolution and involution. Solar 'magnetic' substance, 'divine electricity,' or whatever inadequate word we may call it by, represents something real but beyond our ken. Although it looks and behaves, as the Teachers say, like heated matter ("the appearances are all there"), yet there is a 'catch' in it, or to be more serious, a *mâyâ*. H. P. B. said she came to break the molds of mind — materialistic forms — and the teachings about the solar substance are a good example of her efforts.

Why must we be overawed by the prestige of 'scientific authority'? Why can we not have some confidence in our Teachers? As someone remarked, "Is Science God?" William Q. Judge wrote a memorable editorial in *The Path*, August, 1893, in which he said:

Modern science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. . . . Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. . . .

. . . no way exists to alter the materialistic attitude of modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, not agreeable to modern times. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. . . .

Since that was written science has advanced toward the ideas of Theosophy in certain respects, as we all know, and *some scientists* have stepped still farther than their colleagues (and have been criticized for it), but there has been no change of opinion in regard to the heat of the sun and in the belief that it is made of matter which we can understand by familiar methods of research. Science has not "reformed its methods" in the sense used by W. Q. Judge, methods which H. P. B. refers to as "alchemical." (See *The Secret Doctrine*, I, 543-4, footnote.)

It seems to the writer that we should unequivocally try to realize that in the problem we are considering H. P. B. may have given us another opportunity to approach a greater discovery than the still more enigmatical "time-space" or "curved space in magnetic fields" which have been so persistently misunderstood because of *the necessity of using*

popular language. (See Dr. Max Talmey's remarkable article in *The Scientific Monthly* for February, 1933, wherein he shows that such terms are "mystical and meaningless in ordinary language and utterly confusing" to the educated layman.)

H. P. Blavatsky made a highly significant remark that goes to the root of the difference between the point of view of Theosophy and that of mechanistic modern science:

The whole issue of the quarrel between the profane and esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical. — *The Secret Doctrine*, I, 149

We may legitimately assume that the term *astral*, as used here, includes states of matter beyond the reach of interpretation by our physical instruments. There are a few distinguished and philosophic scientists today, such as Sir Oliver Lodge in England and Dr. Hans Driesch in Germany, who have accepted the existence of astral matter of some kind in connexion with 'occult phenomena,' and they have moved a long way toward Theosophical principles. The Teachers of Theosophy have indicated that such scientists as Crookes and Butlerof, and to a degree, Edison, opened a door in themselves to larger perception when they discovered that the material world is only a part of an enormously greater universe of strange and unknown substances, forces, and beings.

In *The Mahatma Letters*, p. 163, the Master says that scientists such as Huxley and Tyndall would need training in *Yoga-Vidyâ* to open out their inner, 'occult' powers of perception before they could avoid falling into continual errors in the interpretation of Nature.

To sum up the position as the writer sees it: H. P. Blavatsky and her Teachers really meant something very important, however puzzling, when they reiterated the statement that the solar substance is in an entirely different state from 'matter' of a physical kind (including the modern concept of the atom, whether dissociated or not into protons and electrons — if such entities really exist). It is *sui generis*.*

They also meant, without equivocation, that incandescent matter, *i. e.*, ordinary matter "made luminous by *heat*," as the dictionaries define 'incandescent,' does not exist on the sun; this is repeated many times; that the appearance of heated vapor, iron or any other, is only a *mâyâ*,

*Even as these words are being written a new kind of 'neutron' is being announced, and Dr. P. M. S. Blackett is reported as telling the British Royal Society of his discovery of *positive* electrons! Fresh complications, deeper mysteries, leading — where?

the word 'vapor' being a clumsy term to express something analogous but not identical with what we mean by gaseous matter; and that although all the appearances of heat are visible they are produced by some equivalent that cannot properly be called heat and which requires higher perceptions to be understood.

This is, one would suppose, not very shocking to Theosophical students, and it preserves our respect for H. P. Blavatsky's intelligence as well as her courage in waving such a red rag at the scientific bull! Of course, we cannot expect scientists to accept such an interpretation, even if correct, for a long time, and the popular conception of the sun's condition must be used as a 'working hypothesis,' sufficient for practical purposes like so many others, until a better one comes along, as Planck says about modern hypotheses in general. But the student of Theosophy may transpose the concept of "heated matter in its familiar state" to that of unknown x and be ready, when called upon, to go more deeply into the subject with those who wish to study the case.

Readers of Mr. William Kingsland's important work, *The Physics of The Secret Doctrine* will remember that he fully supports the position taken by the present writer, and, we believe, by most Theosophists, including Dr. de Purucker. Mr. Kingsland cannot be said to be ill-informed about physical science, and certainly his careful scientific studies of *The Secret Doctrine* have not helped "to make Theosophy ridiculous and a laughing-stock for broadly educated people." Yet he devotes many pages to demonstrating that the sun is not a cooling body, and that long before Radium was discovered it [*The Secret Doctrine*] taught definitely that (a) the energy radiated from the Sun is not heat energy; and (b) the 'Matter' of the Sun is quite other than that with which we are physically acquainted.— p. 122

In closing, we would draw attention to the warning given by the famous director of the Harvard Observatory, Dr. Shapley, to the recent meeting of the American Association for the Advancement of Science, that "there are more objections to present-day theories of the origin of the moon, earth and stars than those theories can meet," that "present theories of stellar evolution are inadequate and *superficial*," and that "astronomers should cast away their old theories and begin to accumulate additional data upon which better ones can be built." Surely such a pronouncement by one of the greatest authorities may give us pause when we are inclined to believe that the conditions of the sun and other stars are "proved."

ESOTERICISM IN ANCIENT SCRIPTURES

JUDITH S. BEAM

TO study the Esotericism of Sacred Writings removes some of the veils behind which lie concealed the secrets of the Universe; it verily opens the door to the wisdom of the Gods, whose knowledge includes the mysteries of life, of death, of the planets and stars, of all the phenomena of Nature,—everything that our minds and hearts can imagine.

But the door leading to this wisdom is a very mysterious one. After we have turned the key and the door opens we behold wonders, indeed; but we are then given to understand that there are six other keys to that same door, which lead into other treasures of wisdom, and that not until we have turned all seven keys shall we have a complete knowledge of that veiled truth. All the sacred scriptures of old hold this sevenfold mystery, but this article can only guide you to some of these flowers of literature and perhaps unfold their petals in one or two of the seven mysterious ways, and thus give you a glimpse into their hidden glories.

The Sacred Scriptures of the world are exoteric — they can be read by all — but their *meaning* is esoteric. By exoteric is meant open, public, outward, for the masses; by esoteric is meant secret, hid. All ancient Wisdom-teachings had, as Theosophy has, an exoteric and an esoteric form of teaching. From these archaic world-scriptures the *ordinary* reader does not gain knowledge of the universe, of the inner nature of all things, including man; but with some esoteric knowledge, he can explain the meaning of these writings. Symbols have always been the exoteric way of expressing something divine. For instance, from the earliest times, the Cross, or Man, with his arms stretched out horizontally, typifying his cosmic origin, was connected with the tests and trials which lead to spiritual initiation into the mysteries of the Universe, an initiation which can be successfully passed only by one whose heart is as pure and unselfish as the rays of the sun itself.

If it is once shown that every true Adept has passed, and still has to pass, through the seven and the twelve Trials of Initiation, symbolized, for example, by the twelve labors of Hercules; that that day is his *real* birth, which makes of him a 'twice-born,' a man actually alive in the spiritual part of his being, a *dwija*, according to the Vedas; that on

that day he is indeed born of a God and from an immaculate Mother; and that the travels of the great heroes through the signs of the Sun in Heaven all correspond symbolically to the esoteric and initiatory rites — then the mystery of all those lives of the Great Teachers and founders of religions so closely resembling each other in the scriptures of old, is also explained.

Take, for instance, the legends used for exoteric purposes of the lives of Krishna, of Hercules, Orpheus, Buddha, Jesus, and Apollonius. Their biographies, if written by one *outside* the circles of the Mystery-Schools, the ancient schools of wisdom, would differ greatly from what we read of them in the narratives that are preserved of their *mystic* lives. Nevertheless, however much masked and hidden, the chief features of such lives will be found there in the scriptures in common. Each of these characters is represented as a divinely begotten Savior; every one of them, whether at his birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power which stood for Illusion or the world of matter. They are all tempted, persecuted, and finally are said to have been murdered at the end of the rite of Initiation. That death really refers to their physical personalities, of which they are supposed to have been rid for ever after Spiritual Resurrection or Birth. After this *supposed* violent death, they all descend to Hell — the Kingdom of Temptation, and they all return, having overcome the forces of Darkness; they are all glorified and are seen to be radiant with light.

Of course each of these legends is expressed in its own way, according to the times and the people for whom it was written. Orpheus seeks in the kingdom of Hades for Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh Principle — a transparent allegory of his becoming a perfect Initiate, the whole of the six principles merging into the seventh; Jesus is made to descend into the kingdom of Satan to save the soul of Adam, the symbol of material physical Humanity.

The legend of the Flood, of Noah and his Ark, is also found in all the scriptures of old. This legend is replete with meaning, for the Flood relates to one of the periodic cataclysms, major and minor, that have accompanied the rise and fall of great continents and races. The very chronicling of these cataclysms is esoteric. Those Noah saved in the Ark refer to that profound Theosophical doctrine of the Śishtas, those

great and highly advanced beings of all the hierarchies of Nature that remain to become as seeds of future living beings, and to guide and teach those who are coming after them in the ages to come.

Even a human being is a symbol in a sense, an outward visible form not only concealing in itself all the mysteries of the universe but containing the essence of all that we have attained through the ages; the scriptures of our lives are written in our characters and express themselves outwardly in old memories, in tendencies, and in genius. The key to unveiling this historic splendor within us, to unveiling the mysteries lying behind old symbols, is given in an ancient Chinese scripture: "To think is to move in the infinite; he who thinks actively opens his heart, he gathers up his internal illuminations."

In the Mystery Schools of old, the neophytes were taught — as they are taught in the Mystery Schools of today — how to open their hearts. We learn that one of the first keys is love, that love which embraces all, as does the sun. The great Teachers of all religions, the scriptures of old, all gave this key, but only a few have dared to believe this simple truth. The secrets found by those few who have used this key are securely hidden from those who have failed to follow the words of the Great Teachers, hidden only to protect those who are undisciplined.

The Esoteric Philosophy of the ancients was the Theosophy of the ages. This wisdom is the foundation of all the ancient writings. Various Messengers in various ages taught the same truths, but in different words, using different figures. All these Great Teachers were agents of the Masters of Wisdom, Men grown wise; all were taught in the same mystic school, hence the similarity of the truths they taught. The persistence of the Solar myth and other legends from all the scriptures of old depended on their inner meaning, the basic truths they conveyed.

In some of the old records the sacred truths are set forth in a surprisingly bold and open way. But the allusion to these secrets is so interwoven with cognate subjects, or apparently so metaphorically written that the modern reader simply reads them as he would a fine modern poem and sees nothing more. The ancient Druidical writings are a fine example of this.

It is true indeed that once an esoteric thought has been expressed in words or print, it is exoteric. But, while an esoteric truth may be proclaimed to the world, unless it is understood, although in form it is exoteric, it still remains esoteric. So it is with the symbols used in the an-

cient scriptures and sciences: the symbolism is exoteric because it has been published, the meanings are still esoteric because they are unexplained, are still hid. The keys have not been turned, and unfortunately many of the keys have been lost.

Just as the Gods, in order to live among men, must take on human form, so must godlike wisdom be put in some form comprehensible to man, and that is what these ancient scriptures, the Books of Hermes, the *Zohar*, *The Book of the Dead*, the Vedas, the Upanishads, and the Bible are — the *garments of godlike wisdom*. The *Zohar* itself says:

Woe be to the man who says that the Hebrew Bible contains common sayings and ordinary narratives. If this were the case we might in the present day compose a code of doctrines from profane writings which would command greater respect.

It further explains that every word of the Law has a sublime sense and a heavenly mystery. Those who understand do not look at the garment, but at the esoteric meaning beneath, whilst the wisest, those whose spiritual natures are alive within them look at nothing but the ultimate Secret Wisdom lying therein.

One might ask, How old is this esoteric wisdom? Men in the West used to think that wisdom began with Jesus and the Jews. Why, its age is incomputable, the Wisdom of the Gods is ageless. How old are the functions and operations of Universal Nature? If anyone can give me an answer, then I will tell that one how old the Ancient Wisdom is. The Vedas themselves are at least 30,000 years old. Wisdom is the same to the inhabitants of the stars, as it is to us. It is that Wisdom which Theosophy is, that endless fount that we are just beginning to draw from, for it is God-Wisdom, that which the Gods themselves study. We have been told by the Wise of the ages that the Universe is within us, that we have a part of us that is the glory of the earth, a part that is the glory of the moon, one the glory of the sun, and one the glory of the stars. It is the knowledge of the adventures, the evolvings, the whences and whithers of these higher parts of us that constitutes God-Wisdom. If we know ourselves we shall know all.

Mysteries lie hidden not only in the body of these scriptures, but within the atoms of those bodies, for the very letters and words themselves hold secrets. The ancients understood numbers to correspond to the forces in Nature, and in giving names to these forces they used the letters that correspond secretly to the numbers. Thus most of the names in ancient writings were in themselves symbols of astronomical, spiri-

tual, and numerical truths. It has been found that the Biblical names of Shem and Ham, for instance, are connected very closely with the measurements of the great Pyramid of Egypt and with ancient astronomical terms. The words Jehovah and Elohim are based kabalistically upon the numerical relations of the diameter and the circumference of the circle. The pity about the Bible of today is that it has not retained its true form. It has been remodeled and interfered with, and only a partial intimation of the truth can now be found. There are, though, a sufficient number of stray bits in the Elohist portion of the Bible to convince a student that these passages were written by the Initiated, hence the mathematical co-ordination and perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical names, which all represent certain forces and elements of the Universe.

Another interesting point in regard to the language of these ancient scriptures is that the study of their alphabets is fascinating, for the Greek and Hebrew alphabets have been found to tell the story of the Flood. Evidence has been found that the names of the Greek and Hebrew letters were words or combinations of words which had a clear meaning when recited in order. In 1896 August Le Plongeon published a translation of the Greek alphabet as it would be understood by the Mayas of Yucatan. The Maya vocables were carefully tabulated by him, and when rendered in English, resulted in a narrative of the Flood. This could be no mere coincidence. The names of the Hebrew alphabet reduced to their meanings, and from symbols to thoughts, and then to words, also produced a story of the Flood when read backward as Hebrew is read. Of course this is only one interpretation and there are seven keys, seven aspects, seven interpretations to all esoteric lore.

The Devanâgarî characters in which Sanskrit is generally written, contain all the Mystery-Teachings that the Hermetic, Chaldaean, and Hebrew alphabets hold, *and more*. They have also the power to convey the occult significance of sound, and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the Devanâgarî there are thirty-five consonants and sixteen vowels, making altogether fifty-one simple letters, with numberless special combination-characters besides, the margin for conveying mystic truth is in proportion considerably wider. Every letter has its equivalent in other languages, its equivalent in a figure or figures of the cal-

culuation-table, besides numerous other significations. The whole Sanskrit alphabet, and the Vedas themselves, from the first word to the last, are musical notations reduced to writing and they hold secret within secret of cosmic teaching. To read the whole truth within the Vedas it is fruitless to separate these two aspects of the alphabet, for Sanskrit is a divine language and offers in its writings divine knowledge.

The sacred literature of ancient India is stupendous in its scope and material. Why, even a recent writer on the subject of the *Mahâbhârata*, the great Hindû epic, says that the realization of its inexhaustible significance would be the beginning of a modern Renaissance, because, he says:

It is the history of the soul, the history of the human race, of our planet, and of our solar system. It contains every literary device known to all the literary schools, every story ever enacted or narrated, every human type and circumstance ever created or encountered.

And we Theosophists know that it also contains the mysteries of death and of initiation.

Just as the Devanâgarî is the language of the Gods, so most of the ancient nations claim that the Gods communicated their alphabets to them. The Chaldaeans are said to have found their letters traced in the sky by the yet unsettled stars and comets; while the Phoenicians had a sacred alphabet formed by the twistings of the sacred serpents. The secret speech of the Egyptians was closely related to the Senzar, the oldest 'Secret Doctrine' speech. Senzar is the mystery-speech of the Initiate-Adepts all over the world, and it consists of a Devanâgarî with mystical combinations and additions. Thus it is evident that the sacred scriptures written by initiates in these wonder-tongues are full of wondrous lore. Every name and term has its hidden meaning. The name of a plant or mineral or animal denoted its nature to the Initiate at the first glance. The essence of everything was easily perceived by him once that it was figured by such characters.

There does exist a universal language among Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We of today have only one sign common to all, the sign &. Sometimes a word had the value of a mystical sentence, and this again was variable according to the relative positions of the letters and even sometimes dependent on the way the letter was written. The Greek capital *Upsilon*, our English capital Y, if traced alone in a

message was as explicit as a whole page filled with sentences, for it stood as a symbol for a number of things, for white and black Magic, for instance. Suppose one man inquired of another, To what School of Magic does a certain man belong? — and the answer came back with the letter Y traced with the right branch thicker than the left, then it meant to the right hand or Divine Magic; but if the letter was traced in the usual way with the left branch thicker than the right, then it meant the reverse, the right or left branch being the whole biography of a man. So it was with the letters of these ancient alphabets, secrets within secrets, and certainly securely hidden from the modern world.

'Abraham' spelt in English letters means simply a man with a certain Bible-story connected with him, whereas 'Abraham' in Hebrew letters to initiates told wonders. The ancients wrote into their words the secrets of the Universe and still people read translations and mistranslations of the Hebrew Bible and without any knowledge of the Hebrew characters and their power to convey wonderful truths have seen in these stories, thus degraded and reft of their cosmical meaning as they are, either mere tribal history, or from the strictly orthodox Christian view, the revealed word of God.

Now in the *Book of the Dead* it is very apparent that what is written is only a symbolical way of representing the grand religion of the ancient Egyptians, who considered life and death as two phases of existence. Their knowledge of life after death, and of initiation which resembles the experiences of death, was profound. They called that which survived after death, the *Star of Eternity*, and wrote, "Thy heart is the heart of the God of the Sun." Profound wisdom! To express the word 'soul' or 'reincarnating ego,' the Egyptians in the *Book of the Dead* used the Phoenix as its symbol. They also used this same symbol to represent resurrection by means of initiation. The very name Phoenix — in Egyptian, *bennu* — comes from *ben*, meaning 'to return.'

We can read the archaic Wisdom or Theosophy in many passages of the ancient writings. For instance the *Gâthas* of Zoroaster describes the soul after death lingering three days near the body and on the fourth going forward into the spiritual world, passing, if sufficiently pure, over a mystic bridge. If he does this successfully he meets a noble and beautiful maiden who greets him with joy, and he asks her who she is and she replies that she is his good thoughts, words, and works. "Thou art like me, thou who art devoted to spiritual works and so I appear to thee,"

she says. This is symbolical of Devachan, where we experience after death, in a wondrous sleep, the fulfilment of all our highest aspirations and longings.

In one of the passages of the Sûfî writings — Sûfiism is esoteric Mohammedanism — are these beautiful sayings:

The most wonderful thing of all is that there is a window in the heart, which we may call the invisible world or spiritual world from whence we may survey the world.

And further:

We say sea and waves but we do not mean to signify distinct objects actually for the sea when it heaves produces waves, and the waves when they settle down again become the sea, in the same manner are we waves of Divinity and after death return to his Bosom.

The Upanishads tell us also that within our hearts are both heaven and earth, fire and air, both sun and moon, both lightning and stars, and whatever there is of the Self here in the world, and whatever there has been or will be. This is indeed an exoteric doctrine but still very esoteric: its meaning is far beyond the understanding of most people, for it refers to that Pathway within man himself along which the Initiate passes to reach the Heart of the Universe; that stairway of consciousness that lies latent in all things, which, if ascended, makes a man a cosmic being with cosmic consciousness and cosmic powers. This pathway the Chinese call Tao, the divine pathway to the Gods. But Tao is even more than the Way. It is the Way and the Waygoer. It is an eternal road; along it all beings and things walk; but no being made it, for it is Being itself. This last thought is the Theosophical teaching of Hierarchies in a nutshell; that worlds are but series or grades of beings, that all is but entities, lives progressing and evolving, each in turn becoming the vehicles of something higher or the means by which some higher being evolves.

Another wonderful Chinese saying of the ancient classics is, "When Heaven would save a man, it encircles him with compassion." Sages and Teachers have always told and still do tell their disciples that love and compassion are the most powerful of forces, because the profoundest, therefore the most protecting, the most penetrating. It is the spiritual exercise of these qualities that will lift the veils and give men vision, and it is also the key to the opening of the secrets of the ancient scriptures, even to the unveiling of the scriptures of eternities within ourselves.

LOVE AND FORGIVENESS

AXEL EMIL GIBSON, M. D.

Love is the cement of the Universe. Learn to forgive, and learn to love.

— G. DE PURUCKER

LOVE is a clairvoyant power, an X-Ray of the soul, which through interior illumination causes the human mind to become transparent. But love is not only clairvoyant; she expresses in equal degree both clairaudience and, so to say, clair-nescience. By a magic all her own she brings the invisible to the eye, the inaudible to the ear, and the unknowable to the understanding. The artist sees by love, the poet feels by love, the thinker knows by love. Which means to say that the individual, observing the world-drama from the apex of love, commands the sight of inspiration, the thought of intuition and the will-power of creative evolution. In other words, while at the one pole of our existence we live in a physical universe, lighted, warmed, and energized by a physical sun, so at the other pole we live in a spiritual universe, illumined, spiritualized, and sustained by a spiritual sun. The former gives to the world its light, growth and vitality, the latter energizes us with love, sympathy, and the deeper affections.

Itself a sun of purest spiritual consciousness, love manifests in the primordial trinity: the good, the true, the beautiful. And like the physical sun, which from its septenate of primary colors brings out every nuance of shade and tint, so the spiritual sun, through its septenate, manifests the whole series of spiritual capacities — the sympathies and the affections, the faiths and the graces of human nature.

Moving at the apex of manifestation, love controls life at all of its issues. In the Hindû Trimûrti love is symbolized in its first aspect — Brahmâ — through whom the seeds of life are thrown into existence. Love is the eternal sower. Śiva weeds out the failures of evolution, while Vishnu regenerates individual existences into purged and purified lives.

If Brahmâ symbolizes love, Vishnu is the symbol of forgiveness. But between love and forgiveness, between Brahmâ and Vishnu is the great sifter of values, the implacable Śiva. Śiva is the symbol of remorse, of regret, of repentance. Without her action on the human heart for-

giveness would be impossible. As remorse with its consciousness of lost or imperiled virtue clears human nature of its moral weeds, so forgiveness steps in with its cultural and humanizing influence to force a response of the mind to the proffered seeds of love.

This demonstrates the necessity to human life of the power to forgive. Through the effort of forgiveness the soul finds power to root up its false affinities. The old must give way to the new, the false to the true. Hatred, prejudice, envy, jealousy — all the forces and emotions which like shrieking statics try to disturb the harmonies of human life — must, one and all, surrender to the amenities of selflessness and unity.

It is this weeding out of the false valuations in the human personality that accounts for the conception of sacrifice as a necessity in the life of love. The suffering which so frequently involves the personality in the progress of the larger life of impersonal love, comes from the displacement of the false by the true, of the material by the spiritual. For love can manifest only in a continuous spiritualization of the personal attitude, in the unceasing displacement of the weeds of egoism by the seeds of altruistic and self-forgetting service. . . .

From its apex of unity, love looks down into the field of personal life as it unfolds at its base of material evolution. This brings out the idea of Trinity symbolized in every unfoldment of consciousness, in every process of life and growth. Always the same symbolic triangle, with its apex in the eternal, its descending angles in space, and its basis in time. It is eternity reflected in time — the everlasting present, unfolding itself into the two aspects of the future and the past.

Thus love is clairvoyant. In its spiritual refractor at the apex of the timeless, love in a single sweep obtains a vision of the entire time-complex: the present, the past, and the future.

This power of love to transcend the vicissitudes of time removes all sense of uncertainty from the mind of its devotee. And as anxiety, impatience, worry, fear, and emotions, all have their basis in the ignorance of this triple nature of time, it follows that a knowledge of the unity of its aspects removes all feelings of doubt and bereavement from the mind. Hence the truth that "love casteth out all fear," and, by the same token, can commit no mistake.

Furthermore, as truth is an expression of love, and the sole text of its message, it follows that wherever there is love there is understanding. To love is to know, whether the field of its urge be in art, science, philo-

sophy, or religion. An artist, to discover the secret of his art, must be gaged by love. Without the power of love, any expression of genius and intuition is a mere intellectual counterfeit.

By the unity of its essence, love constantly unifies and creates, filling the world-life with sympathy, compassion, kindness, service, charity, altruism, and all the amenities of active virtues. A parent of all cosmic energy, its vibration overpowers every other energy, even hate itself. For the ruling characteristic of hatred, by which it imperils the heart-life of humanity, is to separate, to alienate and disorganize, the relationship of love in the lives of human beings.

As the light-currents circulate in the earth, and the blood-currents circulate in the body, so the currents of love circulate in the mind of humanity. To interfere with or arrest these currents means degeneracy and death to the entities living in their respective fields. Just as the Earth, if isolated from the life-giving energies of the Sun would crystallize into ice, so the individual, when isolated from the influence of love, finds his mind crystallized into states of soulless materialism. Love gathers, while hate scatters; love is the "cement of the Universe"; hatred is its corrosive, disintegrating principle.

Centralized in the existence of every atom, love becomes knowledge incarnate, with a self-conscious power in every individual mind. Hence it is only through the power of love that man can become self-conscious, can become conscious of life and death, of soul and immortality. But beware of selfish love — love of self, with its motive in personal aims and possessions. Such love, by its very nature, leads to self-destruction. To live and to absorb life for one's own gratification, is to pour pure water into a foul well. It only adds to its own foulness.

The difference between selfishness and unselfishness in relation to love, is that the former absorbs it while the latter reflects it. To absorb love is to use it as a fuel for the furtherance of personal desires and self-interests, while to reflect it means the very giving up of personal possessions; the 'turning of the cheek,' the 'parting with the coat,' the 'walking of the second mile.' By absorbing the light our own darkness increases, while to reflect it into the life of others, gives to us the radiance and grace of the source of light itself.

Furthermore, to refuse to love is to keep its light and warmth from some one who may be starving for it, even dying for it. To refuse to love our neighbor is to place him in the same position as a plant from

which we have shut out the sun. There would be left a black space in the midst of light — a thing of terror, constantly projecting its deadly shadow into the heart of the love-thief himself — to endanger and destroy the very object of his life-struggle.

In themselves things are not fearful, but become good or bad only as our fancies and emotions endow them with characteristics of personal motives. Fear is the foreshortened perspective of an uninstructed mind which thus provides the imagination with material for the creation of its fateful but baseless tragedies, its phantom characters of suspicions, jealousies, fears and worries; its panics and superstitions, its avarice, cowardice, and the countless moods that lead to madness and self-destruction.

It is intuition alone that can clear up this tangle of unsubstantiality and mental chaos, for intuition covers all the three aspects of time, present, past, and future, with a power to look above and beyond the illusions of a foreshortened ethical perspective. And intuition receives its unerring vision and spiritual certitude from its identity with all-seeing, all-feeling, all-knowing Love.

What the Sun is to the operations of Nature, love is to the processes of the mind. It quickens its feelings, qualifies its emotions, and illumines its judgment. And it is in this intuitive rise of human nature that we find the source and power to all presentations of truth, beauty, and benevolence in the performances of human genius.

Ideas grow in our mind as seeds grow in the soil. In either case the character of the output will depend upon the care and condition of the soil. A poor, neglected soil will turn out a crop of poverty, weakness and helplessness, with specters of fear striking terror and confusion to the mind, while a heart that beats to the impulse of love in the life of faith, creates in our very nature a realization of exhaustless abundance and security.

We become what we love by attracting it to us. Thus by loving the best in the world we identify ourselves with it through our affections. For what is a hero but a lover turned patriot; or an artist, but a lover turning his life into a conquest of painting, music or poetry; while, on the other hand, the man who turns his love into a desire for personal fame, avarice, and pride, chains himself to the limitations of his sense-life, and remains a mere artful mechanic, a clever tradesman, or a pirate in the field of art.

Forgiveness dares, love accomplishes. Forgiveness is the fulcrum, love the lever in this universe of creative life. Forgiveness opens up, love fills in; forgiveness is the diastole, love the systole of the cosmic heart.

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

VII

COUNTESS VON DER RECKE'S REPORT (CONCLUDED)

“**E**IGHT days later, those of us who had traveled to Alt-Auz with Cagliostro went back again to Mitau. On the way Cagliostro spoke much to us of the position in which he wished to place the members of our Lodge, in order to use the strength of each one in such a way that it could be most effective for the good of the world. All that he said about this matter inspired me with a respect for his character and an admiration for his judgment, and atoned, with me, for much of his apparent mountebank-eccentricity of character.

“If he had not previously given me such great proof of his power of reading the souls of men, he would have completely convinced me, at our present meeting at Alt-Auz, that higher powers were in his possession. He gave me not only the name of each doubter, but told me also the grounds which supported that doubt, and also to what good qualities these persons might owe the possibility of becoming good magicians. N. N., he said, was too much engrossed in his favorite science. As long as the soul had an excessive inclination for a particular science, so long would a man, even though in the noblest manner, be too earthly-minded for the soul to free itself, and for the higher spirits to be able to lead him to blessedness, and to be active for the good of humanity in higher ways.

“Moreover, he said that Schwander wanted to grasp everything with the reason only. He had too much belief in reason and too little faith in the secrets of Religion. Through his excellent qualities of heart and spirit, he would be a noble worker here, and after his death certainly blessed; but to the bliss which he *could* reach, and increase, by his splendid talents, he would not attain, because at bottom he had no faith and

was more of an observer than a participator in the secret mysteries. His extremely sickly body threatened also a quick dissolution, and since he had no belief in Magic, this made him incapable of entering into relation with higher spirits. Herr von Medem, in Tittelmunde, would have had the greatest aptitude for magic had he not been ruined through Schwander's principles. But he also wanted to grasp everything with the reason, which could not even explain why the magnetic needle always turns to the north. Herr Hinz had, through unbelief, broken one of the first and most important commandments of magic and by so doing had rendered himself for ever incapable of it; for he had dared to question the child about the kind of vision which Cagliostro had caused him to see. Had not Gabriel for a long time been the guardian-spirit of the boy and of our whole Brotherhood, Hinz would have brought great misfortune upon himself, and might have robbed the boy of the privilege of ever being worthy of the vision of good spirits.

“The time that Cagliostro passed in Mitau was devoted entirely to us, and our circle was constantly gathered round him. We wanted to receive a few more friends into our circle, but Cagliostro now permitted no more strangers to enter. With much trouble we succeeded in introducing * * * to Cagliostro. To our joy * * * found favor, but Cagliostro never allowed him to come to the talks which he gave us about the different kinds of magic. After three weeks we traveled again to Alt-Auz, because Cagliostro himself, prior to his journey to St. Petersburg, wanted to initiate my stepmother (now deceased) and other members who had a capacity for magic into the Lodge of Adoption, and so gradually initiate them into the sacred mysteries. After our new members had been given the third degree, my aunt begged Cagliostro to let * * * also be present at a conjuration. Cagliostro strove against it, but said at last, that he would make one more evocation in the presence of all the members of our order, and this would enable him to decide about his coming visit to St. Petersburg and about some of us.

“After he had shown us all our places and had placed the child *behind the screen*, he gave us a long lecture, bade us be faithful and zealous, and showed us the dangers of magic but also the beneficial influence it had in the whole of creation. Then he began his conjuration with the usual ceremonies. The child had the regular vision which it had had in Wilzen, and the former time in Alt-Auz; with the difference that Cagliostro quite unexpectedly beckoned me into the magic circle, made me

kneel down, gave me the magic watch to hold, and, with his look keenly directed on me, asked the child, 'What do you see now?'

"The child said that I was before him on my knees, with a watch in my hand. Besides the usual vision there appeared to him another spirit with a long white robe, a golden crown on the head, and a red cross on the breast. Cagliostro bade the child ask the spirit its name. The spirit was silent.

"After a while Cagliostro asked: 'Well, has the spirit not told you its name?'

"*The Child* — No!

"*Cagliostro* — Why not?

"*The Child* — Because he has forgotten it!

"Here Cagliostro stamped with his foot, made figures in the air with the dagger, and spoke in a foreign language (or else used unknown words) in a loud voice. The expressions *Helion*, *Melion*, *Tetragrammaton*, occurred frequently. He commanded us all to be serious, devout, and quiet. Then he went behind the screen where the child stood, and we heard him writing with swift strokes of the pen. Some of our group maintained that they heard an earthquake under their feet and a peculiar booming and roaring, as if something was being rolled on the floor of the room. I and other members of our society had not heard this. Two seemed to have felt an invisible plucking at their arms. Cagliostro stepped into the magic circle again with a serious countenance. He again commanded the spirits to appear, and * * * was placed in front of the child. At last the child saw an old man dressed in black.

"When the ceremony was finished, Cagliostro made a speech to all of us in which he spoke about as follows:

"'One of you will rise against me like Judas, will betray me, and will seek to harm me. I made this discovery at the moment when the spirit was dumb, and would not tell his name. I say nothing about what my heart suffered at this discovery, and I tremble, not for myself, but for the unfortunate who will be my betrayer. I am under the protection of the Great Architect of the World; and the power which freed Peter from a doubly-guarded prison will also protect me when my enemies and my betrayer will seek to crush me to the dust. But no power will be able to protect the unfortunate one who is so blinded as to set himself against me. I shall grieve over and bewail the fate of that one, but without being able to save him. But you! you who remain steadfast

in good, unite your prayers with mine, pray for the one among you who is approaching destruction; and pray also for me, that I may escape all the attacks the Author of Evil will make against me, and that I may be able to meet the change that is before me.'

"After some days we left Alt-Auz. The time that Cagliostro passed in Mitau, from now on, he spent in my father's house, and henceforth no more strangers were permitted to join us.

"He gave us daily lectures, in which he taught us the Secret Doctrine of Magic in mystic pictures, because he was not very well versed in the French language and spoke it very badly. His delivery was very forcible and had a certain charm of eloquence; but at times he spoke so much nonsense that we all looked at him in confusion. Often there were teachings introduced which made me fear that he was more inclined to necromancy than magic. But if I questioned him about it, 'under four eyes,' and warned him of the attacks of demons when he brought forward such teachings, then he made it plain to me that he had to put such cases before hearers who had a leaning towards black magic, in order to sidetrack them, so as to render them harmless, to prevent them from being entirely turned to the Evil Principle.

"At the bidding of his Masters, Cagliostro went to St. Petersburg. Before his departure he revealed to us that he was neither a Spaniard nor was he 'Count Cagliostro,' but that at the bidding of his Masters he had had to take this name and title.

"He said that he had served the Great Kophta for some time under the name of Frederick Gualdo; he was still obliged to conceal from us his proper rank and name, but perhaps he might show himself in St. Petersburg in his real greatness and lay aside his present rank and name. However, this might be postponed to a still later date. Also, he could not now state the time when the magic documents and treasures of Wilzen should be raised. Yet he was glad that he had anticipated the agent of the Evil Principle, and had so secured the magic treasure that these things could never now come into the hands of necromancers.

"When I asked Cagliostro for permission to communicate the experiences I had had to one of my friends, he asked the name of this man. I named Lavater; but Cagliostro did not know the name. Then I described this man to him as well as I could. He asked where he lived?

"I said, 'In Zurich.'

"The next day he spoke to me about this because, in important mat-

ters, he was under the orders of his Masters. However, he gave me permission, and attached the condition to it that I must wait a year before I communicate my experiences to my friend and that I must speak of him in my first letter only as 'Count C.' Then Lavater would ask me, 'Is not this Count C. the famous Count Cagliostro?' And I should answer, 'It is.'"

FROM the foregoing report by the Countess von der Recke it is not at all difficult to see that, in dealing with her, Cagliostro employed the customary caution of the School to which he belonged, for reasons amply justified by the subsequent history of this unfortunate woman: unfortunate in the sense of one who failed to realize her high opportunities and became disloyal to her best friend.

Much of what seems most clear in her account, if taken literally, is in reality highly symbolic, guarded, relative. This she herself did not know, except vaguely. Cagliostro knew the strange madness that sometimes afflicts weak natures who attempt to tread the narrow 'way of the gods'— if we may adopt a Japanese phrase for the sake of giving the study a name. It is scarcely for us to attempt to unriddle these symbolical *substituted* words and explain them exactly, since they would be explicable, mirror-fashion, only in the degree and according to the particular bent of the reader's mind, and only in case the explanation, even if known to us, could be made more clear than the narrative itself.

Be that as it may, it is not at all impossible that the story of the treasure and the red powder in the forest at Wilzen was a symbolic, though none the less actual, description of quite other conditions than its face-value would seem to indicate. Speaking alchemically, it is quite possible that the solution of the riddle lay in Countess von der Recke's own character, in Cagliostro's knowledge of her great humanitarian possibilities and her weaknesses, and his hopes for her progress.

Then, too, a number of amateur writers, doubtless as they were expected to do, have made much fun of the 'spirit' that forgot its name and had to be punished! Not one of these chroniclers seems to have had the wit to see that, exactly as Cagliostro indicated, this was a symbolical way (if we may so call it) of indicating that treachery was subconsciously in process of formation in the moral make-up of someone present — possibly the Countess herself. But as she failed to see this, and as the old alchemists knew very well how much to say and how

much to conceal, one can hardly blame authors who write simply to make an entertaining book on a subject they do not understand, for not seeing it.

If Cagliostro was really referring to the Countess von der Recke when he spoke of the traitor in the group at Mitau, her subsequent action amply bears out his prognostications. *Even were all his so-called 'mummies' mere mystifications*, this one event would have been enough to justify them, for, after waiting for years, and until her teacher was in the toils of the Inquisition, she allowed herself, willingly or unwillingly, to publish all that she could, by the slightest stretch of imagination, claim to have been given her outside the pledge of secrecy. And this at the instigation of Bode,* whose name we find in the Philalethes Convention at Paris, an enemy within the camp.

Thomas Carlyle was seriously in error in this matter and it says much for the wiles of Cagliostro's enemies that they succeeded in imposing on so honest and straightforward a man as the Scottish philosopher. A prominent writer and a highly respected authority on history can do much for good or ill, and unsuspecting honesty is often used by wire-pullers for very dishonest purposes.

Carlyle calls this Elisa, Countess von der Recke, a "born fair saint," and treats her as being incapable of anything underhand. As a matter of fact he knew absolutely nothing about her, nor about her possible capacity for being influenced for evil. She was a highly strung, morbidly inclined, divorced wife, who had had her troubles with her husband when she was little more than a girl. In addition, she had lost a brother whom she loved to the verge of unreason. Cagliostro tried hard to please her without breaking time-honored rules. A man who was not an occultist could have satisfied her wishes, but perhaps would have killed her in the process. Cagliostro was disappointed at her utterly inadequate strength to withstand the result of such immoderate desires as her passion to see her brother's 'spirit,' but he at least prevented her becoming a permanent nervous wreck, a state into which she was blindly rushing, for after this all seemed well with her. But her anxious forcing of words, and wild statements made to show that her teacher Cagliostro was a charlatan, a deceiver, and a fraud, tell their own story of hysteria. It is quite true that she was influenced to this by others, and we

*Bode was a Freemason who had joined the *Illuminati* (or *Illuminés*) and did not look favorably on Cagliostro because the latter had withdrawn from it.

must rather pity her than condemn. She acted like one psychologically influenced by those who would make capital out of the remnants of a conscience which they cannot quite break down.

The serious reader need not trouble about the rumors, legends, and gossip invented to fill in the gaps in Cagliostro's existence. The fact was that he was a Freemason, and his work as such was private. We may be sure that he was either preparing for, or practising Masonry, as far as opportunity offered. His initiation on the 12th of April, 1777, into the Esperance Lodge at the King's Head in Gerrard Street, Soho, London, was prompted by a desire to test the working of a British Lodge; and he expressed himself entirely satisfied. He spoke no English, and it was therefore necessary for him to choose a French-speaking Lodge. The taunt that the members of the Lodge were humble tradesmen and working-people he met with a truly noble reply — that he was proud to call them 'brothers,' whatever their station in life. And the taunt was spread all over Europe by as precious a scoundrel as ever disgraced the name of man. One would think by the persistence of his enemies, and by their success in influencing the public mind, that there was something *criminal* in showing oneself *in practice* to be the Friend and Brother of Humanity! The details of the initiation, given by Cagliostro's enemies, may be safely taken with a grain, or may be half a pound or so, of salt.

It is hardly necessary now to supplement the narrative of the Countess von der Recke as to Cagliostro's stay in Courland with the reigning family. This account, she says, was written at the time of the occurrence of the events described. The additional details, and the strange and forced interpretations she added as a running commentary when Cagliostro was in trouble at the time of the Necklace affair — accused and in prison, though innocent; deserted by most of his friends and betrayed by others — are little more than a boomerang-criticism of herself. Carlyle's "born fair saint" shows up here as a pitiable example of one with a fevered imagination, attacking her best friend when he is down with raked-up suppositions and suspicions about things that happened years before. But, as we have said, in charity it must be recognised that she was simply the tool of implacable enemies.

Many testimonies to Cagliostro's integrity in the eyes of the nobility of Courland are available, as for instance his refusal of the Countess von der Recke's pearls when she wished him to take them to Russia in order

to increase their size, as he had done in other cases. Mr. Trowbridge shows that five years later the Countess was prejudiced against Cagliostro by Bode, who was angered by Cagliostro's withdrawal from the *Illuminés*. He says:

The fact, moreover, that it took the Countess von der Recke five years to make up her mind that her 'apostle of light' was an impostor, was perhaps due less to any absolute faith in Bode than to the changes that had taken place in herself during this period. On recovering her health she became as pronounced a rationalist as she had formerly been a mystic. As this change occurred about the period of her meeting with Bode, it may possibly account for the change in her opinion of Cagliostro.

But if the manner in which the Countess came to regard Cagliostro as an impostor somewhat detracts from the importance to be attached to her [later] opinion, the manner in which she made her opinion public was unworthy of a woman to whose character this opinion owes its importance. For this "born fair saint," as Carlyle calls her, waited till the Diamond Necklace Affair, when Cagliostro was thoroughly discredited, before venturing to 'expose' him.

Cagliostro left Courland with glowing introductions to the highest society in St. Petersburg. There are 'records' and stories of his activities in Russia, but it is quite impossible to sort out what is authentic, although on the other hand we may often decide what is spurious by the absurdity of its internal contradictions. Perhaps all that can be said with any degree of likelihood is that his enemies were so well prepared for him that they succeeded in discrediting him in a remarkably short time. He held *séances*, but one of those present is shown to be falsifying, for she says that she saw, and also that she did *not* see, the things he wanted her to see. It is scarcely worth while to try to imagine which of her statements was correct. One cannot help thinking of the ridiculous farce in Paris at a later date, where Mlle. de la Tour lied deliberately, afterwards confessing it at the trial, simply to maintain the impression she supposed that Cagliostro had of her moral integrity — he meanwhile doing his best to refrain from laughing at her pretensions to innocence.

Cagliostro is accused of having been denounced as an impostor by a foreign Ambassador, who said he claimed a military rank which did not belong to him; finally, the Scotch physician of the Empress is said to have driven him out of Russia; and the usual accusation of immorality upon which enemies such as his never fail to count, often very successfully, were flung at him and his wife. Scandal-mongers always overdo the thing. The Countess Cagliostro would have been a very faded

flower, or more likely dead years before, if all they said of her had been true; instead of which she is credited with such marvelous youth and beauty that the stories of the Elixir of Life were supported mainly by her appearance. As Mr. Trowbridge wisely remarks, the Countess von der Recke would have certainly told us all that was said against him at St. Petersburg when later on she had been duped into vilifying him, but she says nothing at all about it. She tells us this only: that "on his way from St. Petersburg to Warsaw, Cagliostro passed through Mitau, but did not stop. He was seen by a servant of Marshal von Medem (her father) to whom he sent his greeting."

Cagliostro arrived in Warsaw in May, 1780. Mr. Trowbridge makes no pretense to a knowledge of alchemy, and yet he allows himself to assume that Cagliostro was a mere swindler pretending to be an alchemist. We cannot doubt that Trowbridge is here 'guessing.' Is it possible that this author, hitherto the one who has kept his head best among all who treat of the subject, has ever heard of the ancient method of throwing tons of mud at the victim of persecution in the hope that some of it will stick?

Here is a startling account, given by the French Minister of State, Farmer-General Laborde, who says:

"M. de Cagliostro was at Warsaw some time ago and several times had the honor of seeing the King, Stanislas Augustus, when one day that monarch, having just left him enchanted with all that he had heard, extolled his talents and his powers, which appeared to him supernatural. A young lady who was attentively listening to the King began to laugh, and maintained that he could only be a charlatan. She asserted that she was so convinced of it that she challenged him (Cagliostro) to tell her certain things that had happened to her.

"The next day the King told the Count of this challenge, and the latter replied coldly that if the lady would meet him in the presence of the King he would give her the greatest surprise she ever had in her life. The proposal was accepted and when they met the Count told the lady all that she had declared he never *could* tell her. From surprise and unbelief she passed so suddenly to admiration that the desire to know what would happen to her in the future caused her to entreat the Count to tell her that also.

"At first he refused. Then, overcome by the insistent entreaties of

the lady and perhaps also by the curiosity of the King, he said to her:

“You will soon make a long journey; your carriage will break down at some stages from Warsaw; while they are mending it your manner of dress and coiffure will excite such mirth that they will pelt you with apples. You will then go to a celebrated watering-place where you will meet a man of high birth, who will so please you that you will marry him soon afterwards; and, in spite of all the efforts to bring you to reason, you will be tempted to commit the folly of making over to him your entire fortune. You will come to be married to a place where I shall be staying, and in spite of the efforts you will make to see me, you will not succeed. You are threatened with great misfortunes; but here is a talisman I will give you: as long as you keep it, you will be able to avoid them; but if you give away your property by your marriage-contract, you will immediately lose the talisman, at which moment it will be found in my pocket, wherever I may be.’

“I do not know what degree of confidence the King and the lady gave to these predictions, nor what they thought about it; but I know *they did come true*, and M. de Cagliostro showed me the talisman which he had found again in his pocket on the day when it was stated that she had signed the marriage-contract by which she gave all her property to her husband.

“I heard this from several of the people to whom the lady told it; and the Count told it to me precisely in the same terms.”

Following others, Mr. Trowbridge makes the curious assumption that Cagliostro was connected with secret revolutionary societies, and “was probably at this time occupied with some or one of them, perhaps the *Illuminés*.” It need hardly be pointed out that there were, and probably are, many private associations of which most people never hear and never will hear, which are not in any way political but are engaged in quite private research and study and fellowship. Dumas, in a very similar way, assumes that because hypnotism, clairvoyance, ventriloquism, and so forth, exist, *therefore* all the phenomena not regarded as vulgar trickery must be due to these things. This does not necessarily follow by any means. Knowledge has many devotees who need privacy for their work. Today our most eminent scientists are conducting marvelous experiments in physics, electricity, etc., wholly away from the public eye, and are coming to conclusions that would have seemed utterly unreasonable even less than fifty years ago.

CAGLIOSTRO AT STRASBOURG

ON September 19, 1780, Cagliostro appeared at Strasbourg in Alsace, and with the exception of various journeys, remained there until August, 1783: three years. To the public his mission in Strasbourg was that of a physician, some 15,000 patients passing through his hands, with but three deaths, and these in cases which were already beyond all hope of recovery. Cagliostro never charged anyone a penny, but often gave money to poor patients who needed it; in fact, it was sometimes his most effective cure, for not a few actually suffered from lack of nourishment as the chief cause of their infirmity. Very frequently he accepted patients when the regular physicians had given them up as hopeless.

Cagliostro did not commence work as a physician in Strasbourg on his arrival, but was in a few days drawn into it by the solicitations of Count Gavinski and friends who recognised him. One marvelous cure brought many importunate patients, and in a very short time his house was besieged from morning to night by the sick and suffering.

Cagliostro is described as entering the Alsatian city in a carriage drawn by six horses, accompanied by outriders and lackeys. Magnificently attired and with his beautiful wife beside him blazing with jewels, he was the talk of the country from the first moment of his arrival. It may be that the description is a little exaggerated, but it would be quite in keeping with his state and position in Russia, where it was once seriously suggested that he should be made the reigning duke of a province. His real business there, however, was the business of his life — Freemasonry — and as he was obliged to mix in the very highest society in the course of his duties there would seem to be nothing out of place in dressing the part.

In reality, however, his sympathies were, as always, with those who were in need of his help, whatever their station in life, and so we encounter the cheap sneer that he took up his residence and work among the masses because he wanted to secure prestige among them after having lost it amongst the aristocracy. Or again, that by free attention to the poor he could catch bigger fish by the advertisement, and secure vast profits by the prestige so gained. Quite obviously his lifelong and tenacious secret enemies were not many hours behind him. We are also told "he lived over a retail tobacconist's . . . in one of the most squalid quarters of the town," and later lodged "with the caretaker of the canon

of St. Pierre-le-Vieux.” Always it is the same dilemma; if he lives in style it is extravagance; if economically, it is to his discredit — the story is threadbare in the history of persecution, but it always finds credulous believers.

Mr. Trowbridge says:

According to all reports, from the very day of his arrival in Strasbourg he [Cagliostro] seemed to busy himself solely in doing good, regardless of cost or personal inconvenience. No one, provided he was poor and unfortunate, appealed to him in vain. Hearing that an Italian was in prison for a debt of two hundred livres, Cagliostro obtained his release by paying the money for him and clothed him in the bargain. Baron von Gleichen, who knew him well, states that he saw him, on being summoned to the bedside of a sick person, “run through a downpour in a very fine coat without stopping to take an umbrella.”

Some day there will be painted pictures of Masonic history, and among them will be this one of the Great Kophta (which merely means the ‘Grand Master’ or ‘Great Head’) acting as a worthy brother should. And another picture will be that of the farewell of the people of France at Boulogne to the ‘Divine Cagliostro.’

Is there not something peculiarly striking to a Mason in the picture of this Master Mason *running* to aid a brother — a human brother — in distress? Whether some Masons will have it so or not, these glimpses of Cagliostro are bubbles on the deep silent sea of the ‘true Masonry’ of the ages, chapters in the perennial Epic of the Builders.

Mr. Trowbridge continues:

Every day he sought out the poor and infirm, whose distress he endeavored to relieve not only with money and medicine, but with manifestations of sympathy that went to the hearts of the sufferers and doubled the value of the action.

He not only took no fee, but refused to make a profit on the remedies he prescribed. In fact he often paid for them himself.

It is false that Cagliostro entertained political ambitions or showed tendencies to seek “rehabilitation and revenge” against the aristocratic and rich. To a man with a definite purpose in the interests of humanity, and to the Friends of Humanity who sent him to work in the world, such matters were far outside his line of life and simply did not exist. In fact, he was altogether too good-natured and did not even observe ordinary caution against his enemies. But such accusations were precisely what his enemies wished to have floating vaguely about him, and they saw to it that common gossip did their work for them.

The foolish speculations that ascribed a community of interest between Cagliostro and the common table-turning, spirit-rapping spook-hunters, calling him an expert in magic with a suggestion of prestidigitation and ventriloquism, are purely ridiculous; yet they emanate from the same sources, and did their harm. These things, as commonly practised, are not the magic of Cagliostro by any means. But if it so happened that there was a seeming triviality about much of what was publicly reported, a suggestion is not out of place. The great forces of Nature and of science are not to be set in motion with impunity. Therefore those who have a purpose in doing so rarely choose to do more than is necessary to attract attention to the existence of such forces. A professor of physics can demonstrate the power of dynamite in a classroom with an infinitesimal quantity of the explosive. Precisely because he knows the nature of his experiment he does not explode a couple of pounds

There was another Mason at the time who dabbled in so-called 'magic' and without a doubt Cagliostro had to bear his share of the disgust such experiments created, though none could be more horrified than he at the mere mention of such an affair. The details are too revolting to print, but part of the process consisted in attaining immortality on the lines of eating no food. Like the Greek horse that died just as it attained the faculty of living on nothing, this candidate for immortality died just at the point of success in this experiment in 'magic'! Another 'adept' shot himself in a fit of insanity. Others played the fool with Cagliostro's teachings, and are said to have evoked a flock of 'spook' monkeys in their efforts to call up good spirits. They were more fortunate than many a medium, but it was bad enough; and Cagliostro had to take much of the blame, innocent though he was.

The poor at the end of the eighteenth century were not diarists, like the rich, and newspapers were very small. Therefore we have no exact record of the thousands of poor people cured by Cagliostro. Yet the broad features of his life in Strasbourg stand out as among the most striking in European history. There are accounts and to spare of case after case cured when the patient was at the point of death, but it is only when the rich and the aristocratic begin to seek Cagliostro's aid that details become fairly abundant.

(To be continued)

THE ORIGIN OF THE SOLAR SYSTEM

ROSE WINKLER, M. D.

Man is higher than the globe he lives on. Man is higher than the sun. . . . The sun we see is not the true sun. The sun we see is merely the focus of the titanic forces playing on the other side, through it.

— G. DE PURUCKER: *Fundamentals of the Esoteric Philosophy*, p. 300

But the Ancient Wisdom, the Esoteric Teaching, tells us that there are actually scores of planets in the Universal Solar System of ours, and that these scores . . . excepting those counted by Astronomy — are all invisible to us, our eyes of fourth-plane matter.— *Fundamentals of the Esoteric Philosophy*, p. 451

OUR Solar System at present comprises nine revolving planets, namely: the so-called inferior or inner group of smaller planets: Mercury, Venus, Earth, and Mars; and the outer group of superior or giant planets: Jupiter, Saturn, Uranus, Neptune, and, still more distant in space, the small planet Pluto. These worlds are the reïmbodiment of a previous cosmic entity which had manifested through a similar but less evolved Solar System, growing, climbing, evolving through Life's experience during a former manvantara. The dazzling mansions in the sky are the starry imbodiments of divine beings. Our day-star, the Sun, is ruled or governed by a spiritual divinity, an inner god, whose sublime presence stirs the dormant energies to awaken as his fiery breath and vitalizing life circulates through and energizes every part of the Solar System which is a complex living organism.

The pulsating streams of life and consciousness from the Cosmic Monad — the heart of the Spiritual Sun — coursing to the remotest extremity of his system of planets, are analogous to the inspiring streams flowing from the spiritual-divine Monad in man, urging every part of his being into a state of active existence, while passing through every stage and plane of evolutionary growth. Like the Sun, the planetary spheres at the beginning of the present manvantara began their progressive spiral rounds on a higher level than had been attained on a previous sphere.

The teaching of the Ancient Wisdom, ever changeless and constant in its doctrines of Truth, tells us that only seven of the globes of the Solar System are the so-called 'Sacred' ones. They are so named because of their connexion with, and their influence upon, the hierarchies of countless living beings — life-atoms — constituting the building-

blocks of the Earth. These seven 'Mystery-planets' not only supervised the marvelous septenary globe-chain of our Earth, but they evolved *pari passu* with septenary man, mutually influencing each other, for man is an inseparable part of the Earth, nay more, of the entire solar system.

These Seven Sacred Planets were so called because they were the carriers to us and to our Earth of the essence of the Seven Solar Forces which manifest their phases of the septenary stream of consciousness comprising the constitution of man and Nature. In their contact with matter, the reaction awakened the inherent spiritual, intellectual, psychical, and vital-astral powers of man and the Earth during their stages of slow evolutionary advancement. The ancients named the 'Mystery-planets,' Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon. But the Sun, our day-star, and the Moon, a dead planet, were substitutes for two unknown planets, the Sun standing for an intra-Mercurial planet ('Vulcan' as some astronomers hypothetically called it), while the other, unknown to science, is said by H. P. Blavatsky to be "apparently near the Moon" and to be dying, having reached the end of its cycle. Besides these seven mystery-planets, our Solar System comprises other Systems invisible to us, of which astronomers know nothing as yet.

Were it possible to approach the Sun — "an electromagnetic flame" — our physical bodies would be annihilated with the rapidity of a lightning-flash and their atoms would be literally torn asunder. From very remote periods of time, the Sun, a collection of titanic and dynamic energies, in his dazzling splendor, with rhythmical unerring, majestic motion has been speeding through space to the music of his countless hosts of singing atoms. Everything and every entity-comprising atom has its own keynote and sings its own song. His constant and continuous stream of self-generated vital fluid, furnishing life to the most infinitesimal things and to the greatest on all his planets, continues through the solar manvantara, one year of Brahmâ, equal to 3,110,400,000,000 earth-years. Of his four concentric envelopes: the chromosphere is an enveloping veil of rose-colored vapor; immediately surrounding the chromosphere is the inner corona, while the outer extends a million miles or more from the photosphere, the source of electro-vital energy, shining with intense light and seen as a granulated surface. The chromosphere and coronas are seen only in eclipses.

The Sun is neither a *solid* or a *liquid*, nor yet a gaseous glow; but a gigantic ball

of electro-magnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the Maha-Yug.

— *The Mahatma Letters to A. P. Sinnett*, p. 165

Another interesting feature relates to the sun-spots, which appear on the surface of the Sun's photosphere, whirling vortices of vapor rising upward from the unknown interior, and whose seeming darkness is only the result of the contrast with their brilliant surroundings. The strange problem of their increase and decrease in quantity during their alternating eleven-year cycles of maximum and minimum duration, according to *The Secret Doctrine* (Volume I, page 541), "*is due to the contraction of the Solar Heart.*" This much may be added: they are channels through which flows and returns the solar vital blood-stream.

Such facts must stimulate the seeking mind to inquire into the sun's origin, nature, and destiny, which the teachings of the Esoteric Science elucidate, evoking a profound sense of holy awe, reverence, and religious feeling, combined with a growing expansion of consciousness. Nevertheless, our Solar System is a very small part of our Home Universe within the encircling bounds of the Milky Way — that mysterious rotating wheel of celestial orbs, comprised of thirty and more billion suns, and, as taught by the Ancient Wisdom, of innumerable planets circling round the majority of these suns.

The great Sages and Seers, because of their closer union with the inner god, have formulated carefully-checked teachings. They sent their spirit-souls or spiritual consciousness behind the veils of matter, and became acquainted with the fundamental laws, the origin, operations, and destiny of the physical universe. They knew how to gain truth by means of sympathy and harmonized their consciousness with that of the entities they were eager to understand. The full measure of the knowledge of each was checked and vindicated by the experiences of many Sages, their formulated teachings thus combining unerring scientific facts with the enlightening truth and inspiring beauty of the invisible universes.

But the *true* sun, the spiritual sun, is that divine being behind the sun, an entity, a god. The physical sun is its body or garment. Just as in ourselves our higher Nature is a god, a divine spark and that divine spark is a Monad.

— *Fundamentals of the Esoteric Philosophy*, p. 323

As the Higher Nature of man is a god, enshrined in a physical body,

therefore is he higher than the shining vehicle or temple enveloping the spiritual Sun, and higher than the physical globe he lives on.

Can the origin of the Solar System be elucidated? Yes, with more complete details than this brief article contains. Our present Solar System is a more highly evolved reimpodiment of itself, in other words, of a solar system of a former manvantara or cycle of activity, or manifestation. Thus at the beginning of this present manvantara, its transferred energies, powers, forces, substances and characteristics, imbodyed within a cosmic seed, came forth out of the bosom of Nature, the Great Mother, the World-Stuff, unfolding as a nebula, a wisp of pearly ethereal substance. While moving slowly through space it involved into matter, gradually condensing as it cycled along the Descending Arc, evolving thus into the harmonious and rhythmically-moving system observable on our material plane. The sun, like man, is advancing and pursuing his ascent along the 'Luminous Arc' on the evolutionary pathway through the aeons towards a relatively higher destiny, while his dazzling splendor will manifest through ever more sublimated sheaths or bodies composed of ever more etherealized substances, energies, and powers.

Then how was it that the revolution of the planets about the Sun began? First of all, about the central nucleus of the parent sun, the first condensation of cosmic matter took place, which through ages of aeonic periods evolved the nebula into a comet, from thence into a planet, then a sun, and then into a solar system. But before the condensation of the sun had progressed very far, there appeared at various points in the same nebula, similar but smaller condensations of the nebular material which, unwrapping sheath after sheath of light-substance, evolved during their passage through various planes of manifestation into planets, the while making their pilgrimage over the boundless stretches of the infinite Kosmos. The sun, which was the first and largest of the already condensed bodies in the nebula, began to pull hard on all the other parts of the nebula with a definite purpose of gathering these smaller, inferior condensations into himself.

Visualize, if you can, the state of repulsion, the impelling drive of the planets against the irresistible magnetic attraction of the sun in his desire to absorb them, from which unmerited destiny they sought refuge in flight! But finding themselves helpless and unsuccessful in their attempted flight for protection, they began to revolve around the sun, first in circles and later in elliptical orbits. The combined spiritual, psy-

cho-magnetic and physical attraction, the overpowering gravitational pull, furnishes the key to the beginning of the revolutionary process of the planets around their elder, bigger brother, the sun. The disturbed relationship between them was finally adjusted by means of the Law of Causation or Consequences. Then the symmetrical and harmonious relation between the sun, the planets and lesser orbs of his system was eventually established and the interpenetrating influences of the planets promoted and hastened each other's progressive development.

The sun detached himself earlier than any of the other planets; the planets are brothers of the sun because their birthplace is identic, for they all issued forth from the same mother, the womb of Space. Therefore, being the first-born, the earliest condensation, he is their elder brother and not their father. And we may not forget that every celestial orb is likewise the shining temple or starry imbodiment of a divine being, a god.

And what is there so impossible that a laya center — a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated and fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?—H. P. BLAVATSKY: *The Secret Doctrine*, I, 204

The sun was the fourth, the greatest, of our septenary solar chain. We see it as the visible sun, which is of a higher and different nature and state than ordinary matter. As a gigantic bundle of titanic energies, the sun is the very heart of our Solar System, which heart is a particle of Mother-Substance. May not this particle be Swabhâva-Swabhavat, the self-governing urge and endless impelling activity which unwraps that which is latent within to manifest without? We are taught that it is Swabhavat which sends its spiritual ray from itself into matter thereby becoming the Solar Light itself.

What is the meaning of this Sanskrit term Swabhavat?

It is the original primordial *prima-materia*, divine and intelligent, the direct emanation of the Universal Mind — which formed the nuclei of all the 'self-moving' orbs in Kosmos. It is the informing ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our earth.

— *The Secret Doctrine*, I, 602

It is the spiritual or concealed (Sun) the "HIGH ONE" who is the *sevenfold* Sun, and distinct from it. He is the heart and matrix of all

the living and existing forces in our Solar System or universe, his real substance, the *prima materia*, a nucleus of Mother-Substance. I should designate it by the Sanskrit term Swabhavat which may not be considered without including Swabhâva. Both, like Father-Mother, or Spirit-Matter, are inseparable from each other, each containing the very other.

Swabhâva is the self-motivating, self-generating urge in the Monad achieving its own development by ever higher stages through a *self-unfolding* or *self-becoming*, which proceeds from within without. Everything has its Swabhâva or *innate characteristic nature*. Every atom, every cell, entity, star or solar system can be better understood by some knowledge of Swabhâva and Swabhavat. Briefly defined, Swabhavat is passive matter diffused through space. It never changes or diminishes its own characteristic. It develops from within outwardly, by emanation, by evolution, its essential self, that which by self-urge Swabhâva unfolds, as the potencies latent in its *nature*, in its *being of Being*. Swabhavat is endless activity, never-ending life and consciousness in unceasing motion everywhere, contributing to the building-up of the body or vehicle through which the Monad functions and manifests. It formed the nuclei of all the "self-moving orbs in Kosmos, their informing ever-present moving-power and life-principle." Swabhavat is the Monadic essence, the core in each of us.

In the *Transactions of the Blavatsky Lodge*, H. P. Blavatsky says:

The Sun has one distinct function; it gives the impulse of life to all that breathes and lives under its light. . . . Its heart is invisible. That which is concealed is this heart and that which we feel and see, its apparent flames and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

As man contains all that the Solar System contains, he is therefore an inseparable part of it, leading us to discern a correspondence between the evolution of the septenary sun around the spiritual Sun, the "HIGH ONE" and that of septenary man around his spiritual divine Monad or inner Sun-God. Likewise, the fourth sun of the septenary chain — the heart of our Solar System, corresponds to man's intermediate nature, the human Ego, while the Sun's outer veil, sheath, or 'reflexion' — our physical sun — corresponds to man's physical body.

Science furnishes the Weismann theory confirmatory of the preservation of the numerous types which have all diverged from a common

stem which has persisted throughout. Weismann taught that some of the elements transmitted by procreation, called germ-cells, are unchanged from parent to offspring through the generations. Biology confirms his teaching by declaring that there is a main trunk of evolution going back to remotest antiquity which is not an end-on evolution as supposed by transformists. This self-impelling, self-generating impulse ever present in the plasm is Swabhâva inherent in Swabhavat, the vehicle-forming element contained in the somatic cell which multiplies by fission, and which concreted substance on our physical plane is known as protoplasm. The latter contributes to the building up of the body of the offspring of every variety of entities. There are details even more confirmatory of the truth within the more advanced teachings of Theosophy.

I may as well add, that within this teaching is the key to the mystery of certain self-created gods, such as the Dhyâni-Buddhas, of which the "HIGH ONE," the spiritual Sun, is a lofty example. And Anupapâdaka — the 'self-existing' the 'Parentless,'— as a principle or *tattwa* is a parentless principle which proceeds from itself, from the same immortal and changeless substance, Swabhâva-Swabhavat, never varying from remote antiquity from father to offspring through the generations.

Brief as is this outline of the origin and the coming forth or evolution of the Solar System, of which another aspect is given in the article 'The Stars and the Sun,'* both may stimulate a desire for a more intimate knowledge of the corporealizations and destiny of not only our Solar System, but of the hosts of entities and energies native to the most distant part of our Galaxy or Home Universe.

But for me, give me the stars, for I feel my kinship with my parent the Sun, and I owe my allegiance to nothing else. I am a Son of the Sun, and the spirit of the cosmic Divinity dwells, stainless, and deathless, in my soul for ever.—G. DE PURUCKER

It is impersonal love that progressively expands our conscious understanding, that unifies us with all that lives and therefore harmonizes us with the Universe, and it can be attained by following our Leader's inspiring suggestion:

Shine like a sun; radiate blessings, love, kindness, forgiveness, charity, compassion, sympathy. Have mental and physical poise; be calm; be at peace; express it in word, action, and in poise of the body. Be calm, quiet, still, at rest. Work for pure unalloyed consciousness.

*THE THEOSOPHICAL PATH, October, 1932, p. 265.

REINCARNATION

KENNETH MORRIS, D. LITT.

THE Real Man is something that we do not come across every day. I mean in ourselves. What we are familiar with are things belonging to him: his personality. The word is a good one: it is from *persona*, which means the mask the Roman actors used to speak through. Our personalities are just that: masks through which the Real Man or Soul functions. But they include almost everything in us of which we are conscious, normally speaking.

All that knows itself as 'I,' for example. This is the way you can tell Soul from personality. All that wants things for itself pertains to the latter. It is a world full of its own concerns. It attends day by day to the wants and requirements of the body; it attends year by year to the ambitions, commonplace or exorbitant, of the mind. To get on in the world socially, or in business, or in one's profession — everything that one seeks for oneself and one's own advantage, and the thing that seeks them — pertains not to the Real Man but to his mask or personality. It is only when the great impersonal motives come in that we can really say the Real Man is showing himself.

No one would like actually to take his personality to Heaven and keep it there for ever and ever. Such a heaven would soon be hell; because it is the personality that stands between us and happiness. That is a point easily seen. Personality is a perpetual 'want' that can never be satisfied; a perpetual limitation that keeps us from our full being. Limitations always irk. We try to get rid of the irk by enlarging the scope of our personality, wanting always more and bigger things: thus we increase the limitation, instead of getting rid of it. And always, meanwhile, the Real Man looks on, watching all the activities into which desire drives his personality, and accumulating wisdom from its experiences.

The personality is a bundle of qualities; the Soul is he to whom the bundle belongs. It is his means of contacting life. Where did it come from? How did he obtain it?

One man has an unlimited faculty for making money. Year by year he rakes in his millions; it is his game, his forte; he can do it; he was born with the desire, and born with the power. That power and desire are energies as real as steam and electricity; he could not, manipulating

steam or electricity, affect the lives of so many as he can with these, or make such large changes in the world. So then these are forces that have been generating, some time or other. Some time or other the will of the man said, "I will acquire this power"; but the acquisition was not done in a moment. Many might say the same thing *now*, and yet not die millionaires, nor become such even in many incarnations hence.

The like is true of any extraordinary power or faculty. Some men come into the world to bless it, and are giants in compassion and wisdom. Such was H. P. Blavatsky herself, in our own time. She had an unlimited understanding of human nature; and from that understanding as a vantage-point, could see beyond into the hidden laws that govern human life. Where and when did she obtain all this? We might start now with an overwhelming desire to obtain it, and yet die little better than commonplace people; still, that force begun in this life will be a seed for future growth in lives to come.

The answer is to be found in her own teachings. The Real Man never began to be and never will cease to be. It needs contact with this world, that it may learn the wisdom of life, and still more and more of that wisdom, through the experiences to be reaped in this world. In any one life, it can but gain a very little, compared with all there is to gain. So it fashions for itself these personalities, and incarnates in them, gaining from each something. Its province is *all time*; it belongs to eternity; it cannot be thought of as incarnating once and for all, and then departing.

Humanity is older than the mountains; and the whole period of human existence has been a great field in which Souls have been incarnating to reap the experiences of earth-life. Your millionaires have been cultivating the money-getting power for many lives. Such a Soul as that of Madame Blavatsky had been for ages seeking the power to dominate self and help humanity; until at last that quest brought its reward in a full understanding of life and what lies behind life.

It is no argument against this idea to say that we do not remember having lived before; because what is ordinarily called memory is a part of the personality. The personality began to be at birth and does not (long) survive death; the Soul puts forth a new one every time. But the Soul — that in us which is impersonal, and means all humanity when it says 'I' — *that* remembers well enough. But *its* memory is different in kind from that of the personality. *Its* memory is the result and sum

of all its past experiences; and this is seen, in our lives, as our character, powers, faculties. The whole of our past history for millions of years lives still in our characters. In fact, the bundle of attributes and characteristics which make up our personality is simply the net result or 'memory' of all those past lives.

Now the Soul is in itself divine: it is a part of Universal Deity, and it comes into this world of matter to conquer it and make it, too, divine. So we see what effect an understanding of this Law of Reincarnation would have upon human life. We should know what is our business in the world: why we are here at all. We have to make our personalities fitting vehicles for the Divine Part of us, reasonable expressions of the Soul. We have to wear away the sense of separate selfhood; to acquire perfect compassion, which is knowledge of the unity of the race; and perfect wisdom, which is knowledge of how to help the race. All time, not spent in doing this, is, in a large sense, time wasted.

The Soul has a work to do in the world; and to name that work with a single word, it is *Duty*. It is that which we owe — to Divinity, which is the Innermost Spirit, the Ultimate Reality, of humanity and the universe; to Man, who is the outermost expression of that Divinity. It means putting an end to all self-seeking.

The ethics of the great religions seem often to lack some final sanction; and though they are beautiful in themselves, we yet ask, Why? — Why has the Sermon on the Mount been ineffectual to save humanity? That it has been ineffectual, humanity, lying, lustful, greedy and merciless, is here to prove. *But back it with the knowledge of Reincarnation*; and you see at once that each of its maxims, instead of being a beautiful thing to admire and pride yourself in as a Christian, *is simply a scientific statement of the laws by which your life must be governed, if it is really to be a success.*

KNOWING AND WILLING

WILLIAM A. DUNN

KNOWING is ever in a state of becoming — evolving from ideal imagery into a consolidated state of will. It is the immortal Self incarnating into consciousness. Thus at school a child studies letters until it knows them. This preliminary knowledge is then used as a necessary basis for *learning* words until in their turn words become

known. From this second level of knowledge, then, a *new* basis is provided to study and learn sentences — until at last sentences become operative as vehicles for ideas. But there is no need to stop at this point. What is thus far *known* does not include knowledge of ideas in themselves. The language acquired provides but a *basis* for comprehensive study of meanings conveyed, just as the learning of sentences had to be *based* upon a previous knowledge of words. Thus there is a new field for thought to engage in, as distinct from the mere technique of formal language, as the capacity to construct a sentence having a noun, verb, and an object, supersedes mere spelling of separate words and a comprehension of their detached meanings.

Therefore we pass logically from the basis which a knowledge of language provides, to study and learning of the next stage, namely, that of the independent *ideas* that employ language as technique. This, as a logical sequence, leads to *knowing* ideas in themselves, and of course in proportion to the work performed in that field. But we cannot stop even at this stage, for ideas, when *known* and co-ordinated into compound talents, form in their turn a basis for developing the power of original thought that consciously transmutes its mental contents into creative will-power. And it is obvious that such an energy of thought *supersedes* the ideas it co-ordinates for creative purposes, as truly as each stage of *knowing* referred to above, *supersedes* the stage below it, and forms a necessary basis for entering the stage above it.

Knowing, therefore, is an ever-becoming development, its present state absolutely including every detail from which all previous stages were constructed, but not of stages yet to be mastered. In other words, it is the knowing self, incarnating progressively into the field of consciousness the final stage of which is obviously the perfected *knowing* of universal existence. Therefore as acts of will are direct outflows of what has become *known* to consciousness, it follows that the manifestation of the God in man is from that state of pure consciousness in which the *loftiest state of knowing* has been evolved through successive stages of *becoming*, as indicated above. In this light, the following definitions of 'knowing' by eminent thinkers suggest important meanings.

That only can be immediately certain which the subject grasps in itself, what reveals itself in the immediate self-consciousness of the Subject.—CHALYBÄUS

Knowing lifts itself above itself and the world that is, and not until it is beyond this world is it *knowing*. Knowing is not a mere knowing of oneself, but a know-

ing of God — but by no means of a being exterior to God. *It is expression of God.*
— J. G. FICHTE

Cognising is nothing but knowing one's self; the human cognising must be what it cognises, and cognise what it is.— KITZ

If the logical notion (*i. e.*, the subject) be not itself the proper self-positing *inner thing of objectivity*, this inner will forever remain to it (*i. e.*, the subject) *a sealed external*.— LASALLE

Knowing is identical with intellectual intuition. . . . It is an imagining of the infinite in the Soul; a being of the Absolute in knowing, and of knowing in the Absolute. . . . The Soul, having intuition of itself under the form of eternity, has intuition of the Essence itself. . . . That only is knowing, *when knowing and being are the same thing*. . . . Man, in his intellectual intuition has such immanent cognition, and in it an absolute cognition of the Eternal.— SCHELLING

By the actual cognition of an object we mean a cognition which completely penetrates *into* its object, so that no part and no relation of the object remains unopened to the cognition, none of which it is not Master; on the contrary, the object in its total matter and essential character *passes into the cognition*. Such a cognition embraces everything that is in the object itself. Such a cognition we have of our own feelings, sensations, sense-perceptions, thoughts, mere forms, general notions and concepts — in a word, of what passes in ourselves.— STENDEL

Now these quotations clearly indicate that no matter what the true nature of Universal Life may be, a man's *conscious* relationship to it is none other than his own grade or degree of *knowing* — as for example, knowing God as a far-off ideal at one time of life, and knowing God as an inner actuating presence at a more mature stage of development. The illustrations already given of the degrees of knowing that rise one after the other as a student becomes familiar with a language, holds true, I think, for all other lines of development by which a man mounts from ignorance to full spiritual knowledge that is an immediate identity of man with the Universal God. This statement is warranted as a logical sequence that is everywhere indicated in the stages all men pass through in studies they familiarize themselves with and then employ as technique for practical work.

There is absolutely no need to draw a final line beyond which this process can be said to end. It all depends on what a man has built up in his mind as a *foothold* from which he can take immediate grasp of his next stage of growth, and so build himself into it that when *known* he can use it in turn, as a new foothold for the next higher stage. It is thus that artists and musicians build up their executive capacity and the degrees of *knowing* that accompany each stage of effort.

It is also an obvious truth that to *know* God and become one with Him, is an individual process by which a man progressively transforms his whole nature until he evolves himself *into* God — the progressive states of knowledge rising from ideal intuitions attending earlier efforts to the supreme knowing of the Immortal Ego itself. This final act of *knowing* being as inclusive of all past stages of partial knowing, as the executive knowledge of a literary expert includes every detail he had mastered in his years of school study.

In *The Voice of the Silence* by H. P. Blavatsky, three halls are mentioned as leading to the “end of toils.” These halls are called Ignorance, Learning, and Wisdom. Although these stages are mentioned in reference to attaining knowledge of the Infinite, they will be recognised as the stages through which it is necessary to pass in *mastering* any art, or profession. In other words, no one can acquire capacity to do anything without departure from a previous state of ignorance in respect to the occupation and learning how to do it. Thus everyone passes from ignorance when learning some simple duty or lesson; then when the learning stage is passed work is taken up with more or less ability.

This is, I think, the key to all phases of human development; hence it is but a question of seeing that what has been *mastered* in one’s life is all that provides foothold for the next stage, and so on and on till complete self-mastery culminates in *knowing* the Universal God as the Ego itself. *The Voice of the Silence* is replete with meaning from this viewpoint. It speaks in terms as concise as a text-book on constructive mathematics, or biological processes that describe the stages of bodily growth that culminate in adult strength and functions.

In regard to the executive powers a man should introduce amidst his ideal imagery, *The Voice of the Silence* speaks as follows:

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. (p. 34)

Thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light. (p. 25)

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul’s gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown. Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour

shall never strike. (Footnote: *Mind (Manas)*, the thinking principle or Ego in man, is referred to 'Knowledge' itself.) (p. 41)

It is suggested that these quotations should be comprehended as applying to one's own thoughts and motives, and should not be idealized as operating in some general way in the world at large. Moreover, H. P. Blavatsky sounds a word of warning in this regard in her article on 'Kosmic Mind' in which she says:

The riddle of life is found in the active functions of a living organism, the real perception of which activity we can *get only through self-observation*, and not owing to our external senses — by observation *on our will so far as it penetrates our consciousness, thus revealing itself to our inner sense.*

This at once shows that the relation that exists between the *Will* and the acts of *knowing* it reveals to the 'inner sense,' is not a mere relation, but is a true identity. A man really knows what he wills, and wills what he knows, as positive and negative poles of the same power. Should Will be excluded, then knowledge passes into 'airless space' as mere 'Idealism.' Should idealism be set aside, then the will has no higher form through which to operate, hence becomes servitor of emotional instincts and impulses.

Should a man seek to acquire knowledge while permitting his will to sleep, he merely creates ideal imagery that carries no dynamic content. Should he develop his will alone, the strength it manifests is necessarily restricted to such channels as his thought opens up along ordinary lines. But should ideal knowledge and the will be developed equally along parallel lines, it follows that they progressively reinforce each other until they attain perfect union or synthesis.

A man seeking to discipline himself discovers that, in order to know the world as a unity, and to interact with it as such, he must first discover means to establish a self-unity as between his heart, mind, and will. He finds, upon examination of himself, that when his intellect acts alone the world appears as if made up of objects of perception; and that when his sensational feelings arise, the world appears to change as if colored by these feelings. And lastly that when the Will is energized, the world again appears to change its face, as if in interaction with what he is doing.

The obvious truth that this reveals is that *as* a man creates himself, so does the world echo back a correspondent reply. The reply may not

be immediate, but it is certain, if the effort be carried to its logical conclusion.

Now in order to attain self-unity, desires and ideals must not remain separate from each other (as if at two opposite poles), but sufficient energy of will must be generated to polarize them, as it were, into a synthetic habit of thought. To blend these two great parts of human nature, the will *must* come forward from the background, and assert its supreme power as unifying agent of diffused states of consciousness.

To desire a thing is not so great as to will it — for the will embraces desire and all other human attributes. Desire can only dominate the mind when the will is enslaved and submissive to the lower instincts. Hence it is that when the intellect — no matter what knowledge it contains — is moved by desire alone, it tends to form universal conceptions which end in blind alleys.

But when the will sustains its command over the brain, thought is thereby enabled to grasp subjective principles which regulate the total field of objective cognition. In short, thought fully recognises the relative insignificance of phenomenal existence, in comparison with the wider interest embraced by the Spiritual Will.

DEVOTIONAL PRACTICES

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

AN inquirer asks: “What are a few simple devotional practices which will enable a very busy man to maintain a Theosophical attitude towards life and its problems?”

Recognising the sincerity and earnestness of the querent, and wishing to answer him in the same spirit and to avoid any appearance of censoriousness, which we are far from feeling, we must nevertheless say that the question seems to reflect a certain attitude of mind which it is necessary to escape from. We mean the attitude of leaning on supports instead of relying on one’s own innate resources. The wording of the question illustrates this in more than one way. It is assumed that the fact of being very busy is inimical to the maintenance of a Theosophical attitude towards life; and that, if the man had more leisure, he would be better able to lead a Theosophical life. In other words, the idea conveyed is that there are two competing businesses, that of the world and that of Theosophy; and that the querent wishes to find a way of

sandwiching his Theosophical business among the interstices of his daily avocations. But such is not at all our own idea of the meaning of 'maintaining a Theosophical attitude toward life.' The Theosophical attitude is not one that pertains to special occasions, but it is an attitude that should pervade the whole of life, altogether and in every detail. In this view, it matters not at all what the man is engaged in, or whether he is busy or leisured; he can equally well adopt the Theosophical attitude to his every act and every moment. Every occasion, every occupation, affords an opportunity for doing so; and, under the law of Karma, the particular opportunity thus provided is that very one which the man most needs at that time.

Do we not recognise, in the attitude thus criticized, the persistence of an outlook which is all too frequent among those who profess a religion? Their religion is not concerned with their daily life or their business, but is an affair for special occasions or particular days; and thus there arises the notion of a competition of time between the secular life and the religious life: one day a week for church; so many minutes each day for prayer. Such a person has in fact two religions, just as he has two sets of clothes; and when he puts on one he takes off the other.

But Theosophy is a religion of the entire life, of every moment, and of every doing. It is not kept for Sunday use, nor relegated to certain brief times of the day. There is no such idea as that the busy man will relapse all the time he is doing his business, and need to bring himself up to the mark again from time to time by devotional practices. That idea is a heritage from the past and must be given up. However strange it may seem at first, one must accustom oneself to the idea that there is a Theosophical attitude towards the tying of a parcel or balancing an account or digging a hole in the garden. There is even a Theosophical attitude towards the employment of leisure — a remark which may sound ironical; but it may well be that the right employment of leisure is harder than the right performance of business.

Next let us take the words 'few' and 'simple' in the query. There again we get the impression that the querent is too busy or too inefficient for anything that is not quite easy, and that he does not want too much even of that. It might be suggested that he wants his Theosophy pre-digested or put up in portable sugar-coated doses. And here too one seems to detect a heritage from the past. For there are certain kinds of religious teachers who are never tired of dwelling on the extreme easiness

of the gospel they offer. It requires no effort of the will: you are not held responsible for the evil or unjust acts you have committed, towards yourself or towards others; but they are all washed away in a moment and for ever by a simple act of 'faith.' What could be more calculated to emasculate and weaken a man than such a gospel? To what purpose is man created in the image of Deity, and endowed with free will and the power to know, if he is supinely to abrogate both and lean on so unmanly and effeminate a crutch? This weak posture has been encouraged by churches and other religious organizations, unable to hold people by providing for their real needs, and anxious therefore to attract them by offering easy inducements.

Theosophy is a very serious thing; it is a very worthwhile thing. It is not a thing to be doled out in sugar-coated doses to people who take a mild interest in it (when they are not otherwise engaged). If you think it is worth having, and if you feel that you are endowed with any measure of self-confidence and enthusiasm and courage, you will surely be ready to make some effort; you will be anxious to do the driving yourself, rather than wait till somebody else has time to take the reins for you.

Then there is the question of 'devotional practices.' And here yet again we seem to see a heritage from the past. For surely one of the most potent means by which man has kept himself in subjection and in the rear has been by substituting devotional practices for action and work. No doubt we could mention quite a few devotional practices, simple or otherwise; but they would be at best useless unless carried out in the right spirit; and, if the right spirit were present, they might be unnecessary. In either case, the spirit should precede the devotional practices: the man imbued with the right spirit will find his own devotional practices, and follow them so long as he finds them useful to him. The tendency to attach paramount importance to ritual is materialistic.

From the preceding remarks it will be seen that Theosophy goes to the root; it is not merely an exchanging of one religion for another, while retaining our old habits of thought. It means a recasting of our entire attitude towards life. Theosophy teaches self-reliance. It recalls man's attention to the truth that he is essentially divine, and then expects him to act upon that conviction. Theosophy involves a changed attitude towards everything we do, and regards the whole of life as equally sacred and important.

The querent, in reply to his request for advice, is urged to keep these essential Theosophical ideals in the back of his mind throughout the day, and take them with him to his slumbers at night. He can practise meditation, not merely at rising and retiring (though that is an excellent practice), but whenever occasion invites. For this it is not necessary to stop what one is doing: the thoughts are always busy, and may as well be occupied in a right as in a wrong or a futile way. Meditation consists in an aspiration to live in the impersonal, to remove from the mind worries and distractions, and to dwell in the peace and silence. Thus every act can become a devotional practice: for it can be done in a Theosophical spirit. If anything further is needed, the querent can be left to discover it for himself; he will naturally find out what best answers his purpose.

THE PROBLEM OF GOOD AND EVIL

EMMA D. WILCOX, M. D.

HOW prone we are to take the good in our lives for granted and rebel when aught of evil befalls! Trouble and sorrow and disease leave in their wake a sense of injustice. Why should we have them, especially those among us who have always tried honestly to live rightly and act unselfishly? How often we inveigh against the suffering of the innocent, while the guilty go free, and the selfish bask in the sunshine of health and pleasure!

It is all very well to tell us that everything which happens to us is of our own making, either in this or another life, or even that we have chosen hardship and misfortune as stepping-stones to strength and progress. Why evil at all? Where did the choice begin which turned our footsteps away from good? If that which lives within us, life after life, is divine; if the core of our being is Divinity, why then should evil or in-harmony within us ever have developed? There must have been an origin for evil. How did it ever spring into existence in the beginnings of life? The doctrine of previous lives, or of evolution, leaves the mind cold, in mid-stream as it were. Theosophy teaches that humanity has lived many millions of years, and that the earliest races were child-like in their innocence and purity. Evolution means progress, growth. Then why retrogression and descent into evil and wrong-doing? We want more than just the answer, "karmic retribution." Every religion teaches

retribution, but leaves no sense of justice in the hungry mind!

To which the Theosophist answers: Yes, it is difficult to relate these present-day effects to their ultimate cause, for that lies beyond our finite plane of cognition, in what we call the Infinite, even though we know that whatever takes place in our conscious life must have its root and its beginnings in that same infinity. Much of the difficulty lies in the teaching we have had about the creation of the world and man — *creation*, which means the bringing forth of something out of nothing, thus making of man a mere form, molded out of the dust of the Earth. Yet the story of Adam and Eve, with their eating of the fruit of the tree of Knowledge, hides under its imagery the real truth of the origin of good and evil. Seeing only the husk, we turn our backs upon the hidden grain and ask for the unveiled truth.

The next step in our growth in spiritual knowledge came with the teaching of Reincarnation, of living life after life, of sowing seeds and reaping effects; growing with experience. You say that is but one step more, that it is not far enough. Your mind delves deeper because back of and beyond all this must be a beginning, a cause, and just there do the limitations of the religious training of the West bring the seeker against a stone wall.

To that Theosophy shows a door and the key to unlock it, for it teaches not merely one beginning or First Cause, but that our eternity of time is itself one lifetime in Infinite Duration, beyond which our finite mind cannot vision. We can go back in thought to the beginning of life as it is manifested in our present manvantara, and learn the truth as to right and wrong, good and evil, by holding in our minds that all, even there, is a karmic resultant of causes engendered in a past manvantara. This Theosophy calls a 'day of Brahmâ,' the Universal Self.

Let us picture in imagery the first awakenings of a Great Day in Universal Life — a manvantara as *The Secret Doctrine* terms it — and your imagination will be able to correlate that picture to your personal evolution in your own greater 'Day of Life.' Out of this Center of Universal Be-ness, when the time for awakening comes, radiate the rays of sentient life, not as a fortuitous outburst of light, but each impelled by mind, or, more truly, an inherent consciousness. Why? Because this beginning or impulse is itself an awakening from sleep of Conscious Being into manifested life, just as we, by analogy, awaken each morning into a new day. Just as we on awakening feel the urge and plan of what

we desire and are to do on that new day, so the Universal Consciousness sends forth its rays into manifestation.

Let us imagine one of these Rays of the Monadic Essence impelled by an inner intensity of desire to greater momentum in its progress outward. As it speeds forth into the deeps of Space, increasing in growth and manifestation, we may well imagine that such greater growth might absorb or impede the pathway of its slower brothers, thus stunting their progress; we may imagine many content to follow in the lesser pathway or mayhap accepting unity with some stronger Ray. There may be others less strong but equally impelled by an inner impulse or desire striving to gain their own pathway thus impeded -- causing the first conflict, or as related in the ancient myths, 'the first war in heaven.'

From this picture, travel in mind to the early human races when nascent humanity had developed its human form sufficiently to possess a brain-vehicle by means of which these conscious mind-rays could function. Then humanity awakened, and became self-conscious. Would not the more progressed of the Monadic Rays awaken first in the dormant brains, and would not the analogy hold good of greater or less growth and progress, of contrasts more or less? Herein we are told came karmic action by which humanity knew itself as both divine and human, the one conscious of its ray from the heart of Light, the other impelled to personal selfhood by the desire for material life and experience.

So, Theosophy tells us, pain and sorrow are the stress and strain of pulling against the attraction of the spiritual chain which would draw us back to our Divine Selfhood in the heart of Divinity.

H. P. Blavatsky in *Lucifer*, 1887, Volume I, page 109, says:

HOMOGENEITY having transformed itself into Heterogeneity, contrasts have been naturally created: hence sprang what we call EVIL.