



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

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

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ARE LIFE AND DEATH THE SAME — OR DIFFERENT?

FRRIENDS near and far: I have told you frequently of the source whence our wonderful Theosophical doctrines come; but at each new meeting in this our Temple of Peace undoubtedly there are those who have not attended previous meetings or who have not 'listened in' before, and for these I want to say again that our Theosophical doctrines are no man's invention; they are as old as thinking humanity. Furthermore, they represent in a fully coherent, consistent shape, as a formulation of teachings, the processes and operations and consecutive forms which the Universe contains and takes, which in their aggregate make

[Stenographic report of the thirty-eighth 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 November 4, 1928, and broadcast, by remote control, over Station KFSD San Diego — 600-500.]

the Universe what it is. Theosophy is, therefore, a formulation of the system of the Universe; in other words, of truth; because in the last analysis *truth is 'things as they are.'*

How was this gained — this knowledge, this formulation? It was set forth in consistent and coherent form as a wonderful Religion-Philosophy-Science by great Seers, great Sages, the names of some of whom are household words in all civilized countries — men who, because they are an inseparable part of the Universe, therefore have within themselves, latent or active, all that the Universe is and contains, and who therefore can know — if they can penetrate behind the veil of the outward seeming into their own inner selves — what the Universe is, how it works, how it functions; yes, even what the real form of the Kosmic Figure is.

Hence was derived the system which today is called Theosophy. In other ages it had other names and was expressed in different manners and after different forms and fashions; but the fundamental teaching was always the same: that body of doctrine emanating from these great Seers and Sages who compose a Brotherhood, whose sole object is the betterment of their fellows by teaching them of their nature, of the nature of life, and of the nature of the Universe, our common Mother. These Sages are the Guardians, the Elder Brothers, and the Inspirers of us, their younger brothers.

Now friends, you will remember that on last Sunday I spoke in general, but not in particular, on my present theme: Are Life and Death the same thing or different things? I tried to show you that Life and Death, as looked at by modern European scientists and thinkers, theologians even and philosophers, represent two processes — Life, a building-up process, the process of composition and the vital functions which immediately follow upon such building-up or composition of any animate entity; and Death, on the other hand, the opposite process: decomposition or the breaking apart or coming asunder of that sheaf or bundle of forces which during life — physical life so-called of any animate entity on earth, forms what we call an animate entity, a living being.

These are two processes; neither one of them is Life *per se*; neither one of them is Death *per se*. What is 'death' then? It is the opposite of the building-up process; but there could be no building-up process without an equivalent functioning of what men call 'death' instantly, hourly, and always concurrently. You cannot build until a place is made in and on which to build. The seed-germ cannot grow unless the physical cover-

ing of it, the veils of it, die, so that the germ may sprout. The oak will not come from the acorn unless the acorn die.

Life and Death, then, are two processes (if we like to look at them in a perfectly technical and disjunctive fashion) or perhaps better, two forms of the same underlying, directing Energy-Substance which the Theosophist calls Life. We may indeed look upon them as two processes, but our wonderful Theosophical philosophy says that behind these two processes — because mere processes are not things-in-themselves — there is a vital power, an urge, a driving force or energy, which causes things to follow a pathway of development. This pathway is inherent or latent in the germ or seed along which develops by evolutionary growth the intrinsic factors of individuality that before growth lie latent in the heart of that germ of the entity to be.

What is that driving force, or to change the figure, what is that vital urge behind or within the germ? Generalizing, speaking in general terms, we Theosophists call it one of the Atoms of the Cosmic Life — in other words, the Monad. But the words 'Cosmic Life,' please remember, are only a generalizing term, a general manner of speaking. When we come to consider the individual entity, such as a human being, or a beast, or a plant, then we must particularize, and we say that this driving force or inner urge is the working out of the vital energy springing forth from what we Theosophists call the Monad, the spiritual center or core of any entity. This spiritual center or core of course is an entity itself, a spiritual entity, in which inhere and flow out into development, into the shaping of the thing that is to be, the characteristics or individuality of that thing.

Why, then, is an acorn always the parent of an oak? Why does an apple-seed invariably produce an apple-tree? On account of the indwelling characteristic, the Monadic Ray, the Monadic Characteristic at the heart of the germ of the oak or the apple-tree to be. If things grew helter-skelter, if there were no laws, so-called, in the Universe, either in general or in particular, why could not an apple-seed produce a banana-plant, or a peach-seed produce a strawberry-vine? Or why could we not discover tiny human infants in the aromatic bosom of a rose-bud? Because the Monadic Individuality behind, or inherent in, the germ of the entity to be not only furnishes the drive, the urge, bringing out that which is within the germ itself, but governs and controls the nature and kind, racial and otherwise, of the entity that is to be. This vital urge or drive

is the aggregate of energies latent in the Monadic Ray, which we Theosophists call in our own technical terminology the *Jîva*, or characteristic vitality of the Monadic Ray which therefore expresses in time and space, by means of growth, what is within the Monad; and this unrolling, this unfolding, this unwrapping of what is inwrapped, infolded, involved, is evolution. Evolution therefore is an expression of Life; and in the case of each individual entity brings out or unwraps or unfolds that particular life-characteristic or individuality which stamps its nature on the evolving substance, thus producing the wide variety of races and families and genera and species and variations in the human and beast- and vegetable-kingdoms which surround us.

I now turn to another part of our theme. Friends, curious ideas have prevailed in the past in European and American countries regarding the nature of the Universe in which we live, and regarding the nature of this urge or driving force behind individual entities, making them become what they do become and not something else. For instance, when Galileo, the famous and misfortunate Italian, appeared before his ecclesiastical examiners and set forth his theories of the nature of the Universe which surrounds us — of how, as he put it, the earth is not the center of the Universe, and the sun and the stars and the moon do not arise in the East in the morning, pass over our heads during the day, and set in the West in the evening, thus partaking of the supposed revolving sphere of the heavens moving around the immovable earth — his theories were condemned as heretical, contrary to faith, and therefore untrue. This interesting episode happened in the first third of the Seventeenth Century; and the congregation of cardinals and bishops who sat upon the doctrines of Galileo and condemned them, said among other things the following:

That the earth is not the center of the Universe, nor motionless, but that it moves even with a daily rotation, is indeed an absurd proposition, and is false in philosophy; and theologically considered at the least is erroneous in faith.*

I may say in passing that these judges of Galileo were no doubt earnest men and thoughtful men, after their poor lights, doing what they believed to be the best for the welfare of their fellows; but hope and good intentions are no guarantees that men possess truth. We have

**Terram non esse centrum mundi, nec immobilem, sed moveri motu etiam diurno, est item propositio absurda, et falsa in philosophia, et theologice considerata ad minus erronea in fide.*— Congregation of Bishops and Cardinals, June 22, 1633

often before heard that a certain very warm place is well and thoroughly 'paved with good intentions.' But good intentions are not enough, for men must have knowledge; men must know truth.

Well, Karman, as we Theosophists say, makes short work of human ignorance, and of human pride the offspring of human ignorance. We moderns now know that Galileo was right, because he thought with his teachers, the ancient Pythagorean Sages, and taught what they taught as he understood that they taught. So it is even today with some of our Theosophical doctrines. When those which have not become so familiar as other doctrines have — such as Reincarnation and Karman — are voiced before an audience, I am sure you will find some perfectly intelligent, kindly, well-meaning people, who will say: "Why, that is not right. That is not what the scientists teach. I do not believe that. There is not any foundation in Nature for it."

But, friends, how do you know? Don't you know that there is nothing so changeable as science — and thank the immortal gods that it is so changeable! Science is always learning; and that is to its greatest credit and is the one thing more than any other, perhaps, for which we should be grateful to those noble-minded men who are searching as far as they can and may into Nature's heart for more light. Remember, Science is changeable, very changeable; changes with every lustrum or two, that is, every five or ten years, so that what is truth — accepted scientific truth — today, five or ten years from now is discredited. Although, mark you, while it was considered a truth, it had mathematical demonstration, it had philosophical demonstration; all the other methods of scientific thinking were brought together in proof and support of it. You see therefore the need for knowledge — the knowing of things-in-themselves. How then may you know when any doctrine is presented to you that it is Knowledge?

How many times have I said, in this our Temple of Peace, that the pathway to wisdom is within you? Those human beings who became the great Sages, became great Sages and Seers because they followed that pathway leading ever more inwards, until each individual of them became at one with his own inner god and therefore knew truth; because the inner god of each of us is an inseparable part of the infinite Universe. You can indeed know truth. It is to be had.

Now, friends, we are going to take a very interesting mental journey this afternoon. I am going to ask you to come with me in thought first

into the inter-stellar spaces, then into the infinitesimal atomic spaces for a while, in illustration of our theme that 'life' and 'death,' as the scientists know them, are processes; but that back of these two processes there is Reality in the causal inner and invisible worlds of being where the spiritual nature of man lives, and this reality or root of each of us we call the Monad.

Scientific men made great advances in knowledge after Galileo's day. From that fateful day for Galileo, June 22, 1633, when the solemn conclave of cardinals and bishops officially condemned his teachings as false, up to the time of Laplace, the great French astronomer, wonderful strides ahead were made in knowledge of the physical universe in which we live. But concurrently there occurred more or less a loss of the sense of the existence of inner and ethereal and spiritual worlds, and hence also of spiritual values, so that there began to grow in the minds of men a narrow materialism. This culminated in our age about twenty years ago, perhaps, but had and has since been falling to pieces again under the sledge-hammer blows of newly discovered truths of Nature by greater-minded men — scientific men mostly — who have obtained new insights into the heart of Nature.

What did Laplace say in his *Essai philosophique sur les probabilités* ('Philosophical Essay on Probabilities,' page 4), printed in Paris in 1819? I might add in passing that a Theosophist could look upon this statement of Laplace, if we take merely the words and not the materialistic thought behind it, as an almost adequate exposition of what we call Karman, to wit: the Doctrine of Consequences, of cause and effect; that is, that everything has a cause and therefore is an effect, and that, being an effect, it of necessity acts energetically upon environment, and therefore becomes another cause — an illustration of the chain of endless causation stretching from eternity to eternity. Laplace says:

We ought then to regard the present state of the universe as the effect of its antecedent state and as the cause of the state that will follow. An intelligence which has knowledge of all the forces animating Nature and of the different positions of all Nature's parts at any given instant, if its mind were great enough to subject those data to analysis, would combine in one and the same formula the motions of the largest bodies in the universe as well as those of the lightest atoms. Nothing would be uncertain for it, and the future as well as the past would be present to its vision. The human mind, in the perfection to which it has brought astronomy, shows a feeble outline of such an intelligence. Its discoveries in geometry and mechanics, combined with universal gravitation, have enabled it to reach some comprehension in the same

analytical expressions of both the past and future states of the systems of the world.

Now this statement, considered from a bare philosophical standpoint, is perfectly true. If we knew enough to understand the Universe as it is, in all its parts and functions and operations at any one instant of time, we should know the cause that made it what it is, and we should know the effect that that Universe at that instant of time would produce in the next instant or in a century from then, or indeed in a million or a billion years from then — provided always that we had the intelligence to do this!

My point here is not that our intelligence as human beings has this cosmic grasp, which is obviously not so; but that had we this power we should see that the Universe advances step by step in regular and orderly sequence, and this is the essential meaning of the Theosophical doctrine of Karman.

Yes, what does this mean? I repeat. It means that things follow regular courses: things are consecutive; nothing is haphazard or fortuitous; everything follows pathways of vital energy — in other words, what men popularly call 'law.' The Universe is one consistent whole, coherent in all its parts, in the great as in the small.

We Theosophists say that the Boundless All is limitless and has no frontiers anywhere, not merely so in that cross-section of the Universe which we call our physical world, our physical universe, but also in the invisible and interior realms, which extend interiorly without endings. And so is it also as regards the outward realms in the other direction, so to say, which extend equivalently endlessly outwardly. Pray try to get at least some adumbration of an intuition of what the Theosophist means when he speaks of 'Infinity,' 'frontierless Space,' and 'beginningless and endless Duration.'

Not a pin's point in this Boundless All, anywhere at any time, is without life. By this we mean that there is not a mathematical point which is not a vital center, is not, in other words, what we Theosophists call a 'Monad,' which, considered from the standpoint of sheer mathematics we may call a mathematical point, without extension and indeed without even location. In it perhaps we pass beyond the mathematical idea, for being a reflexion or mirroring of the All, its roots are, so to say, everywhere. Do you wish to call these mathematical points 'Atoms'? Very well, we have no objection to this word; it is that of the ancient

Greek Atomists, such as Democritus and Leucippus, for they meant precisely what we mean by the Deathless Monad when they spoke of their ever-living *atomoi*.

But if you do call these points 'atoms,' then please remember that you should not limit the word by your conception of what a mere physical atom is. This Cosmic Atom is, as I have said, what we Theosophists call a Monad. It is the source of life for all its rays, which it is constantly pouring forth, much as the sun deluges the space surrounding it, in irradiating vitality; and the combination of all the Monads in the Boundless Infinite is what we call, in an aggregative sense, the 'Cosmic Life'; and this Cosmic Life, thus composed of all the various individual lives or Monads — which Monads we Theosophists in our own terminology call *jīvas*, which Monads are incomputable in number, and which are the carriers or bearers of something still more sublime: individual consciousness: this Cosmic Life, I say, is therefore the generalized carrier or bearer or vehicle of the Cosmic Consciousness. Emerson and others of his type of mind would have called this Cosmic Life, the 'Oversoul,' an expression which we Theosophists understand and accept for purposes of easy exposition, but do not use in any strictly accurate exposition of our teachings, because it gives the idea that the Cosmic Life, instead of being an aggregate, is an Individual. Please remember that the expression 'Cosmic Life,' as used in these Lectures, refers to our own Cosmic Hierarchy; but as there are numberless Hierarchies in the Boundless All, therefore are there also numberless Kosmic Lives informed by numberless Kosmic Consciousnesses.

As I have said on many other occasions, the Universe is full of gods; and not merely of gods or spiritual beings alone — call them what you will — but of beings beneath them in evolutionary growth, and also of beings superior to them in evolutionary growth. It is impossible in the Boundless to set limits or frontiers in either direction, for this would be a violation of our fundamental postulate. Furthermore, when we raise our eyes at night when they are no longer dimmed by the splendor of our own day-star, and see the sparkling worlds bestrewn over the violet dome of night, we also see what is popularly called the 'empty space' in which these sparkling worlds are; but we Theosophists prefer to speak of this interstellar ether as 'open space,' because in point of fact there is no real emptiness anywhere. What we call 'open space,' or, if you like, the 'cosmic ether,' is simply that aggregate, that vast composite,

of invisible worlds and substances and energies which our imperfect physical, optical sense can take no cognisance of.

If we turn in the other direction to the infinitesimal spaces of the atom and the intra-atomic ether, we see the same natural principles of elements and figure operative there also. In these infinitesimal spaces the physical atom is builded more or less precisely on the model of our own physical universe — for each atom is mostly open spaces, and only at intervals could we see scintillating electronic stars flashing upon our vision; points of electric energy which our modern scientists call electrons. Of these electrons I shall speak again in a moment.

But what do we mean when we speak of *our* Universe — our own Home-Universe, which is only one of many such, and therefore not the only one, for there are infinite numbers of such universes: what do we mean, I repeat, when we speak of our Home-Universe, that universe of which our own solar system is an integral part? We mean the Galaxy, the Milky Way: all that is contained within the encircling zone of the Milky Way. Do you know what the figure of the Milky Way is, as modern science has taught us to view it? Astronomers tell us that it is more or less like a lentil in shape, which may be figured to the eye, perhaps, by a flat lens or a thin gold watch; and they say it is so enormous in physical extent that light, which travels 186,000 miles or more in one human second, would take 200,000 years to pass from one extremity of the diameter of the Galaxy to its other extremity — in other words, through a plane parallel with the middle of the face of this flat watch or lens. They also say that it is over 10,000 light-years in thickness of physical extension.

These spaces, small as they are in cosmical relations, are almost unimaginable expanses for easy human understanding. Yet exactly the same system of vast open spaces, bestrewn with atoms — and within the atoms again infinitesimal electric points called electrons — prevails in the infinitesimal worlds, as I have already pointed out. As Emerson so beautifully says:

Atom from atom yawns as far
As moon from earth or star from star.

How did Emerson get that idea when modern scientific teachings and conceptions regarding the constitution of matter were perfectly unknown, except, as I have before said on other occasions, from the whisperings or inspiration of his own inner god?

Now, friends, all these spaces, infinitesimal and cosmic, are filled full of energies and substances in various grades and degrees of substantiality, of ethereality or spirituality, of which electricity and light may be cited as examples. Do you know what we Theosophists say that electricity is, and light is, and even gravitation is? We say that all cosmic energies are emanations from entities of cosmic magnitude: *emanations* — I repeat the word. Do you understand this thought? In other words, that the Boundless is full of Cosmic Entities, each one of which has its own universe, its own individual bearer or carrier (a thought which I shall explain in a moment) and that the vital energies in any such Cosmic Entity are the identical energies, the forces, the substances, which infill that universe, and therefore direct it, guide it, control it, being in fact that inner urge behind the outer seeming, that driving force, of which I spoke a moment ago. Precisely so is it in the atom. In the atom as in the cosmos, the same rule, the same principle, the same energies, the same substances, and the same operations prevail, because both atom and cosmos are inseparable parts of the Boundless All, and therefore mirror or reflect, each according to its power and capacity, the primordials which the Boundless contains. Hence all these: cosmos and atom, inner and outer worlds and planes and spheres considered as a composite, are what we call the Cosmic Life.

What, then, is life, *per se*, not considering it as a process of upbuilding or composition, nor in its other aspect which men call death? Is it a process of decomposition and a falling asunder of parts? Life *per se* is energy, to use the popular scientific word. Corporately considered, it is the energies of any one animate being. Life, therefore, is also substance, ethereal substance. What is matter? What is substance? Modern scientists will tell you that either is energy. Theosophy will tell you the same thing, but will add: Very well; as a first step this thought is a most excellent step; but we Theosophists say that both energy and substance are fundamental aspects of the underlying Reality, which Reality is the Cosmic Background of Being: in other words, the Cosmic Life.

Perhaps I should say here that our main objection to the two words 'Life' and 'Death' is that they imply a totally unreal and therefore false antinomy or contradiction. Properly speaking death is not the contrast or opposite of life, but the contrast or opposite of birth. Birth and Death are the beginning and end of a life-phase of any being, human or other; whereas Life, properly considered, is the driving energy-substance

behind both birth and death, of which birth and death are only forms of expression.

Some years ago everything in science was thought to be matter; energy sprang forth from matter after a manner which no one knew how to explain. Nobody knew what force or energy *per se* was. Nowadays scientists tell us: There is no matter *per se*. Everything is energy, and matter is but a form or aspect of Cosmic Energy. Let me go into this thought a little, because I do not see how I can make clear what I have to say without giving you a somewhat clearer picture than I have been enabled to do thus far, and I shall choose for this purpose the citation of a few mathematical figures.

I have pointed out often before that in the Theosophical teachings, which modern science is with every day more closely approximating, what men call 'matter' is in reality a concretion or a thickening or a crystallization of energies. The Theosophist would prefer to say that it is the concretion of spirit, or, to put it even more accurately, of Monads, which are spiritual centers, individual centers of consciousness, therefore centers of life, real fountains of life, because fountains of energy.

This being so, the Theosophical statement, as it was made by H. P. Blavatsky, the first founder of the Theosophical Society, that what we call matter is condensed or concreted light, is immediately seen to be true. When she made that statement, it was considered to be the declaration of an erratic idealist, without any foundation whatsoever, and without any proof capable of scientific or mathematical demonstration. Today such a statement would be scientifically probable — more, scientifically orthodox. What is light? Light is an electro-magnetic vibration, our scientific big-wigs tell us; and there are various kinds of electro-magnetic 'waves,' which is the popular name used by scientific men to express the method of propagation of these electro-magnetic energies.

Let me now cite the figures: when an electro-magnetic impulse, which is another way of saying an electro-magnetic energy, vibrates at an extremely rapid rate, mounting into millions and billions and trillions and even higher frequencies per human second combined with a decrease in the length of the individual wave, it is obvious that such a compacting or condensing of moving energy must produce upon any human sense the exact and precise sense-impression which men call substance or matter. And this illustration, while hardly cast in a form which the Theosophist

would choose, is nevertheless scientifically orthodox, and states quite admirably how and why energy and matter are one.

	VIBRATIONS PER HUMAN SECOND
Wireless telegraphy waves	100 thousands to 10 millions
Hertzian electric waves	10 millions to 1 billion
Infra-red light	1 trillion to 400 trillions
Visible light	400 trillions to 770 trillions
Ultra-violet light	770 trillions to 6 quadrillions
Roentgen or X-rays	6 quadrillions to 30 quintillions
Gamma-rays of the atom	30 quintillions to an unknown range

And still more rapid is the frequency of vibration of the recently discovered Cosmic Rays of Dr. Millikan, if we can trust the reports that have reached the present speaker in this respect.

Now, what does this formidable array of vibrational activity signify? First, it means that there is a descending scale from ethereality to continuously increasing materiality, as we follow the list above mentioned. The higher the frequency and the smaller the wave, the denser the matter. Second, it means that from wireless telegraphy down to Millikan's Cosmic Rays, we descend deeper and deeper into ever denser matter because the vibration is more rapid, the concretion is more perfect, the crystallization, so to say, is more complete; and as light, which is but one section of this arc of electro-magnetic vibrational activity, is thus shown to be matter, what can we call matter except that which we have called it before — a concretion or condensation of energies vibrating with incomprehensible speed in scalar lines? I may add also that there is no earthly reason to limit this series to wireless telegraphy at the one end and the cosmic rays of Dr. Millikan at the other end. This list merely represents rays so far as known or discovered; and it would be highly improbable to suppose that they are the only vibrational activities in the boundless universe, inner and outer. In fact, Theosophy teaches that there are no comprehensible ends in either direction.

Life is no mysterious thing: it is the most familiar thing in the world, in the Universe, because, if we look at it fundamentally, we become immediately sensible that it is all that is because it is the root or basis of all that is; and this root or basis has neither imaginable beginning nor conceivable end. What is it that gives its life to any one entity? It is the vital electricity in the entity itself, or to turn our vision to more ethe-

real and causal parts of the entity's constitution, we could more truly call the life of such an entity the spiritual electricity of its Monad — which spiritual electricity is but another name for the characteristic or individuality of the Monad, which flows forth from the Monad, or unwraps or unfolds itself, and in doing so produces the individual characteristics of such or such an entity, whether that entity be apple-tree or banana-palm or gooseberry or fig or plum, or beast, or mineral, or human being, or celestial body, or god, or what not.

Life, furthermore, is the carrier of consciousness. Life may truly be called the crystallization or condensation of consciousness, which is not an abstract and vague something; consciousness, precisely like life, is what science calls energy. Consciousness and life are really one.

If I were speaking technically to a group of Theosophists who like myself are students of the Ancient Wisdom, I would say that consciousness is the originant and that this originant, by its own inherent powers and energies, produces life — not at any one time, but coincidentally with its own existence; and shortly, that consciousness and life together originate and produce from themselves what men call energy or force, which deposits, so to say, the matter and substance of the universe, much as wine will deposit its lees. But we must be careful not to imagine that consciousness is a separate thing from life, and therefore can exist apart from it; or that life is a separate thing from energy, and therefore can exist apart from it; or that matter is a separate thing from energy, and can exist apart from it. All these are but names or counters, used to express the all-various forms of activity of the primordial Basis of Being — cosmic or entitative, as the case may be.

It is consciousness — the consciousness which is the background or the heart of this Monad, the Essential Self of each one of us — which is the inner god of which our Theosophical teachers so insistently tell us; and as just set forth, this consciousness is the source of the life which is in us, passing through, or 'stepped down' through, the intermediate planes of increasing substantiality of our inner and invisible constitution, and therefore (cosmically speaking) also through the inner and invisible worlds of Boundless Nature, until that descending current of consciousness-life-energy reaches our own physical plane (up to then non-existent) and produces from its own consciousness the physical world we know and in which we live and move and have our present conscious being.

On last Sunday, friends, I gave a brief outline of what happens to the

reincarnating ego, and how, after it has shaken off its material parts, after the dissolution of the physical body at death, it passes upwards through the spheres in order to rejoin its Monad. Attracted thither by the very operations of the life inherent in it and pulling it upwards, the Radiance — the reincarnating ego — returns to its inner sun, the Monad. As Goethe the German philosopher said in his *Faust* (and I change but one word in this citation):

Das Ewig Geistige zieht uns hinan.

(The eternal divine draws us ever onwards and upwards.)

But in reincarnating, in returning to earth for reincarnation, what is the procedure that this Radiance of the Monad, which we call the 'reincarnating ego'—calling it a Radiance because it is more or less humanized, individualized by the treasury of past experiences in human incarnation — what is the pathway that this Radiance follows downwards into the realms of matter on its return towards human incarnation? It descends or comes downwards through the same spheres that it had traversed on ascending to rejoin its Monad after the death of its previous body on earth. It takes up again, or reassumes, in each one of the invisible worlds or planes through which it had passed on its upward journey before, the same identical life-atoms which it had then cast aside in order to free itself from the human and psychical impurities belonging to the nether-realms of substantial being. In its descent it takes them up again, because it is their parent; and these life-atoms are attracted to it, fly to it, much as iron filings leap to the magnet, when this Radiance traverses any one plane or sphere in its pilgrimage earthwards. Thus it forms anew for itself the same intermediate nature, the same intermediate body, which men call the human soul, because based on the identic life-atoms it formerly had.

Then, as it drives its way downwards, irresistibly attracted hither by the reawakening within itself of old memories of the life that was, it is drawn to the places where it had lived before, and by the same attraction it enters the grossest part of this earth on which it had lived. I am at the present moment speaking of the process of reincarnation of the human entity, of the human reincarnating ego, and this gross form of this earth is its atomic world, and its intra-atomic ethers.

One of the most beautiful of our Theosophical teachings is that life, *per se*, is everywhere, infinite; and, furthermore, that life may be con-

sidered distributively as a collection or aggregation of Monads. Hence all matter, all substance, all energy, may be considered distributively in the same way. Therefore even these electrons in the atomic systems which compose our planet and also our physical bodies, have their inhabitants; sub-infinitesimals dwelling on and in the infinitesimal spheres and intra-atomic life; and the world of these sub-infinitesimal entities, the intra-atomic world, is as wondrous, as marvelous, as sublime, to them when in that state of imbodiment, as is our world to us in our present stage of physical imbodiment. You remember always that this earth of ours and our human existence are transitory conditions or states through which we are at present passing. Our earth and our human life are not the sole rule, the standard, to which we should subject the Universe of either spiritual or psychical or physical mensuration. Human existence is but one stage on the infinite Ladder of Life: and our earth is one of the inns, so to say, in which the Monadic Ray or reincarnating ego puts up for a day-night of experience, before passing on along the pathway of its endless pilgrimage.

The Monadic Ray, after passing through this intra-atomic or lowest stage of its pilgrimage, is again drawn, again attracted, to our physical earth-life. This is a part of its nature, and therefore it can do no otherwise. It has built itself into this course of action. This magnetic sense of attraction to the various episodes and inns of its planetary career are based on old memories and the instincts and impulses of its past life and of its many previous lives on this earth and on other spheres. These at each such stage reawaken and begin to assume their existence in the shape of 'attractions.' Thus this reawakening ego or Monadic Radiance is drawn, drawn magnetically, to this or any other plane or sphere.

Finally it has reached the point in its pilgrimage where it approaches the human cell, whose growth will give it a physical body, and its attractions, as above described, have led it to that one out of the countless numbers of others, the father and mother giving the magic touch of 'life.' When this happens, what we may call the 'electro-magnetic chain of communication' or the 'binding-link' between the Radiance and the waking and vital human cell is complete, and a child in due time will be born again on earth.

You will pardon me, friends, for not going into larger detail. I am not speaking in a medical lecture-hall, yet I am sure that you understand my general meaning; and this combination of circumstances in human

life, which is in itself so beautiful, which is indeed to be approached with a sense of religious awe instead of the light-hearted way in which men and women look at it, is the sacred mystery of birth. I might perhaps add, before passing on, that the cell furnished by the father is the carrier of the Monadic Ray-point, while the mother provides the human field of substance in which the seed is cast. Thus the union of circumstances takes place electro-magnetically, so to say, which allows this evolving magnetic Atom-ray which comes from the inner realm (from the astral realms, as we Theosophists say) to take the last step into human incarnation. From this instant the living protoplasm begins to grow.

What is living protoplasm? In what does it differ from the chemical elements into which chemistry can analyse it? What makes protoplasm, chemically speaking? It is a combination mostly of four of the most common elements known in chemistry: oxygen, hydrogen, nitrogen, and carbon. But you can put these chemical elements together and still have no protoplasm, no living substance. It needs the touch and vital influence of the Monadic Ray to combine these elements into what the scientists call the 'vital unit,' the living cell, with the potentiality of growing from a microscopic human reproductive germ into a six-foot man, expressing not merely in his physical body but in his majestic mind and spiritual intuitions some of the most marvelous phenomena of the Universe.

Protoplasm or living substance is a deposit from the astral body of the parent, or of either parent: in other words, it is a concretion or physicalization of the vital substance of the parent's ether-body, or model-body, providing the physical body into which the Monadic Ray may enter, and in thus entering, may start the vital unit or human reproductive germ on its career of growth into a physical body.

Before closing I wish to answer very briefly two questions that have been asked of me. The first is as follows:

Modern scientists aspire to construct artificially a living cell. Seeing that all planes of evolution from cell to man are the proceeds of human evolution, and seeing that man has *kriyāśakti* powers — that is to say, powers of formative will and creative imagination — is this possible? If not, why not?

It would be possible if our scientists had the knowledge and the wisdom and the power to do what I have just finished telling you, that is, to combine the Monadic Ray with latent living matter as composed of the mere chemical elements. The scientists of the far distant aeons of

the future, in what we call our Sixth and Seventh great Root-Races, will do this; but I very much doubt if before that time any human mind will have the knowledge or the power to accomplish that alchemical feat of real magic.

Mrs. Shelley, a quondam well-known English writer, wrote a very interesting romance called *Frankenstein*, telling how a German (or was he a Swiss?) student went around to the tombs and graveyards and into the dissecting-rooms, and gathered together from these places bits of very recently deceased human bodies which still retained more or less of vitality. He put these human tissues together and thus brought into being a living human form, but a soulless monster, which wrought havoc and death on those around it, until it finally perished in the northern seas.

Paracelsus, one of the medieval mystics, according to his writings, dreamed of creating homunculi by magic, intelligent little men, living entities, out of the chemical elements that were then known, plus the vitalizing power which he taught existed in Nature — thus showing that he had some conception of the real nature of life. But these things cannot be accomplished unless the scientist, by the divine magic of Knowledge, is able to connect the physical, chemical elements in vital union with a Monadic Ray. Then he could indeed produce a living cell, and the development of that living cell to its maturity would take place according to and following the characteristic nature of the vital seed or power, linked with the elements of chemistry used to provide the physical vehicle of it.

The second question is:

You tell us in your lecture that all life is immortal and that there is no beginning. How is it that there are all degrees of evolution, from the life-atom to the god? Does this, then, not presuppose a commencement somewhere?

Why, of course it does. I have never made the statement at any time that there were no beginnings in Nature. That would be an idiotic statement. Every thing that exists has birth and has death, has a beginning and has an end, because every thing that exists is a composite entity, a compound, and like all compounds, sooner or later, when its term of so-called 'life' is ended, must fall apart, or in other words, be decomposed into its component elements. But these beginnings and endings, as is obvious, apply only to bodies or vehicles physical or ethereal, as the case may be, which inshrine the causative Monadic Ray.

But, nevertheless, beginnings and endings are dreams of illusion,

when we turn to the grander scale of the Cosmic Life of which I have spoken: when we turn not to Life as a process, nor to Death as a process, nor to composite organisms called 'bodies' and 'vehicles,' but to that inner, continuous Stream of Life which passes uninterrupted through the portals of birth into one stage of what men call earth-existence, and passes out by the other portal, which men call 'death,' into another stage of life on another plane in another world; for that life-stream is, so to say, a living thread, a cosmic energy, and it continues for ever — which means until the end of the Solar Manvantara. It then vanishes or is indrawn into the Solar Monad, into a state which we may call the Solar Nirvâna; but in due time it will reappear in manifestation in the various planes and the various worlds when the same Nirvâna has its ending, and Brahman again breathes forth the Solar Universe.

I am sorry that time will not enable me to go more fully into these fascinating lines of thought. They are essentially sublime, because they give to men hope; they tell men that there can be an end of sorrow and of human misery, and of what men call wickedness and sin. Our Teachers say: See the pathway of hope, which is limitless in its extent. And this pathway, as I have so often told you, is that pathway leading ever more within to the inner god, that inner god which is a god-spark of the Boundless, and which is evolving in its own spheres and worlds, even as its reflexion, its radiance — you or I as human beings — are also evolving. This is the meaning of Katherine Tingley's sublime Invocation to the inner god as a god-spark. Let me read it to you, although in a few moments you will hear it very beautifully intoned by our choristers:

O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.

O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth for ever and doth illumine even the darkest corners of the earth.

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



IN the Esoteric Philosophy ethics are no mere human convention . . . but are fundamental in the very structure and inextricably co-ordinated operations of the Universe itself.— G. DE PURUCKER, D. LITT., in *Occult Glossary*

MAN'S THREEFOLD NATURE

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

THE entire nature of man may be variously divided, and the Theosophical teachings often speak of the sevenfold nature of man. They say that man has seven principles, and these they enumerate and describe. But here we propose to consider man as a threefold being; for it is evident that seven principles may be made into three by grouping some of them together. We say, then, that man can be considered as composed of three main parts, though these divisions may, when necessary, be subdivided. This division into three parts will be simpler for a beginner and will suffice for our present purpose; but at the same time it may be found convenient to refer occasionally to minor subdivisions of the three main divisions.

Now what are our three main divisions? What shall we call them? Names are somewhat vague, and not usually accurately descriptive; but a very good nomenclature is that of *Body*, *Soul*, and *Spirit*. Only we must be careful to say just what we mean by these words, especially the last two, as they have such vague and variable senses in common parlance.

The strictly materialistic view, as we know, takes into account only the body; but that view has now largely been abandoned. What then of the middle principle in our threefold classification? What of the soul, or, to use the appropriate adjective, what of the *psychic* nature of man? This question brings us to the most important point which we have to make in this article — the absolute necessity for distinguishing between this intermediate or psychic nature and the spiritual nature which comes above it. For it is a great mistake to suppose that when we have given up the belief that the body is all, when we have relinquished the strictly materialistic view, we have thereby escaped from all the consequences of materialism. When we have passed beyond the physical body of man, we do not straightway enter the regions of spiritual perfection; we have not by any means risen beyond the lower nature of man, beyond his selfish instincts, his dangerous lusts and passions. Selfishness, and the delusions arising from it, cling also to parts of man's nature which are not physical. His psychic nature may, like his body, be under the influence of selfishness and delusion, and his psychic powers and faculties

may be misused, to his own detriment and to the harm of others, just as his physical powers may be so used.

This is highly important; because people so often confuse the psychic with the spiritual; they perhaps do not know there is any such distinction. What is nowadays called psychology is based almost entirely on the psychic or intermediate nature of man. This psychology is being used as a basis for the study of character and moral questions; methods of treatment for children and invalids are being based on it. The results of this ignorance of the facts are likely to be disastrous; and it is fortunate that our natural common sense often serves as an antidote to some of the conclusions reached by these psychologists and to the methods they propose.

The psychic nature of man is intermediate between his spiritual and his vital-physical nature. When we explore it we are on middle ground. The psychic nature of man includes mental faculties and emotional faculties, and the will operates therein; but all of these are neutral in themselves and may be the instrument of selfish or unselfish purposes, or be colored by right or wrong notions.

There is a most important article in *Lucifer* written by H. P. Blavatsky, called 'Psychic and Noëtic Action,' which makes this point very clear. The author goes into the psychological aspects of the question, showing what connexion there is between various bodily organs and functions — brain, heart, nervous system, etc.— and the psychic and noëtic nature of man respectively. Now what is the meaning of this word *noëtic*? This is easily answered by a reference to Platonic philosophy, where man is shown to be a divine and immortal being who is passing through necessary experience by being shut into a body. This body is equipped with the vital and psychic qualities of the animal nature. The immortal, radiant, divine soul in man is called *Nous*, the vital animal soul is called *Psyche*. Hence psychic means that which pertains to the psyche, and noëtic means that which pertains to the nous.

Now what does modern psychology or psycho-analysis know of this distinction? Too often we find that only the psychic nature of man is analysed, with the result of representing man as a bundle of instincts and propensities. The noëtic principle, with its clear vision, its noble and unselfish motives, its free and untrammelled will, is not discovered. This sort of analysis, this sort of psychology, therefore, fixes man's attention on his weaknesses while failing to reveal to him his strength.

If we ask what is the matter with the world, it may surely be answered that it is lack of knowledge of the right kind. Our numerous theorists, with their various fads and panaceas for improving the race and adjusting social inequalities, are building on a wrong foundation. This the common sense of the people tells them; and it is well that people should have logical reasoning to back their instinctive perception of right and wrong, and to enable them to confute these blind leaders.

Or take education. How many theories of education take into account these vital facts about human nature? For they are facts, and any theory which fails to reckon with them is sure to go wrong. With all that is done for the physical nature of the child, and for his intellectual nature, what is done for this noëtic or spiritual part? It is this part which is the true seat of self-control. Yet we hear of systems which propose to withdraw discipline and the protection that it gives, and to abandon the child, all untrained, to the mercies of his own instincts. Does not common sense say that we should first give the child the power to cope with those propensities? Yet how can we do this when we do not even understand our own nature, let alone the child's?

We often hear of systems of education, or of particular schools, based on the idea of leaving the pupil free to his own devices; and great success is claimed. But it may well be asked whether the success is due to the method, or whether it is gained by the superior personal qualities of the teacher. It is also to be borne in mind that temporary success may be gained at the cost of subsequent disadvantage. However this may be, it is certain that our failure to solve the question of discipline *versus* liberty in education is due to our lack of understanding of human nature; and that, given this understanding, we should be able to meet that difficulty. In short, it is necessary to distinguish between what is psychic and what is noëtic, and not to abandon the child to his own devices until we are sure that he has the power to control his own impulses.

At this point we may quote with advantage from 'Psychic and Noëtic Action':

The whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama Manas*) is common to both the animal and human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells — no physiologist, not even the cleverest,

will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*) or even to comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit the presence of, this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the 'personal' and the 'impersonal' *Egos*. For, between the *psychic* and the *noëtic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a 'Jack the Ripper' and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire.— *Lucifer*, Vol. VII, October, 1890, p. 91

Observe in the above that the psychic element is far more highly developed in man than in the animal; *but* that this does not constitute the difference between man and animal. This is a most important point, because man has so often been represented as merely a higher animal, as a being differing from the animal in degree only and not in kind. But we see here that the real difference between man and the animal is that man has the noëtic element, which is not manifest in the animal.*

On this distinction rests the question of free will, about which H. P. Blavatsky next speaks. A study of the physical and psychic natures only, with ignorance of the noëtic principle, or at least failure to reckon with it, may well lead to the conclusion that man is a mechanism, the victim of a chain of causes and effects. Such a conclusion is at direct variance with hourly experience and common sense; yet it is true that people are capable of holding in their minds theories which are thus at variance with experience, and that these theories injuriously influence their ideals and consequently their conduct. False ideals, if largely held, can poison our common mental atmosphere and stifle the breath of a healthy life. We hear of brainy people asserting that no man is responsible for his actions, and yet in the same breath praising a man for his goodness. If men are not responsible for their actions, they merit not praise any more than blame. Free will and responsibility are recognised as facts in our daily experience; so we may take our choice between a philosophy which gives the lie to experience and one which explains experience.

Now as to free will, it may be that in some dry philosophic sense no will can be absolutely free, inasmuch as it must be conditioned by a mo-

*It is present in germ or in potency in the animal, just as it is in every other living being, even the mineral atom; but this general truth, stated for the sake of accuracy, does not affect our present argument.

tive of some kind. But such a meaning does not concern us when considering practical affairs. It is enough to know that our will is not a slave to the complex of influences that compose our mental and psychic nature. Experience tells us that varying degrees of freedom obtain among men; some being driven by their desires or drifting easily in a current, while others are able to resist such influences and to steer a course which they have set themselves. There is no limit to the extent to which a human will may liberate itself from the tangle of thoughts and desires, in order that it may carry out high ideals. At the heart of all beings is infinity, eternity, godhood; and the particular being called Man has reached the stage of evolution where he is able to will his own progress self-consciously toward infinite heights.

It is important to notice that, in our day, metaphysics, philosophy, and psychology have been separated from religion and pursued as independent studies; while natural science again has been regarded as independent. Such a sundering of the field of inquiry is bound to be disastrous to the quest for truth. The search for truth should recognise no such departments. The great practical maxim of religion and philosophy alike is that truth is revealed to the cleansed mind, to the liberated heart. The gospel of Love, claimed by some religions as their peculiar prerogative, but actually the common property of religions, simply means that the aspirant to knowledge must abandon the personal and acquisitive motive which is the essence of ordinary human life, and replace it by a far higher and broader motive, for which the word 'Love' is but one of many inadequate epithets. We must evoke the *noëtic* side of our nature.

In the terminology used by Theosophy, Manas, 'mind,' the center of self-consciousness in man, is subject to two attractions, one from below, the other from above.

The lower influence is Kâma, or passionate and instinctual desire; the higher influence is Buddhi, the spiritual center in man. Man's mind oscillates between these two influences, and this is the source of his tribulations. If it fall under the influence of Kâma, he becomes worse than a beast, because desire, which in animals is limited to harmless naturalness, is in man intensified by its alliance with self-consciousness and intellect. But if Manas be allied with Buddhi, the great At-One-ment is achieved, and man becomes a conscious god.

Theosophy is pre-eminently scientific and recognises facts; nor seeks to hustle them out of sight in order to preserve the integrity of some

world-view based on physical science. Theosophy interprets human nature as we find it. How much better to have a philosophy which interprets life instead of being at variance with it; which encourages our best instincts instead of denying them!

H. P. Blavatsky, in the article referred to, next proceeds to define the difference between noëtic and psychic mental functions; a difference usually ignored, to the great confusion of ideas.

To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with Godlike intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world, is to throw forever the veil of an impenetrable mystery over the subject. Yet in modern science, 'psychology' and 'psychism' relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists.

Man can thus be truly said to have two selves, his real Self and its mortal ever-changing reflexion. The Higher Self is ever the same throughout incarnations, but the lower self, manifesting through our organic system, changes with each incarnation. It imagines itself to be the real Self, thus falling into what Buddhist philosophy calls the 'heresy of separateness.' To the real Self is given the name of Individuality, by contrast with Personality, which is a name for the lower self. From the Higher Self proceed the noëtic impulses; from the lower self, the psychic, animal, passional impulses.

The Higher Self cannot act directly on the body, but the lower self does. The Higher Self acts indirectly on the body through the mediation of the lower self; for the latter, by its power of choice, can gravitate towards the animal nature, or aspire to the divine nature.

The body of man is compared by H. P. Blavatsky to —

an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal 'center' cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain.

This shows the difference between the pure noëtic visions of real seership and the psychic visions of mediumship; for the former can only be attained after the impulses of the lower passional and personal nature have been entirely subdued — nay, when even the very memory of them has been obliterated; and this requires a long course of training in unselfish devotion and instruction under the guidance of a Teacher. Without this, any light that may come from above will be tinged with reflexions from the personal nature and will mislead. But though we may not be advanced enough to have these pure visions, still anybody, even the humblest, may obtain light from the central core of his nature, in the form of those intuitions which prompt us to right action. Such guidance may be recognised by its being always on the side of impersonality and unselfishness, and by its being free from emotional disturbance, however lofty the latter may seem. The influences of the spiritual planes are formless, so beware of figures and voices. How many visionaries have pointed in evidence to the very signs which should have served to warn us and them! The fact of a vision, of a voice, is sure evidence that the communication is not from the highest source. Again, what seems so sacred to the recipient is by no means so convincing to others; and each such visionary has his own special message, different from those of others, sufficient only to gather around him a small body of followers, if even that. Sure proofs, these, of the terrestrial, of the personal, quality of the visions.

Never was more need than today of the distinction between the celestial and the terrestrial in 'supernormal' mental phenomena; a day when people are running after every new and strange thing. Pitiful that a real hunger should be fed on such husks! And how urgent that the pure sacred teachings of the Ancient Wisdom should be spread!



KARMA cannot be said either to 'punish' or to 'reward' in the ordinary meaning of these terms. Its action is unerringly just, for being a part of Nature's own operations, all karmic action ultimately can be traced back to the Kosmic Heart of Harmony which is the same thing as saying pure consciousness-spirit. The doctrine is extremely comforting to human minds, inasmuch as man may carve his own destiny and indeed must do so. He can form it or deform it, shape it or misshape it, as he wills; and by acting with Nature's own great and underlying energies, he puts himself in unison or harmony therewith, and therefore becomes a co-worker with Nature as the gods are.—G. DE PURUCKER, in *Occult Glossary*

KARMAN AND REINCARNATION AS INCENTIVES TO RIGHT ACTION

H. A. FUSSELL, D. LITT.

PARENTS and teachers seek to form the character of the growing child and to bring out the better side of its nature: a clear proof that they recognise that it brings with it into earth-life tendencies, or predispositions, towards both good and evil.

On attaining maturity most of us become painfully aware that this duality is well-nigh ineradicable. As far back as we can see, the 'sum-total' of our life, which contains much that we would gladly see obliterated, is far from satisfactory; and we do not yet know, or only dimly surmise, that there is *that* in us which is superior to any such mere 'sum-total,' and that at any moment, if we really and sincerely desire, we can rise superior to it, and *be* the incarnate gods we intrinsically are.

The old desires, the old habits, however, make us incapable of the *sustained* effort necessary. And so we continue, forgetful, or fearful, as the case may be, that we are in the grasp of a double process — of regeneration, or of degeneration — subtil and inescapable, and for ever going on. With every thought we think, with every desire we cherish, with every act we do, we, that is, our real, inner natures, become either more refined or — grosser.

Would we know the cause of this 'divided will' from which we suffer, and why we are not better than we are, seeing that we have eternity behind us as well as before us, we must study the Theosophical teachings of Karman and Reincarnation, which alone explain us to ourselves. We shall then learn that the peace and joy to which we aspire, are only possible through a life in harmony with the Universal Will, the Divine Will, of which our wills are the reflexion.

Karman means etymologically *action*, and the Hindûs, when speaking of the law of cause and effect, employ the double term *karman* and *vipâka* (fruit). But they also use Karman in its wider meaning of action and its results, just as Theosophists do. H. P. Blavatsky calls it "the *Ultimate Law* of the Universe." Exoterically Karman is

effect producing action, esoterically, the unerring LAW OF RETRIBUTION, an impersonal, yet ever present and active principle.

— *The Key to Theosophy*, p. 198; *The Secret Doctrine*, I, 634

It has been objected that Karman is "the negation of free will"; that it is "purely mechanical and unmoral"; and that it does not permit of "a personal God, winning the hearts of men to Himself by the pardon and remission of their sins."

As this article treats of Karman and Reincarnation as taught by Theosophy, we would warn the reader that dissertations of modern scholars on exoteric Hindûism and Buddhism seldom represent the teachings of the Inner Schools, which are inaccessible to most Europeans. We should remind him that Theosophy is neither exoteric Hindûism nor Buddhism, but the ancient Wisdom-Religion, which antedates them and is far more logical and spiritual. We shall, however, not hesitate to quote the *Upanishads* and the Buddhist scriptures — for these contain *esoterically*, and often in plain language, the teachings of the Wisdom-Religion — whenever they serve to make the Theosophical position clearer.

And first, as regards free will. H. P. Blavatsky, through whom the tenets of the Wisdom-Religion were made known again to mankind, says:

The whole of the *visible* Kosmos consists of 'self-produced beings, the creatures of *Karma*.'— *The Secret Doctrine*, I, 635

And Plotinus, the great Neo-Platonist philosopher, taught that "we ourselves are causative principles," and that each individual soul is a little "first cause" (*πρωτογενὲς αἰτία*).

If our present life, as Theosophy teaches, is the result of our thoughts and actions in previous lives — and there can be no doubt of it, for we cannot believe that God has created one soul generous and virtuous and another soul miserly and perverse — it is full of opportunities for further progress, and we are *free* to profit by them or not, as we choose. We are, then, in the fullest sense of the word, creators of our destinies.

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action (*karma*), bad by bad action (*karma*).

— *Brihad-Āranyaka-Upanishad*, 4, 4, 5, Hume's translation

So far from Karman being "the negation of free will," it is free will that *creates* Karman.

Nor is Karman 'unmoral.' People are willing enough to admit the reign of law in the material world — modern science has made that view inevitable — but they are loth to admit it in the moral and spiritual world. They are careful not to violate physical laws: experience has taught

them there is no escaping the results. But often they yield to the temptation to do some wrong act, if it be, as they erroneously think, to their advantage, especially if it is not likely to be found out. But however long what is called 'retribution for sin' may be deferred, no one can escape its most terrible consequence: degradation of character; *that* is immediate and hard to eradicate.

Sooner or later man reaps what he has sown, if not in this life, then in another. Persistence in wrong doing, as in right action, forms habits, which will reappear as inborn tendencies in the next earth-life. Are we then to call Karman 'unmoral,' because a man's deeds return to him, because through them he injures or benefits himself as well as others? Says the Buddha himself:

If the reward a man reaps accords with his deeds, in that case, O priests, there is a religious life, and opportunity is afforded for the entire extinction of misery.

— *Anguttara-Nikâya*, iii, 99

And Jesus, speaking of his 'second coming,' says:

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.— *Matthew*, xvi, 27

So far then from being 'unmoral,' Karman is the foundation of morality. And it is not 'mechanical,' for the reward or retribution is just, and, as far as the transgressor is concerned, compassionate, for it may be remedial.

"There is no respect of persons with God" (*Rom.*, ii, 11); nor is there with Karman, which, as we have already said, is *impersonal*. The idea of 'getting off,' or 'begging off,' through prayer addressed to a 'personal God,' does not commend itself to any upright, self-respecting person. In fact, belief in a 'personal God,' in a hereafter of bliss or woe — the reward or penalty of a single earth-life — and in the vicarious atonement, has little hold upon thinking people today. The noble-hearted seek to atone themselves for the wrong they have done, whether wittingly or unwittingly, for they recognise in the doctrine of individual responsibility the only safeguard for a moral life, which is a life lived in accordance with the laws of man's being.

The purpose of evolution is at least threefold. First, to enable the Reincarnating Ego to gain experience and to become the 'God' he essentially is, in the core of his being, by *being* it, or *becoming* it, ever more and more; and the opportunities to do this are furnished by the

successive incarnations, or earth-lives, which are the result of his preceding lives. Second, to aid, while progressing himself, less evolved entities to progress, and so to rise in the scale of being. In very truth, his own evolution is conditioned by the aid he gives to these 'inferior lives,' or embryonic souls, if we may so call them. And thirdly, to help his brother-pilgrims, those who are in the same human stage of development as himself, to bring out the god-like qualities which *they as well as he* feel stirring within them, seeking expression. And this is necessary, for we are fundamentally *one*, and everything that exists, exists in and by and through everything else. We live by assimilated life, in return for which, we are bound, by the laws of our being, to radiate life, to give life. We either take others — many others — along with us on the upward path, or we drag them down into ever grosser materiality and selfishness.

No man, as we have said, can escape Karman. To be more explicit, and to develop the thoughts expressed in the preceding paragraph, we are implicated in the karman of the family, of the nation, of the race, to which we belong, or we should not have been born into them. Our duty is plain, therefore. We are here, not only to work off our own personal karman, but also to help the world to work off *its* karman, to save it from moral bankruptcy by helping to create right conditions of thought and feeling between individuals and nations, and so make possible a re-adjustment of social, economical, and political relations which will bring about the peace and harmony without which real progress is impossible. What a privilege, and also, what a responsibility is ours! What an incentive to right action and to right thought as soon as we realize it!

In the *Republic* (I, 344, E), the question is raised: "How is a man to live his life so as to live it most profitably?" The answer is to be found in the understanding and application of the doctrines of Karman and Reincarnation as taught by Theosophy. The life that is self-centered and lived solely for the present, without regard for the good of others, or for ultimate consequences, is surely of all lives the most unprofitable.

Conduct has been defined as "activity directed towards an end," and we approve or disapprove of conduct according to the nature of the end in view, according to how it affects not only the doer, but humanity as a whole, for there is no such thing in Nature as 'separateness,' isolation. H. P. Blavatsky says:

No man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, or suffer the effects of sin, alone.—*The Key to Theosophy*, p. 200

It is interesting to note that Plato, in the *Republic*, teaches that society, if it is to be durable, must be organized in harmony with the laws of the universe and of man's position in it. The fact that society is not so organized is the reason why there is so much unrest in the world today. The karma of each being inextricably mingled with the karma of all, and each having prepared in former lives not only his own lot, but also helped to prepare that of the society into which he has been born, every man finds himself in the midst of conditions of his own making, and his present duty is to aid in the amelioration of these conditions as far as in him lies. On his conduct depends not only his own future, but that of humanity. However untoward his lot in life, he ought to be grateful that Karma and Reincarnation afford him new opportunities of progress and development, and the joy of aiding to bring about that society of perfected men and women which is the dream of the ages.

We are told in *The Secret Doctrine* that all entities in the universe, from gods to atoms, have either been men like ourselves, on some man-bearing world, or are preparing to become men — all must pass through what we may call the human stage of evolution, on their way to godhood. And

the desire for a sentient life . . . is a reflexion of the Divine Thought propelled into objective existence, into a law that the Universe should exist. . . . To attain full self-consciousness Spirit must pass through every cycle of being culminating in its highest point on earth in man.

Some modern scientists — though not many — and, of course, all materialists, reject what they call “the absurd proposition that the world exists in order that man may have a field for moral action.” It would indeed be the height of absurdity and of presumption were man the ephemeral creature they deem him to be — a fleeting shadow, foam upon the wave, appearing but to disappear.

Profound thinkers, however, like Kant and Fichte, consider it perfectly reasonable that the world was made for the perfecting of man, and the idea can be traced to the Hindû sage Patañjali, who taught that “the universe exists for the Self's experience and emancipation.” But this is only possible through reincarnation, for man, obviously, does not become either free or perfect in one earth-life. The real ‘I’ will not be

fully revealed, either to itself or others, until that state of complete self-consciousness is attained, which is the result of our many human existences. Until then we shall continue to be mysteries to ourselves as well as to others.

H. P. Blavatsky compares the Ego to an actor, and its numerous and varied incarnations to the parts it plays in the great drama of evolution, the enacted story of the journey of the soul towards perfection. The fact that we have before us a long series of reincarnations, with infinite possibilities of progress and enrichment, or of retrogression and impoverishment, with new opportunities to make good past failures, constitutes the greatest incentive we can have towards right action. Our present attainments being the reward of past efforts, we may look upon them as the earnest of still greater successes in the future.

The doer of a good deed feels a joy that is pure and inexpressible; how great then must be the joy of a life oriented entirely towards Goodness: the life of a man conscious of his Divinity, certain of the glorious future awaiting humanity and bending every effort towards its realization! The resolution to live aright consecrates life, constitutes the first step on the Path of Right Action; and the knowledge to tread the Path comes from an understanding of the meaning of Karma and Reincarnation. In place of surmise and doubt we have certainty and truth; life now means much to us; having an ideal of perfection towards which to strive, we no longer drift unintelligently and aimlessly, now here now there, the sport of wayward impulse and passion. To quote H. P. Blavatsky:

Theosophy gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society, and of whatever culture and degree of intellect. . . . *It fits for the lives to come.* . . . Its doctrines, if seriously studied, call forth by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and real, as opposed to the false and the unreal.

— *Lucifer*, November, 1888

Theosophy is such a closely interrelated whole that it is impossible to consider one of its teachings without referring to other teachings. For a complete understanding of Karma and Reincarnation a knowledge of the nature of man is essential, especially of his dual nature, in accordance with the wise old precept: "Man, know thyself!" This knowledge is the key to all the mysteries of Being. And the first effect of an insight

into our own nature will be to make us humble. The revelation of the immense possibilities of our being brings home to us, as nothing else can, the great gap which must be bridged before the self of ordinary life can become the self of our aspirations. Theosophy is a stern monitor, before whom self-deception is impossible; yet it inspires us with new courage, for it gives us the vision of the true Self "which is ever striving to bring the whole being to perfection."

In essence and origin we are all divine. The enigmatical intermingling of good and evil in human lives, the differences in capacity and endowment, all come from the *use* that we have made of our inheritance; in other words, are the result of Karma. That is the answer to the objection which is so often raised: "If man is divine, why is there so much evil in the world?" We have all belied our godlike nature in some life or lives, and as in each successive incarnation there must be either deterioration or improvement,— for life is essentially change, growth, development,— some have forgotten their divine origin to such an extent that they have become obsessed by inclinations to evil.

Seeing then that the world in which we live provides a field for moral action, for intellectual and spiritual growth, we may now consider how man can obtain the "Wisdom and Knowledge which alone can dispel the Fruits of Illusion and Ignorance," and so become consciously divine.

The first requisite is that he must be altruistic and act unselfishly. Self-realization is indeed the law of his being, but he must learn to realize himself without interfering with the self-realization of others, in whom this law is equally operative. It is known in Theosophy as the principle of Swabhâva, self-producing, self-generating, one of the main factors in evolution. He can do this only in so far as he is actuated by impersonal love for humanity. As all beings are irresistibly impelled to seek perfection, he must help them to rise. Conscious union with the Highest Self — the Divine Self,— which in you and me and in all, is One and undivided, is impossible so long as man feels himself a separate self, a self which seeks advantages and prefers itself before others. Even in the eyes of the world a man is contemned, unless he has learned to set the public good, the good of mankind, above his own. Theosophy teaches us that the Universal Brotherhood, which will be the result, is but the prelude to a manifestation of the 'divine-human,' so glorious, so unprecedented, that mankind, in its present divided condition, cannot even conceive of it. The trouble is, as W. Q. Judge said long ago, that "we in-

habit but the smallest part of ourselves, and leave unoccupied those very regions where the secret of right living might be found.”

This last sentence is a clear hint how we may rise superior to Karma. The ‘divine-human’ in us is allied to, is a direct ‘ray’ of, the Monadic Essence which gives *meaning*, as well as birth, to everything in man below it. It is for us *in this Hierarchy*, the source of all strength, of all power, of all love of right, and of the *will to do it*. Every one of us has access to this power, this principle, which remains ever in its perfection, through the divine element in the core of his being, if he only will. Allied to it we are all-conquering and unconquerable.

The great question in all moral teaching is where and how to get the motive-power, how to evoke in man *the will to be good*. Asked by an inquirer: “Where does a Theosophist look for power to subdue his passions and his selfishness?” H. P. Blavatsky replies: “To his Higher Self, and to his Karma” (*The Key to Theosophy*, p. 72). That is to say the knowledge that we are Divine conjoined to the knowledge of ‘Action and its Fruit’ sets the will in motion and makes self-discipline and self-purification desirable. Our thoughts and our actions succeed one another in a perpetual flux as before, but they now have meaning and purpose; they possess eternal value, for they are now under control, being directed to a great end and subservient to the good of all, our own good included. The interaction of the Karma of all beings, which is now clearly seen by us, makes altruistic conduct inevitable, for only by living for others do we benefit ourselves. The contradiction between Altruism and Egoism exists no longer, for our conduct is inspired by devotion to the One Supreme Being, who exists undivided in all creatures. Having then these incentives to right action, we take as our guide in life H. P. Blavatsky’s admonition:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by others. . . . There is no happiness for one who is ever thinking of self and forgetting all other selves.

While then, we are compelled to acknowledge that the past lives in the present, and that what we have been determines what we are, the complexity of human relations resulting from the conflict of wills which form humanity in the concrete, coupled with the fact that the results or consequences of *any* action are practically incalculable, should deter us from passing judgment either on ourselves or on others. Stern with

ourselves we must be; but charitable with others, seeing that the motives from which they act are necessarily harder to determine than ours are. Our duty is manifestly not to judge others, but to help to straighten the crooked ways; remembering that all things are inextricably mingled, interpenetrating, and interblending; that no man lives to himself alone. He is, despite the effort to do so, which his lower nature prompts him to make, indissolubly bound up "with collective Humanity," which "he has made in his own image" (*The Secret Doctrine*, I, 268); and so shares in the Universal Karman.

THE NEW AGE*

CAPT. P. G. BOWEN

FOR one reason or another, which it is unnecessary for me to dilate upon, an idea seems to be gaining popularity among certain students of Theosophy that a 'New Age' is imminent. These Theosophists identify this new era with the Sixth Sub-race of this, our Fifth Root-Race. I heard a lecturer declare quite recently that he himself, and the majority of his audience, belonged to the Sixth Sub-race. In reply to a question put by myself as to what the term Sub-race meant, he stated that it meant a seventh part of the Root-Race. To my seeing, ideas such as those mentioned are evidence of profound confusion of mind upon the subject of 'Ages' in general, and it is in the hope that they may relieve some of this confusion that I put forward the ideas which follow.

I will begin by summarizing the teachings, as far as I know them, concerning 'Ages' in general.

1. This world on which we are wakingly conscious is one of a chain of seven spheres. It is No. 4 of the series of seven, and is the 'lowest,'

*The matter contained in this article was originally delivered in the form of a lecture to a private circle of students of Theosophy, at Guildford, Surrey, England, on December 21, 1931. At that time the author was not a member of the T. S., nor of any Theosophical organization. He had not then read any of the teachings of Dr. de Purucker, nor, indeed, had he met any member of the T. S. These facts may make the article of interest to readers of *THE THEOSOPHICAL PATH*.

A stenographic report of the original lecture was read by a friend before the Dublin Lodge of the T. S. (Adyar) in February, 1932. The present version is practically identical with the original stenographic report minus a few irrelevancies and unnecessary repetitions.

or most material — that is to say, that upon it consciousness manifests in a more limited form than upon any of the other spheres.

2. The seven spheres form a single entity which I shall refer to as the Planetary Chain, or simply the Planet. This Planetary Chain includes not merely the seven spheres, but every entity from lowest elemental atom to highest spiritual being which lives and moves within the Chain. The Planetary Chain is *a moving river of life*. The hierarchies of beings which evolve upon or within it may be likened unto the great tides, the tidal waves, the rollers, the surges, the waves great and small, down to the invisible ripples upon the surface of the river. I am endeavoring to suggest a picture to the mind which, if appreciated, will help towards a better understanding of what the Planetary Chain really is.

3. The Life-waves flow along the chain of spheres in regular succession, from Sphere No. 1 to Sphere No. 7; and thence (after a period of rest, or sleep) back again to Sphere No. 1. These 'waves,' 'wavelets,' etc., etc., in their totality form the vital pulsations of the great evolving Being which the Planetary Chain is. Seven of those great pulsations complete the life of the Planet. Seven circuits of the Chain of seven spheres complete the life of the hierarchy of beings which constitute any one wave. For clarity's sake, because the term is familiar to Theosophists, I will call one 'pulsation' of the Planetary Chain, or one circuit of a Life-wave round the spheres, a Planetary *Round*.

When I speak of a 'life' being completed, it must be understood that I refer merely to the completion of a particular evolutionary cycle. The spiritual entities which manifest in any cycle do not die on completing it, but pass into a state of rest whence they emerge later on a new and higher cycle of manifestation; and so on through eternity. *Progress has no end*.

4. Man, by which term I mean the spiritual beings which, on this sphere, and in this age, manifest as human beings, forms one of the Life-waves which flow around the Planetary Chain. Man completes his evolution in seven Rounds of the Planetary Chain, and visits each sphere seven times. We have at present completed three Rounds, and are upon Sphere No. 4, a little over midway upon our fourth Planetary Round.

5. As the Planetary Chain, the Great Being, the Great Hierarchy, has its seven great pulsations, or Rounds, so also have the lesser beings

or lesser hierarchies, which it includes, their corresponding pulsations, or 'rounds.' Each of the seven spheres has its seven 'pulsations' in each Planetary Round, and these are what are familiarly called the Root-Races of Mankind. This does not mean that the 'pulsations' of our sphere consist solely of the human 'Life-wave.' This is simply one of a multitude, but it is important for present purposes because it concerns human consciousness. Each Root-Race evolves a certain aspect of consciousness, and seven are needed to evolve the complete Man — complete, that is, relative to the sphere, and the Round.

I now pass to direct consideration of Man himself. Man's nature, like that of the Planetary Chain or the sphere, is sevenfold, and every aspect of it is in strict correspondence with an aspect of the greater Being within which he lives and moves.

This doctrine of Correspondences is perhaps the most fundamental and important in the Occult Philosophy. Some clear understanding of it is necessary if the student hopes to begin to comprehend life. A complete understanding is possible only to high initiates, but this is fortunate, for the Law of Correspondences provides a key wherewith mighty occult forces may be unlocked.

Man is of seven aspects, or Principles, which are usually enumerated as follows:

1. Sthûla-śarîra Physical Body — instrument of contact with this earth plane.
2. Linga-śarîra Astral Body — model of the physical, and vehicle of life in this plane.
3. Prâna Vitality — life as manifest on this plane.
4. Kâma Desire — passionate and emotional nature.
5. Manas Abstract Mind — mind existing independently, and apart from Desire.
6. Buddhi Spiritual Soul.
7. Âtman..... Spirit — the SELF.

Each of these human Principles corresponds to one of the Rounds of the Planetary Chain. Here I shall deal with the fourth, fifth, sixth, and seventh principles only. I would here interject a warning to students not to form hasty conclusions concerning the nature of the correspondences of the first, second, and third principles from anything which I say in this connexion.

Each Round develops, or evolves, a particular principle in the Planetary Chain. The Fourth Round, our present Round, evolves the Principle of Desire in the Planet. I refer those who may demur at this statement to page 260 of Volume I of Madame Blavatsky's *Secret Doctrine*, (edition of 1888), where it is stated unequivocally that the Fourth Round develops the Fourth (middle) Principle in the planet, and this Fourth Principle is Desire. The apparent contradiction between this statement and the teaching that the Fourth Round (and fourth sphere) is the most material, is also explained.

This present Round is the Great Age of Desire.

The Fifth Round which evolves the Fifth Principle in the Planet will be the Great Age of Mind.

The Sixth Round will be the Great Age of Spiritual individuality.

The Seventh Round will be the Final Age of Universal UNITY, which is the life of the spirit.

Correspondentially with the foregoing the Root-Races on their lesser cycles on each sphere evolve aspects of the race at large. The Fourth Root-Race evolved Desire. The Fifth, our present Root-Race, evolves Mind.

Bearing in mind the facts above stated, we see that our human evolution is going on within the universal plane of Desire, represented by the principle which the Planet has evolved in this its Fourth Round. Our Root-Race, the Fifth, is evolving Mind in its own lesser cycle; but this Mind, having to work within the plane of desire, is naturally dominated by it, with the result that Fifth Root-Race humanity — that is, Mankind in the mass — are still under the sway of Desire, and use such Mind as they have evolved to serve and feed it. Men in the mass are simply animals who think a little, and are self-conscious. This is not to say that there are not numerous exceptions to the rule.

We have now to consider the '*pulsations*' of the Root-Race, the lesser race-cycles, or 'ages' which run their courses within each greater Race. There are seven of these, usually called Sub-races, to each Root-Race. Each Sub-race on its own lesser cycle follows out the Law of Correspondences. Thus the Fourth Sub-race of the Fifth Root-Race would be evolving forth a desire-element, and the Fifth Sub-race would be evolving a mind-element, and so on. This principle runs through every cycle no matter how narrow: of course each (primary) Sub-race has its

own 'pulsations,' sub-sub-races; and each of these sub-sub-races has its seven sub-sub-sub-races: so on *without end*.

Let us now examine these Sub-races, and consider what general characteristics their humanity should show. Consider the Fourth (primary) Sub-race of the Fifth Root-Race: in this we see a sub-section of Mankind at large (the Fifth Root-Race) evolving its own Desire-principle. But already the Root-Race is evolving Mind within the Universal plane of Desire; therefore in the Sub-race we have what amounts to a working over, or a refining, of the Universal Desire within the field of the Root-Race principle, Mind. This Root-Race Mind, as already shown, is a mere slave to Desire: in the Fourth Sub-race it will remain unchanged, but will have as its master a more refined and 'civilized' set of desires.

I will call the point just made, Point No. 1, and will return to it later.

Consider next the Fifth (primary) Sub-race of the Fifth Root-Race. Here should be a sub-section of Mankind engaged in evolving its own Mind-principle. It is evolving already within the Root-Race principle (Mind), and within the Universal Fourth principle. The Sub-race (Mind) evolution means a working over, a refining and intensifying of the Race-mind; hence we should have a comparatively alert and powerful mentality in this sub-section of humanity, a mentality capable in a considerable measure of ordering and controlling Desire.

I will call this Point No. 2.

These ideas which I am putting forward here are not, I am aware, of a kind familiar to students of Theosophy. As far as I am aware they represent original thinking, but I am putting them forward solely in the hope that they may stimulate others into doing a little thinking for themselves, and not with the notion that they are any sort of revelation.

Turn back to those Points I have left. Point No. 1 outlines broadly the character which a Fourth Sub-race man of our Root-Race should, reasonably and logically, be expected to show. Is this character familiar? I think it is, for indeed it is that of so-called civilized humanity in the mass. And Point No. 2! Is the character broadly sketched there commonly found among civilized men at large? Do we commonly see a refined and alert mentality winning victories over the world of Desire? We see individual examples of it, of course, but it is most surely not a characteristic of the race at large.

What then emerges from comparison of those points? It is this,

that we civilized human beings *in the mass* do not belong to the Fifth Sub-race of the Fifth Root-Race but only to the Fourth.

The belief, universal among Theosophists, that we are in the Fifth Sub-race of the Fifth Root-Race is an excellent example of the pernicious habit of relying upon authority instead of thinking for ourselves. I want to shake students out of their faith in authority, and drive them into using and developing such mind as they possess. Many will loudly protest that my contentions conflict with the teachings of H. P. Blavatsky, and will ask if I intend to set myself up as a greater authority than she. This brings me to a point which is well worth examining. What exactly were Madame Blavatsky's teachings upon this matter of Races?

On pages 444 to 446 of Volume II of *The Secret Doctrine* (1888 ed.) a good deal is said about Races. On page 444 we find the following:

They [the Americans] are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics.

This is the passage which appears to have given rise to the dogma (it is nothing else) that we Europeans are in our Fifth Sub-race.

Before going farther, I will draw attention to a thing which all esoteric students know, and which all beginners in esoteric studies should understand, namely, that information concerning esoteric matters given out by a genuine teacher is always shrouded by 'blinds.' These 'blinds' are of many kinds: some are known to esotericists, others are not known. A common 'blind' consists in what to the uninstructed appears like a loose or haphazard use of words, or terms. The same term will be encountered designating two or more obviously different things with the result that the student is left guessing at the teacher's real meaning. Or again, a single idea will be presented in such dissimilar ways, that the student is left befogged on the matter. Now those pages of *The Secret Doctrine* mentioned, and also pages 434-5 of Volume II, where H. P. B. tabulates racial evolutionary cycles, are thickly covered by 'blinds.' In the following passage on page 435, H. P. B. is quite obviously writing of the same thing as that dealt with in the passage already quoted:

. . . each *Family-Race* has an average existence of about 30,000 years. Thus the *European* 'Family Race' has still a good many thousand years to run. . . . [Italics ours]

She is '*obviously*' speaking of the same thing as in the passage on

page 444, I say, but is she *really* doing so, or giving quite other hints? Even if I knew the answer I should not give it.

Now compare these two passages with the tabulation given on page 434. 1. Root-Race; 2. Sub-race; 3. Family-race; 4. Family-race subdivided into national, tribal races, etc., etc., and one may well pause and ask oneself if it is possible to say at all what H. P. B.'s teachings on these matters really were. It is in fact only possible to do so through the *intuition*. Those terms 'Sub-race, Family-race, Tribal-race, etc.,' are clearly terms to which no fixed meaning can be attached. 'Sub-race' may just as fitly apply to the three hundred and forty-third part of a Root-race as to a seventh part. In simple fact *The Secret Doctrine* is in the main not written to convey *facts* but to reveal *laws* to the discerning student which he should use to aid him in uncovering truth for himself. The pages from which I have quoted reveal laws which I am endeavoring to apply, in part, to the subjects I am considering here.

Before one can make even a guess at what Family-race means, one needs to consider the probable duration of a Root-Race. Considering that 18,000,000 years have elapsed since the middle of the Third Root-Race, and that we are about in the middle of the Fifth, it cannot be very wrong to imagine that the Root-Race has a life of nine million years. At that calculation, Family-race would mean a 'sub-sub-sub-race,' seeing its duration is 'approximately' 30,000 years. I am not dogmatizing, but just throwing out hints to stimulate thought.

Nothing emerges more clearly than that we 'civilized' Europeans are not in the Fifth (primary) Sub-race of our Root-race. I will assume that we are in the Fifth 'Family' race of the Fourth Sub-race, of the Fifth Root-Race, but, as I have shown, this Family-race is a very minor race cycle. The *Sixth Sub-race* lies far ahead of us on our evolutionary path, and there are no signs at all that any '*New Age*' is nigh its flowering for the mass of mankind.

II

THERE is much, very much, in this matter of evolutionary cycles, or 'Ages,' beyond what has been said, which intimately concerns individual man. No New Age is imminent for mankind in the mass; but though planetary and race conditions profoundly affect the individual they do not bind him immutably. Each man has the power within him to become unto himself the Way, the Truth, and the Light, if only he will seize the reins of his own individuality firmly.

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page 444, I say, but is she *really* doing so, or giving quite other hints? Even if I knew the answer I should not give it.

Now compare these two passages with the tabulation given on page 434. 1. Root-Race; 2. Sub-race; 3. Family-race; 4. Family-race subdivided into national, tribal races, etc., etc., and one may well pause and ask oneself if it is possible to say at all what H. P. B.'s teachings on these matters really were. It is in fact only possible to do so through the *intuition*. Those terms 'Sub-race, Family-race, Tribal-race, etc.,' are clearly terms to which no fixed meaning can be attached. 'Sub-race' may just as fitly apply to the three hundred and forty-third part of a Root-race as to a seventh part. In simple fact *The Secret Doctrine* is in the main not written to convey *facts* but to reveal *laws* to the discerning student which he should use to aid him in uncovering truth for himself. The pages from which I have quoted reveal laws which I am endeavoring to apply, in part, to the subjects I am considering here.

Before one can make even a guess at what Family-race means, one needs to consider the probable duration of a Root-Race. Considering that 18,000,000 years have elapsed since the middle of the Third Root-Race, and that we are about in the middle of the Fifth, it cannot be very wrong to imagine that the Root-Race has a life of nine million years. At that calculation, Family-race would mean a 'sub-sub-sub-race,' seeing its duration is 'approximately' 30,000 years. I am not dogmatizing, but just throwing out hints to stimulate thought.

Nothing emerges more clearly than that we 'civilized' Europeans are not in the Fifth (primary) Sub-race of our Root-race. I will assume that we are in the Fifth 'Family' race of the Fourth Sub-race, of the Fifth Root-Race, but, as I have shown, this Family-race is a very minor race cycle. The *Sixth Sub-race* lies far ahead of us on our evolutionary path, and there are no signs at all that any '*New Age*' is nigh its flowering for the mass of mankind.

II

THERE is much, very much, in this matter of evolutionary cycles, or 'Ages,' beyond what has been said, which intimately concerns individual man. No New Age is imminent for mankind in the mass; but though planetary and race conditions profoundly affect the individual they do not bind him immutably. Each man has the power within him to become unto himself the Way, the Truth, and the Light, if only he will seize the reins of his own individuality firmly.

I will now turn from the survey of races to that of individuals. The Sixth Family-race — the 'New Age,' or the next step on the ladder of evolution — is not at hand for the race at large; but that is not to say that it may not be at hand for certain individual men. I will consider what the distinguishing marks of a Sixth Family-race man may reasonably be expected to be, and then see if these are to be found in any of our fellow-men.

The *Sixth* 'age,' whether Planetary Round, Root-Race, Sub-race, Family-race, or lesser cycle down to the least, has its correspondence with the sixth human Principle. This is Buddhi, or the Spiritual Soul. Direct KNOWING — that is to say, the power of gaining knowledge by direct perception without approaching it through a chain of reasoning such as this which I am using here — is the most distinctive mark of the development of the Spiritual Soul in man. This power of direct knowing is INTUITION.

Intuition is a word which misuse has deprived of most of its meaning. We apply it indiscriminately to mere instincts and feelings about things. We speak of 'woman's intuition,' but this, if analysed, will seldom be found to be anything more than an emotional or passional attraction towards certain things or persons, or a similar repulsion from others; it comes from nothing more than a specially fluidic condition of the Emotional Body, more common among women than among men of certain races, such as the English. It frequently leads aright, and those occasions are remembered and quoted as examples of genuine intuition; but more often it leads astray, though such failures are always forgotten. It is a dim, distant *reflexion*, only, of the KNOWING which the Spiritual Soul exercises.

A Sixth Family-race man, like all humanity, lives and moves within the Plane of Desire — the Principle which the Planet is evolving in this its Fourth Round: he has the general diffused quality of Mind common to the Fifth Root-Race: and he has the ordinary 'civilized' desires which belong to our Fourth (primary) Sub-race. Thus far we have the basic ingredients of a very ordinary character. Moving into his minor Sixth 'age,' which I call for convenience' sake the Family-race, means that there occurs in him a certain awakening of the Spiritual Soul. Remembering the influences of the larger cycles in which he moves we can readily appreciate with what difficult conditions the Spiritual Soul has to strive in order to manifest. In the ordinary way, indeed, our Sixth Family-race

man may in all likelihood appear even less than 'ordinary'; but in brief moments, or in special conditions, he will startle by exhibiting a peculiar clarity and brilliance. When alone and quiet and withdrawn from the world's turmoil he will also have wonderful moments which will lighten for him the heavy burden of life; for indeed these forerunners of the 'New Age' have no comfortable or happy lives. Withdrawal from the world is their true line: while in it their lives are anxious ones. Their flashes of KNOWING speak to them of so much that is higher that the world seems devilish by contrast.

I am picturing what I conceive to be the state of a Sixth Family-race man, here and now. But when this Family-race flowers generally the conditions I describe will be greatly modified. Then the Family-race as a whole will be living in its own conditions, and *individual* difficulties will cease to be such a burden. They will persist however as a *racial* characteristic in regard to the outer world.

Now, we may inquire whether individuals such as I have described are to be met. The answer is, of course, in the affirmative. They may not be very common, but they are sufficiently numerous for all who observe to know them.

Are there any examples of the Seventh Family-race in existence? The answer is, certainly, Yes. They are naturally less numerous than those of the Sixth, yet, because they are so much more impressive it is easy to imagine that they are more numerous. Their characteristics are not easy to define, because indeed the manifestation of the Spirit (the Seventh Principle) is indefinable: we can recognise it, but we cannot say in what it consists. It may be said however that the Seventh Family-race man, like the Sixth, is fundamentally a very ordinary person, but with the indefinable, blinding quality of SPIRITUALITY added. They are apt to be no more happy, those pioneers of a Coming Race, than are their brothers of the Sixth, for their common lower nature constantly makes them fall or stumble. Relief for them however lies not in retirement from the world, but in searching for fields in which to manifest the thing which is awake within them.

And the Fifth (primary) Sub-race — are there any forerunners of it among individual men? Quite a considerable number! In my Point No. 2 I indicated what Fifth Sub-race development is: MIND for the first time in human evolution attains the power of dominating Desire in the Fifth Sub-race of the Fifth Root-Race. Fifth Sub-race men are not

uncommon, and their qualities make them easily recognisable in any surroundings. The Intuitive man and the Spiritual man of the Sixth and the Seventh Family-races of the Fourth (primary) Sub-race fail to impress unless granted their own special conditions, but not so the man of the Fifth Sub-race: he impresses unmistakably.

Is it possible, it may be asked, that the mentally dominant man of the *Fifth* Sub-race is more advanced than the intuitive, and the spiritual men of the *Fourth* Sub-race, although he lacks any apparent spiritual quality? It is not merely possible, it is so! I repeat what I drew attention to before: evolution is not a direct ascent, but an ascent by cycles. The Fifth Sub-race man must have passed through the Sixth and Seventh Family-races of the Fourth Sub-race before reaching his present state. These former intuitive and spiritual 'Ages' have passed *into obscuration* for him, but the lessons they provided have become a part of his permanent nature. He is now on an altogether higher cycle.

The Fifth Sub-race man, like the Fourth, must advance through all the Family-races of his sub-race. If we knew how to distinguish them we could observe Fifth Sub-race men of various Family-races. Those most readily distinguishable belong to the Fourth Family-race wherein Desire again emerges in a minor cycle. In such men the common spectacle of a great mentality falling victim to, or deliberately yielding to, strange weaknesses may be observed. Then we have the men of the Fifth Family-race of the Fifth Sub-race, readily distinguishable as men of extraordinary talent, or even of genius, though not true genius. The men of *true* genius belong to the Sixth Family-race of the Fifth Sub-race: in them the faculty of the Spiritual Soul — direct *knowing* — appears to illuminate the developed intellect.

Farther I shall not go, but this is not to say that individual evolution stops dead at a few examples of men of the Sixth Family-race of the Fifth Sub-race. In very fact there are on this earth examples of every stage of evolution — every 'AGE' up to the highest in this Planetary Round. But those far advanced races are beyond our knowing or perceiving. On this subject I can say little that is definite, but merely hint. Read pages 445-6 of Volume II of *The Secret Doctrine* (1888 edition) and see what arises in mind as a result. It may be much, or it may be little: all depends upon what 'age' one lives in.

We may read in the letters of the Masters themselves of Fifth, and even Sixth ROUND men; and some of these are named. But such mat-

ters form but glimpses of a mystery too deep for me to pretend to plumb. What I have said, and what still remains to be said, may serve to show the intelligent student that there are keys to all mysteries, and that these are to be searched for in the deeps of one's own consciousness, and are not to be got from the hands of any 'authority.' What I say here is said in an unusual way, and to many may appear to be a 'new' teaching, but it pretends to be nothing of the kind. It is simply a more or less vague approximation of certain truths of which I have caught glimpses, and I put it forward in the hope that it may stimulate a few into exerting the perceptive faculties concealed within us all.

A determined attempt to achieve a working knowledge of cyclic law would relieve many earnest students from much trouble and confusion of mind. Many of these think that if by some mighty effort they could leap away from the common life into a spiritual state they could afford to dispense with any intervening development of Mind. 'Mentality,' 'intellectuality,' anything to do with 'mind' seems to be despised by these worthy but confused people. In their thinking, such as it is, they lose sight completely of what 'Man' is. One of the Teachers once said in this connexion:

Man is not Buddhi (Spiritual Soul). Man is Manas (Abstract Mind). He is separate, imperfect Man while Manas is bound by Kama (Desire). He becomes perfect Man when Manas mounting on Kâma unites itself with Buddhi.

In simpler words, Buddhi is not the Man, nor is it in itself individual, but universal. Individual Man is the pure Mind-Principle. While the Mind is held by Desire, pure Mind cannot manifest. What manifests is the Desire-Mind (Kâma-Manas) and that means separate, personal Man. Mind must conquer Desire and free itself from it before it can turn upward and unite with the Spiritual Soul, forming in the union immortal individual Man. It is the Mind which experiences and learns. Buddhi does neither: it merely *contemplates* and remains ever the same. To create the future immortal, angelic Man Manas must coalesce with Buddhi, bringing with it the fruit of its accumulated experiences gained through its passage through matter. Before it can do this it must have emancipated itself from, and trodden upon, Desire.

It depends then upon how well and truly he has learned the lessons which his planetary existence affords him whether any individual man is stepping forward into his 'New Age,' or whether he remains buried deep in the old. More than that, from the moment man wakes to con-

sciousness of any struggle between Manas and Kâma — between the Thinking Self and the Animal-, or Desire-Self — his destiny is in his own hands: if he fails to hasten his progress the loss and the responsibility is his own.

There is no more important and splendid and inspiring teaching in our Occult Philosophy than that which tells us that if we but rouse the will into action we may, in the space of a few incarnations, leave our old 'Age' and sweep ahead, not merely into the next minor age, but into ages aeons ahead of the race at large. We may even do it in a single life: time is the greatest illusion. In an hour, a minute, a flash of a second, we may bridge a gulf of a million earth-years — pass in consciousness from the conditions of one Sub-race to that of its successor. Already, in our last return into incarnation, in our pre-birth life, in our growth up to our present state, we have recapitulated our evolution from Sphere No. 1 of the First Planetary Round. It is *possible* to go as far ahead again — an infinitely remote possibility, of course, but a possibility!

For the man who bends all his energies upon the task of learning the occult laws which rule existence, and struggles to live according to them, the 'NEW AGE' is always at hand. Minute by minute he is stepping from one cycle to a higher. But only by effort, and by *right* effort is this advance made. There is no such thing as just existing and in the end being carried forward by the stream of evolution. That way means circling round and round and ending by finding oneself a hopeless straggler, far behind the advancing host of those who were once one's fellows.

"Thou art not only the *guide* and the *lamp*; thou art the Path thyself." So said one who is believed to have trodden the Path to within sight of its end. But let it be understood that when I say 'end' I am using a term relative to this planetary manifestation only; *because there is no end: progress is eternal.*

"Man, know thyself!" is the adjuration of the sages of all ages.

Before concluding I will reiterate an idea already put forward:

"Man is MIND. He is the Fighter, the Warrior who must conquer matter, and the realm of the beast. Then he must bring his spoils and lay them at the feet of the serene CONTEMPLATOR who will reward him by sharing with him his own robe — the Robe of Wisdom."

That is how a wise man who taught me much put the matter in his own 'un-English' way.

Part of the lesson is not beyond common comprehension. The Mind collects its spoils and makes its conquests, not to enrich itself, but the Higher Self, the Self of all; therefore we must never make a god of mere mind. Yet we must value it in the highest, for it alone can conquer the lower nature, and bring us at last into the Kingdom of Perfection.

The New Age for any one of us means each new step forward and upward on the endless ladder of evolution. Whether we are moving boldly into the light of our New Age, or are moldering among the stale fogs of the old, depends upon ourselves alone. If a man elect to be Time's servant, shackled to his master's chariot-wheels, he must be content to wait till the old cycle slowly rolls away and the new slips unperceived beneath his feet. But if he elect to become the Pilgrim of the Secret Path, and travels that Path with the power of awakened Manhood, his feet will ever be pressing the Threshold of some NEW AGE.

JESUS THE AVATĀRA

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

THE teachings regarding the Avatâras were the subject of an article in the April number of THE THEOSOPHICAL PATH.* It was there explained that an Avatâra consists of a pure physical body and lower principles, united to the highly evolved intermediate nature of a Buddha, this latter serving as a channel for the descent of a god, who thus furnishes the higher and divine element necessary to make a complete man. It was also explained that an Avatâra is not the result of the usual process of evolution, but an act of white magic, so to speak; that it has had no karmic past, and will not exist again in that special combination. Further, it was stated that Jesus was such an Avatâra.

H. P. Blavatsky, early in her career, taught that Jesus of the Gospels is the leading figure in a Mystery-story, and not a historical character, for which reason, perhaps, there has been in some quarters an idea that Theosophists have sought to rob that great Being of his glorious place in history and undermine the reverence and gratitude which he so justly inspired in the hearts of the Christian world. But on the contrary, Theosophy comes to the rescue to restore to his true position this grandiose

*On page 488, in this article, after the words "to the Shamo Desert" please read: "which region was likewise the birthplace of *physical* humanity."

figure, which modern research, facing stern historic facts, was in danger of wiping off the slate.

The philosophical, religious, and literary minds, in the critical awakening of this age, have been focussed on the events clustering around the year 1 of our era, and they have called the attention of thinking people to the remarkable fact that no record of Jesus, as he is represented in the Gospels, exists. Why this incredible neglect? Further, a study of the old religions has revealed the fact that the same story that is given in the Gospels is told of other Saviors: that of Mithras, Krishna, and Jesus are almost identical, even the same phrases being used. According to the legends, Krishna, Buddha, the Egyptian Messiahs, indeed all, are born of virgins; they all perform wonders; they descend into Hell or Hades; liberate the dead, and rise again; they die under a tree (the Tree of Life) or on a cross; the 'Indian Herod,' King Kansa, massacred 40,000 new-born males in the hope of killing Krishna, who miraculously escaped.

There is a figure of the Hindû Vittoba, a form of Vishnu, resembling the representations of 'Christ crucified' in all its details, even to the nail-marks on the feet (see Moor's *Hindu Pantheon*). All these similarities or identities, of which the above are only examples, indicate that the Gospel-story of Jesus is symbolic.

The Virgin-birth story, a profound mystical teaching connected with initiation, is depicted on the interior wall of the Temple of Luxor, built by Pharaoh Amenhotep III. There are four very significant scenes, the last, the scene of the Adoration, is described by Gerald Massey, the English Egyptologist, as follows:

. . . the child, seated on a throne, is represented as receiving homage from the gods and gifts from men; behind him the god Kneph; at his right are the three Spirits (the three Magi, the Kings of the Legend) kneeling before the new-born, offering him presents in the right hand and Life in the left. The child thus announced, incarnated, born and worshiped, was the Pharaonic representation of *Aten*, in Egypt the Sun, copied in the god Adon in Syria, and Adonai of the Jews, the infant Jesus of the Solar cult of Aten, fruit of the miraculous conception of the Eternal Virgin Mother, personified this time by Mut-em-ua, mother of the only born (only Begotten) the divine Mother of the young Sun-god.

Again, Philo Judaeus, the historian who was born before the Christian era and lived into the first century, made several journeys to Jerusalem, covering a period of forty-odd years. These journeys were for the express purpose of studying and recording the history of the religious sects of that time in Palestine. H. P. Blavatsky says of him:

No writer is more correct in his descriptions, more careful to omit nothing; no community, no fraternity, even the most insignificant, escaped him. Why then does he not speak of the Nazarenes? Why does he not make the most distant allusion to the Apostles, the *divine* Galilean, to the Crucifixion? The answer is easy. Because the biography of Jesus was *invented after the first century*, and no one in Jerusalem was better informed on the subject than Philo himself. We have but to read the quarrel of Irenaeus with the Gnostics in the second century to be certain of it. Ptolemaeus (A. D. 100) having remarked that Jesus only preached for *one year* according to the legend, and that he was too young to be able to teach anything of importance, Irenaeus had a great fit of indignation and testified that Jesus preached more than ten and *even twenty years!* Tradition alone, he said, speaks of ten years (Lib. II, cap. xxii, pp. 4-5). Elsewhere he makes Jesus die at the age of *more than fifty years!!* Now, if as early as the year 180, a Father of the Church has recourse to tradition, no one was sure of anything, and no great importance was attributed to the Gospels — of the *Logia* of which there were more than sixty — what place has history in all this? Confusion, lies, deceit, and forgery, such is the ledger of the early centuries. Eusebius of Caesarea, king of falsifiers, inserted the famous 16 lines referring to Jesus in a manuscript of Josephus, to get even with the Gnostics who denied that there ever had been a *real* personage named Jesus. . . . But Gibbon and other historians have judged Eusebius long ago and his value is well known now.

— Translated from *Le Lotus*, April, 1888, p. 6-8

The earnest student, searching for truth in this strangely veiled era of history, is confounded with the almost complete lack of reliable information. The bits to be found here and there are like a mosaic puzzle whose parts are not only incomplete but will not fit.

Shortly after the time of the alleged crucifixion, disputes and controversies arose as to what documents were authentic and what were spurious. Out of twenty-four or five circulated in the early days, our present four were selected by the Church as being the inspired truth. But who knows? And who knows where Jesus was born or lived? “Everyone knows,”

wrote the great Manichean of the third century, Fauste, “that the Evangeliums were written neither by Jesus Christ, nor his apostles, but long after their time by some unknown persons, who, judging well that they would hardly be believed when telling of things they had not seen themselves, headed their narratives with the names of the apostles or of disciples contemporaneous with the latter.”

— *Isis Unveiled*, Vol. II, pp. 37-8

Another confusing fact is that there was no ‘crucified Savior’ for six centuries. This dogma, around which the system has been built up, came later and was able to remain because so quickly in those dark ages the past was blotted out. Irenaeus, in his famous work *Against the Heresies*,

adds to the disorder by affirming that John stated that Jesus lived until his fiftieth year, twenty years after the alleged date of the crucifixion. A still further obstacle to the unraveling of the mystery is the modern ignorance of the ancient symbology, which, if known, would have revealed the Christ-story as esoterically true, while historically false.

These and many more difficulties have beset researchers who have tried to bring order out of chaos regarding the early history of the Christian religion; and, as said, without the keys, explanations, and facts which Theosophy can supply, there might be danger of losing sight of one of the grandest figures in history and one of a long line of Great Ones. H. P. Blavatsky says in *Isis Unveiled*:

Such god-like beings as Gautama-Buddha, Jesus, Tisoo, Christna, and a few others had united themselves with their spirits permanently — hence, they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind.— Vol. II, p. 159

As said, Jesus of the Gospels is the leading figure in a Mystery-story, describing the experiences in one of the highest initiations which, indeed, takes place even now in certain sacred regions of the earth, at the winter-solstice. The initiate actually dies and is reborn, which accounts for the fact that the birthdays of the Saviors are commonly celebrated at this time. Describing these initiations, Dr. G. de Purucker in *Questions We All Ask*, says:

The neophyte in trance was laid upon a cruciform couch, a couch in the form of a cross, with arms outstretched; and for three long days and nights . . . the spirit of the neophyte passed through the spheres of cosmic being, thus learning at first hand the mysteries of the Universe. For I tell you truly, there is a way of unloosing the spirit of man from the trappings and chains of the lower part of him, so that, free, it may pass as a pilgrim from planet to planet and from planet to sun before it returns to the earth-body that it had temporarily left.— Series II, XI, p. 198

During this time the body is guarded and kept alive while the spirit 'descends into hell,' as the phrase goes, before traversing the higher spheres. On rising on the third day, the initiate re-enters his body as a Savior of men and is clothed with glory. For a time he is surrounded with a halo of light, from which fact has been borrowed the idea of the halo about the heads of saints. The lower personal man who dies, cries "My God, why hast thou forsaken me!" but the higher part exclaims, "My God, how thou dost glorify me!"

Only a very highly developed being, whose understanding and will had evolved through ages and by means of many lesser initiations could pass such trial as this successfully. So the Gospels, while not a history of the man Jesus, nevertheless *do* refer to an experience passed through by him. These writings are full of teachings given in the Mystery-schools, even the parables ascribed to Jesus use the Mystery-language, but all woven together in a way to mislead any ignorant of these Mystery-teachings.

In the early days of the century the relations of Christianity to the ancient teachings was an understood fact — nothing to oppose or be ashamed of — but later, when the Church Fathers wanted to make of their religion the one and only truth, they became embarrassed at the many similarities — similarities which indeed in the beginning had been emphasized, because the people were used to them and loved them — and sought to explain this anticipation of their doctrines as the prophetic spirit, which through the Lord's mercy was afforded even to the heathen idolaters, allowing them to present in their imagery the great drama of Calvary. Another explanation offered by the Church was that this was the work of the Devil.

In *Le Lotus* (April, 1888) there is recorded a famous controversy between H. P. Blavatsky and the Abbé Roca, from which we quote some translations:

Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission that he was made to accomplish, rests on the program of the Cycle of Initiation, the cycle itself founded on the Precession of the Equinoxes and the Signs of the Zodiac. When the Hebrew Gospel, not *according to* but *by* Matthew the Gnostic, of whom they have made an Evangelist,— the gospel of which (saint) Jerome spoke in the fourth century and which he refused to translate on the pretext that it was falsified (!) by Seleucus, the Manichæan disciple (see Hieronymus: *De viris illust.*, cap. iii) — when, I say, that original document shall have been translated, if ever it is found, and the Christian Churches will have at least *one* document not falsified, then one may speak of the "Life of Jesus" of which "no one is ignorant" of its events. In the meantime, and without losing time in disputing on the subject of the century in which Jesus or Jehoshua lived, one fact is certain, which is that the Occultists are prepared to prove that even the sacramental words that are attributed to him on the cross have been disfigured and that they mean quite another thing than the Greek translation renders.

The Abbé wishes to know, *without ambiguity*, what I really think of the Christian legend. It is easy for me to satisfy him.

For me, Jesus Christ, that is to say the Man-God of the Christians, copied from the Avatâras of all countries, from the Hindû Krishna as well as the Egyptian Horus,

was never a historical person. It is a deified personification of the glorified type of the Temple Hierophants, and his story told in the New Testament is an allegory, containing certainly profound esoteric truths, but it is an allegory just the same. It can be interpreted by the seven keys, in a similar way to the Pentateuch. This theory of the seven keys, the Church, according to the Abbé Roca, has simply reduced to three "without denaturing it"; while, on the contrary, it has fabricated three false keys which do not open anything. The legend of which I speak is founded, as I have demonstrated again and again, in my writings and my notes, on the existence of a personage called Jehoshua (from which Jesus has been made) born in Lüd or Lydia about 120 years before the modern era. And if this fact is denied — to which I can hardly object — one must resign oneself to regard the hero of the drama of Calvary as a myth pure and simple. But, in spite of all the desperate researches made during long centuries, if we place on one side the witnesses of the 'Evangelists,' *i. e.*, unknown men whose identity has never been established, and that of the *Fathers* of the Church, interested fanatics, neither history, nor profane tradition, nor official documents, nor the contemporaries of the *soi-disant* drama, are able to provide one single serious proof of the historical and real existence, not only of the Man-God but even of him called Jesus of Nazareth, from the year 1 to the year 33. All is darkness and silence.

There are certain times when Christs or Saviors are due, for nothing in this Universe is haphazard. It follows that Avatâras have their stated times, though these have not been given. Always some Messenger or Teacher comes at what is known as the Messianic Cycle, which occurs every 2160 years when the Sun in the great Precession of the Equinoxes passes from one sign of the Zodiac to another. The teaching is that Jesus or Jehoshua appeared about 2160 years ago when the Sun passed from Aries to Pisces, which explains the symbolism of the 'lamb' and the 'fish' often used in connexion with Jesus; that he was *not* crucified, and that he lived for about 50 years. Indeed Dr. de Purucker in his *Fundamentals of the Esoteric Philosophy* states that no Avatâra has met with a violent death. It is not intended to imply that Teachers come only at these times, but that this is one cycle which always brings a Messenger from the White Lodge. H. P. Blavatsky appeared at the closing of the Messianic Cycle of this age, when the Sun entered Aquarius — not as an Avatâra, but as an important Messenger, through whom Greater Ones worked at a critical period for humanity. The conditions at these two cycles differed greatly, Jesus coming in a dark, descending cycle which had not reached its lowest point, while we, at present, are on the eve of a small ascending, more spiritual cycle, or 'rise' within that descending cycle.

In *Isis Unveiled* and elsewhere H. P. Blavatsky gives a fund of infor-

mation concerning the compilation of the Christian Scriptures and their meaning; many hints as to the life of Jesus and sources of his teachings, a few of which we will cite.

The earlier years of his life Jesus passed in Egypt, where likewise Orpheus, Pythagoras, Moses, and others were instructed. He was a Jew, though not of pure Jewish blood. Accusations against him of practising the magic of Egypt were universal in the towns where he was known, and St. Augustine said that it was generally believed he had been initiated there. In the Musée Gregoriano there is a sarcophagus paneled with bas-reliefs representing the miracles of Jesus. He is represented beardless, in the resurrection of Lazarus, and, according to King's *Gnostics*, p. 145,

equipped with a wand in the received guise of a *necromancer*, whilst the corpse of Lazarus is swathed in bandages exactly as an Egyptian mummy.

His work later, however, was in Palestine and parts of Asia Minor.

It is in Palestine that we have to search for the *clearest* waters of Christianity, let alone its source. The first Christians, after the death of Jesus, all joined together for a time, whether they were Ebionites, Nazarenes, Gnostics or others. They had no Christian dogmas in those days, and their Christianity consisted in believing Jesus to be a prophet, this belief varying from seeing in him simply a 'just man,' or a holy, inspired prophet, a vehicle used by Christos and Sophia to manifest themselves through. These all united together in opposition to the synagogue and the tyrannical technicalities of the Pharisees, until the primitive group separated in two distinct branches — which, we may correctly term the Christian kabalists of the Jewish Tanaïm school, and the Christian kabalists of the Platonic Gnosis. The former were represented by the party composed of the followers of Peter, and John, the author of the *Apocalypse*; the latter ranged with the Pauline Christianity, blending itself, at the end of the second century, with the Platonic philosophy, and engulfing, still later, the Gnostic sects, whose symbols and misunderstood mysticism overflowed the Church of Rome.

Amid this jumble of contradictions, what Christian is secure in confessing himself such? — *Isis Unveiled*, II, pp. 197-8

In those days there was a great deal of mysticism, and many sects whose teachings represented more or less clearly the Ancient Wisdom. In Ephesus was a great college, a focus, really, of the universal 'secret' doctrines. Jesus came before the heavy pall of spiritual darkness had settled and made the effort to steer thought in the right direction, but it is probable that his Theosophic attempt did not endure for fifty years after his death except among esotericists. Ammonius Saccas made the statement a few centuries later that this was the whole object which

Jesus had in view, viz., to reinstate and restore to its primitive integrity the wisdom of the Ancients. There were evidently times when the fate of real Christianity seemed to hang in the balance, for H. P. Blavatsky remarked that if Christians had not burdened themselves with the *Revelations* of a little nation and accepted the Jehovah of Moses, the world would have had a religion based on pure Platonic philosophy.

Jesus was closely related with the Essenes, who had their greater and lesser Mysteries two centuries before the Christian era. They were the converts of Buddhist missionaries who had overrun Egypt, Greece, and even Judaea at one time. H. P. Blavatsky says he was not strictly an Essene, nor yet a Nazar (Nazarene referring to a sect and not a locality), but that what he *was* can be found in the *Codex Nazaraeus*. In *Isis Unveiled* she says:

Josephus and Philo Judaeus have sufficiently described this sect (the Essenes) to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria*, and so separated or *inazarenized* himself from them, thus becoming a traveling Therapeute, a *Nazaria*, a healer.—II, 144

She says further that Jesus preached the 'end of the age,' which showed his knowledge of the secret cycles, known only to the chiefs of the Essene communities. The early Christians were the Gnostics who were really the Essenes under a new name. So many of the customs of Jesus and his disciples were like the Essenes that Eusebius found himself embarrassed for an explanation. He tried to make the people believe that these Essenes were the first Christians, but, unfortunately for his theory, Philo Judaeus had described them fully and carefully long before there had appeared a single Christian in Palestine. Jesus used *oil*, while the Essenes used water in their ceremonies, which indicates that he was not a strict Essene. But, on the other hand, the latter were healers and dwelt in the desert, as did Jesus.

It was evidently the motive of the great Reformer of that time, to bring about a reform and benefit humanity by giving it a religion of pure ethics, just as Gautama the Buddha did, this being needed in both cases, for real knowledge had been in the hands of the priests and esoteric sects.

H. P. Blavatsky calls attention to the fact that no pictures of Jesus were possible until after the days of Constantine; indeed, there were none earlier than 400 A. D. According to the ideas of the time, it would

have been sacrilegious to present any image of a Master, and even in the days of Tertullian the only authorized one of Jesus was an allegorical representation of the 'Good Shepherd,' which was the figure of a man with the head of a jackal, like Anubis. This is one among many facts to show that the conventionalized pictures and descriptions of Jesus have been drawn from imagination, not reality. The same is true of legends, and more especially of dogmas taught in his name. This is proved in innumerable evidences brought to light and scattered through the text of H. P. Blavatsky's writings. In *Isis Unveiled* she says:

All this points undeniably to the fact, that except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans who knew of Jesus honored him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius.— II, 150

Everyone must ask the question why historical records regarding one so great are so difficult to find. This does indeed seem mysterious. But we have to remember that Jesus came in a very dark cycle and at a point when it was to sink much lower. He, of course, knew that for centuries the minds of the multitude would be under a cloud; that his message could only be understood by a few more evolved, who could keep the light burning in secret places, and pass it on until a brighter day to successors. We see it shining in Alexandria for a time, and spreading its radiance over surrounding countries. The Neo-Platonic effort was great, but eventually the darkness seemed to settle over all. We have been told, however, that the light has never gone out.

In corroboration of the inference that the work of Jesus was chiefly esoteric and therefore little known to profane history, H. P. Blavatsky gives many facts in *Isis Unveiled*, Volume II, pages 304-9. On page 307, in a foot-note, we find:

While the Ebionites, Nazarites, Hemerobaptists, Lampseans, Sabians, and the many other earliest sects which wavered later between the varying dogmatisms suggested to them by the *esoteric* and misunderstood parables of the Nazarene teacher, whom they justly regarded as a prophet, there were men, for whose names we would vainly search history, who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received. And still, even all these above-mentioned and conflicting sects were far more orthodox in their Christianity, or rather Christism, than the Churches of Constantine and Rome.

She also refers to a mysterious brotherhood, existing from very ancient times in the near-East and in India; and to another still existing

in the United States, claiming intimate relationship with one of the oldest and most powerful in the East.

In *Questions We All Ask*, Series II, XIII, p. 237, Dr. G. de Purucker explains the misleading mistranslation in the New Testament of the sentence "I am not sent but unto the lost sheep of the house of Israel." In the Hebrew the Sons of Israel refers to the noble, the superior; and the 'lost sheep' refers mystically to those ready and capable of receiving esoteric instruction and training, but who were then in the darkness of material life, the meaning of the whole sentence being that he came to impart esoteric instruction to those ready to receive it.

Exoteric Christianity has indeed blinded us to the true greatness of Jesus the Avatāra.

What the world needs is a less exalted, but more faithful view of a personage, in whose favor nearly half of Christendom has dethroned the Almighty. . . .

Notwithstanding the paucity of old philosophical works now extant, we could find no end of instances of perfect identity between Pythagorean, Hindû, and *New Testament* sayings. There is no lack of proofs upon this point. What is needed is a Christian public that will examine what will be offered, and show common honesty in rendering its verdict. Bigotry has had its day, and done its worst.

— *Isis Unveiled*, II, 337

As an incarnated god there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognises but one father—the UNKNOWN ONE above—and one brother—the whole of mankind below.— *Op. cit.*, II, 150



Thus is the universe alive. All things are moral. That soul which within us is a sentiment, outside of us is a law. We feel its inspiration; out there in history we can see its fatal strength. Justice is not postponed. A perfect equity adjusts its balance in all parts of life. Οἱ κῆβοι Διὸς ἀεὶ εὐπίπτουσι. The dice of God [more correctly, of *Zeus*] are always loaded.

— *Ralph Waldo Emerson*

“WHERE IS SCIENCE GOING?”*

Review and Comment

JOSEPH H. FUSSELL

I

OUT of the present world-wide disturbance and unrest one great truth is emerging, namely, that no nation and no man are independent of other nations or of other men. Whatever we may regard as the immediate causes of these present conditions, they are but the effects of earlier causes which, in turn, were the results, the culmination or flowering, of causes originating mayhap centuries or millenniums earlier, and these the effects of still earlier causes, whose roots ultimately are all imbedded in human nature.

And now another aspect of the interdependence of all men and nations is coming to the fore; namely, that no system or department of thought can stand alone. The unrest, the uncertainty, the questioning, of the whole social structure, economic, intellectual, ethical, and spiritual, have invaded even the realm of science; and Professor Max Planck may well ask, as many others are asking: “Where is Science going?” His answer, indicated rather than categorical, is well worthy of study.

After a succinct and most able summary of the outstanding achievements of science in ‘Fifty Years of Science’ (chapter i of this, his latest work), he thus presents the picture of the present, in the opening words of chapter ii: ‘Is the External World Real?’

We are living in a very singular moment of history. It is a moment of crisis, in the literal sense of that word. In every branch of our spiritual and material civilization we seem to have arrived at a critical turning point. . . . Formerly it was only religion, especially in its doctrinal and moral systems, that was the object of sceptical attack. Then the iconoclast began to shatter the ideals that had hitherto been accepted in the province of art. Now he has invaded the temple of science. . . . In the midst of this confusion it is natural to ask whether there is any rock of truth left on which we can take our stand and feel sure that it is unassailable and that it will hold firm against the storm of scepticism raging around it.

. . . the most exact of our natural sciences, namely, Physics . . . has not escaped

**Where is Science Going?* by Max Planck; Preface by Albert Einstein; translated and edited by James Murphy. (George Allen & Unwin, Ltd., London, 1933, 7s. 6d. net.)

the contagion of this critical moment of history. It is not merely that the claim to reliability put forward by physical science is questioned from the outside; but even within the province of this science itself the spirit of confusion and contradiction has begun to be active.

And mark the following. Continuing, he writes:

And this spirit is remarkably noticeable in regard to questions that affect the very fundamental problem of how far and in what way the human mind is capable of coming to a knowledge of external reality. To take one instance. Hitherto the principle of causality was universally accepted as an indispensable postulate of scientific research, but now we are told by some physicists that it must be thrown overboard. The fact that such an extraordinary opinion should be expressed in responsible scientific quarters is widely taken to be significant of the all-round unreliability of human knowledge. This indeed is a very serious situation.— pp. 65-7

Serious indeed! were it not for the fact that in other directions modern science is approaching nearer and nearer to the Science of Antiquity, and were it not for the additional fact that scientists of the standing of Professor Planck are fearlessly facing and discussing the situation. Happily a great change has taken place in the scientific attitude during the past fifty years, and no longer can it be said generally, as was said by H. P. Blavatsky in *The Secret Doctrine* (published in 1888) that “the naturalists refuse to blend physics with metaphysics,” or, we may add, with philosophy. The present work is an evidence of this. “The collaboration which actually exists between philosophy and the various special sciences” is acknowledged by Professor Planck, who writes further:

I have said that the first step which every specialized branch of science takes consists of a jump into the region of metaphysics. . . . In other words, the fundamental principles and indispensable postulates of every genuinely productive science are not based on pure logic but rather on the metaphysical hypothesis — which no rules of logic can refute — that there exists an outer world which is entirely independent of ourselves. It is only through the immediate dictate of our consciousness that we know that this world exists. And that consciousness may to a certain degree be called a special sense.— p. 138

This calls to mind an earlier utterance of the distinguished author, reported in an interview published in *The Observer* (London) January 25, 1931:

I believe that life is part of some greater life that we cannot understand. . . . I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness —

which is one of the basic teachings of the Ancient Science, and as H. P. Blavatsky writes in *The Secret Doctrine*:

The exact extent, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences.—I, 611

II

IN the present work the author discusses two main questions: “Is the External World Real?” and “Causation and Free Will.” And although the author holds that there is “another world which lies outside of ours and is entirely independent of us” (pages 81-2, and as quoted above), he elsewhere holds that we are integral parts of the universe:

This is one of man’s oldest riddles. How can the independence of human volition be harmonized with the fact that we are integral parts of a universe which is subject to the rigid order of nature’s laws? — p. 107

But if ‘integral parts’ of the universe, then assuredly not independent of the universe, nor is that other world which lies outside of ours ‘entirely independent of us.’ As the author himself says:

We can think of a part and we can think of the whole to which it belongs, but we cannot think of the part as greater than the whole. This kind of impossibility is inherent in the nature of human thought.— p. 113

To which indisputable statement we may add: Nor can we think of a part as independent of the whole or of any other part, nor of the whole as independent of its parts or of any part. This we hold to be logic, not “the metaphysical hypothesis . . . that there exists an outer world which is entirely independent of ourselves.” As Marcus Aurelius aptly expresses it: “All things are implicated with one another.”

Nor, we may also add, can we think of a part as possessing properties or qualities or faculties which the whole does not possess; nor conversely can we think of the whole possessing properties, qualities, faculties, which are not *in potentia*, in essence, or in embryo, as it were, in every part, even the minutest, of the whole. Hence, if there be, as indeed there is, life, consciousness, love, will, in man, “an integral part of the universe,” these also must exist in the universe, aye, in the very minutest part or speck of the universe, potentially and in essence, else the term ‘evolution’ is meaningless. As the ancient teaching has it: “Man is the microcosm of the macrocosm.”

III

IN his discussion of ‘Causation and Free Will’ the author gives first a ‘Statement of the Problem’ and then ‘The Answer of Science’ as he conceives it. The problem as it presents itself to him lies in the difficulty of reconciling “the rigid sequence of cause and effect” which is “an indispensable postulate of all scientific research,” and the assumption of which is “the basis on which our conduct of every-day life is regulated,” with

our most direct and intimate source of knowledge, which is the human consciousness, telling us that in the last resort our thought and volition are not subject to this causal order. . . . And the corollary of this is that the human being is generally held responsible for his own actions. It is on this assumption that the ethical dignity of man is based.

How can we reconcile that dignity with the principle of causation? Each one of us is an integral part of the world in which we live. If every other event in the universe be a link in the causal chain, which we call the order of nature, how can the act of human volition be looked upon as independent of that order? The principle of causation is either universally applicable or it is not. If not, where do we draw the line, and why should one part of creation be subject to a law that of its nature seems universal, and another part be exempted from that law?

In a review it is impossible to examine all the steps of reasoning and of argument by which the author reaches his conclusions. To do so must be left to the reader. We content ourselves with a brief statement of those conclusions.

First, however, in order that our own position may be clear, attention is called to the author’s presentation of ‘The Scientist’s Picture of the Physical Universe’ (chapter iii), in which he discusses measurements and measuring processes and, looking back over the centuries, the changing theories which have been offered as interpretations of nature, old theories continuously giving place to new. He asks: “Does the principle of causality, as hitherto believed, hold good in all its force for every physical happening?” and states his own position thus:

I must definitely declare my own belief that the assumption of a strict dynamic causality is to be preferred, simply because the idea of a dynamically law-governed universe is of wider and deeper application than the merely statistical idea.

And as the concluding words of the same paragraph:

I have not been able to find the slightest reason, up to now, which would force us to give up the assumption of a strictly law-governed universe, whether it is a matter of trying to discover the nature of the physical, or the spiritual, forces around us. . . .

And here a question arises which seems to set a definite impassable limit to the principle of strict causality, at least in the spiritual sphere. . . . It is a question of the human will. Our own consciousness tells us that our wills are free. And the information which that consciousness directly gives us is the last and highest exercise of our powers of understanding. . . .

What then does it mean if we say that the human will is causally determined? It can only have one meaning, which is that every single act of the will, with all its motives, can be foreseen and predicted.—pp. 100-2

These are important statements, the first showing, as we interpret it, and as elsewhere shown by Professor Planck, a recognition of the spiritual background of the universe, and hence that the causal law is to be interpreted as acting not alone in the physical but in the spiritual realms and to be studied from a spiritual and philosophic standpoint. But in the second and third of these last-cited statements, the author asks a question from the standpoint, as we see it, of the determinism of modern science; *i. e.*, in regard to the causal law as affecting, and being capable of study and investigation only with respect to, physical nature and a 'dynamically law-governed universe,' and as depending upon exact measurements and prediction. But in regard to measurements, he writes, in the paragraph immediately following the first of the above citations, "Even the acutest measurements are subject to accidental and uncontrollable mistakes." Hence, scientific determinism and the strict applicability of the principle of causality in the sense of exact measurements and prediction, are in the last analysis *conclusions*, and not scientifically proven facts. We hold, however, that the acceptance of the *principle of strict causality*, is based on other factors, among which is the recognition of the spiritual background of the universe, all planes or realms of which are interrelated.

One word more before we give the author's conclusions: we wish that he had definitely defined what he means by Free Will, and in what the freedom of the will consists. There are in general two viewpoints on this subject, and we present these in the words of Dr. G. de Purucker:

(a) Freedom of the will as generally understood; *i. e.*, the will, standing apart from the Universe and relatively unaffected by, and not subject to, and hence able to act independently of, the laws and forces of the universe of which man, nevertheless, is a part.

(b) True freedom of the will, based upon, and implying a recognition of, the fundamental identity of man with the universe, and of the human will with the will of the Whole, *i. e.*, of the Universe, and hence the conscious willing to act in accordance with the Universal Will which expresses itself in universal law.

Only in accordance with the former of these definitions is it possible to say that there seems to be “a definite impassable limit to the principle of strict causality, at least in the spiritual sphere,” which presupposes a disjunction between the spiritual sphere and the physical world. This we do not accept. We accept the latter definition on grounds already partly stated, and it is from this standpoint and recognising the spiritual background of the universe, that we make our further comments.

IV

WE now turn to the author’s conclusions.

Where is the sense then, it may here be asked, in talking of definite causal relations in regard to cases wherein nobody in the world is capable of tracing their function?

The answer to that question is simple enough. As has been said again and again, the concept of causality is something transcendental, which is quite independent of the nature of the researcher, and it would be valid even if there were no perceiving subject at all. We shall see more clearly the inner meaning of the causal concept if we consider the following:

At this present moment of time and space the human intellect as we know it may possibly not be the highest type of intellect in existence. Higher intelligences may exist in other places or may appear in other epochs. And the intellectual level of these beings may be as much above ours as ours is above the protozoa. Then it may well happen that before the penetrating eye of such intelligences even the most fleeting moment of mortal thought, as well as the most delicate vibration in the ganglia of the human brain, could be followed in each case, and that the creative work of our mortal geniuses could be proved by such an intelligence to be subject to unalterable laws, just as the telescope of the astronomer traces the links of the manifold movement of the spheres.

Here, as everywhere else, we must differentiate between the validity of the causal principle and the practicability of its application. Under all circumstances the law of causation is valid, because of its transcendental character. . . .

The conclusion therefore is that the highest types of human intelligence are subject to the causal law in the processes that result in even their greatest achievements. That is the first part of our conclusion.— pp. 156-8

If this fine utterance, which is in complete accord with the age-old teachings of the Wisdom-Religion, Theosophy, had been placed as the final conclusion and not merely as a partial conclusion, the author would have taken an impregnable position. Unfortunately, however, as we see it, having accepted the *universal* validity, ‘under all circumstances,’ of the law of causation, he proceeds to make an exception. He writes:

The fact is that there is a point, one single point in the immeasurable world of

mind and matter, where science and therefore every causal method of research is inapplicable, not only on practical grounds, but also on logical grounds, and will always remain inapplicable. This point is the individual ego. . . . Over this realm no outer power of fate can ever have sway, and we lay aside our own control and responsibility over ourselves only with the laying aside of life itself.—p. 161

But note the following, which must also be quoted, and at some length, in justice to the author, who continues:

And yet there is a way in which the causal method can be applied within the limits of this inner realm. . . . I am only treating the case of individual freedom from the viewpoint of its logical coherence with the principle of causation, and I am saying that *in principle* there is no reason why we should not discover the causal connections in our own personal conduct, but that in practice we can never do so because this would mean that the observing subject would also be the object of research. And that is impossible; for no eye can see itself. But in so far as any man is not entirely today that which he was years ago there is a relative degree to which he might subject his own experience to causal scrutiny; and I have mentioned this as illustrative of the general principle. . . .

If there be a Supreme Wisdom whose celestial nature is infinitely elevated above ours, and who can see every convolution in our brains and hear every pulse beat of each human heart, as a matter of course such a Supreme Wisdom sees the succession of cause and effect in everything we do. But this does not in the least invalidate our own sense of responsibility for our own actions. . . . We cannot possibly study ourselves at the moment or within the environment of any given activity. Here is the place where the freedom of the will comes in and establishes itself, without usurping the right of any rival. Being emancipated thus, we are at liberty to construct any miraculous background that we like in the mysterious realm of our own inner being, even though we may be at the same time the strictest scientists in the world, and the strictest upholders of the principle of causal determinism. It is from this autarchy of the ego that the belief in miracles arises, and it is to this source that we are to attribute the widespread belief in irrational explanations of life. The existence of that belief in the face of scientific advance is a proof of the inviolability of the ego by the law of causation in the sense which I have mentioned. I might put the matter in another way and say that the freedom of the ego here and now, and its independence of the causal chain, is a truth that comes from the immediate dictate of the human consciousness. . . .

All these immediate reactions [in respect to our relation to our fellow human beings] bear witness to a sort of instinctive recognition that our own lives are in the last analysis subject to causation, though the ego as regards its immediate destiny cannot be subject to that law.

Science brings us to the threshold of the ego and there leaves us to ourselves. Here it resigns us to the care of other hands. In the conduct of our own lives the causal principle is of little help; for by the iron law of logical consistency we are excluded from laying the causal foundations of our own future or foreseeing that future as definitely resulting from the present.

But mankind has need of fundamental postulates for the conduct of every-day existence, and this need is far more pressing than the hunger for scientific knowledge. A single deed often has far more significance for a human being than all the wisdom of the world put together. And therefore there must be another sort of guidance than mere intellectual equipment. The law of causation is the guiding rule of science; but the Categorical Imperative — that is to say, the dictate of duty — is the guiding rule of life. Here intelligence has to give place to character, and scientific knowledge to religious belief. . . .

There can never be any real opposition between religion and science; for the one is the complement of the other.— pp. 161-8

Such is the other part of the author's conclusion, and we have quoted thus at length in an endeavor to do justice to the author's 'Statement of the Problem' and of the 'Answer of Science.' But, we ask, is that answer wholly justifiable? Is the second part of the answer compatible with the first? We quote again:

The conclusion therefore is that the highest types of human intelligence are subject to the causal law in the processes that result in even their greatest achievements. That is the first part of our conclusion.

The reply to these present inquiries turns, as we view the problem, on the question, already briefly discussed, whether there exists another world 'entirely independent of us'; or whether, to put the question in another way, human volition is independent of, and hence not subject to, 'the rigid order of nature's laws'; or, to express it again differently, whether the human ego can be excluded from 'the fact that we are integral parts of the universe.'

To each of these forms of the question the answer is *No*, and we base this answer on the grounds of experience as well as of logic, as also of scientific deduction and of religious teaching. Truly, as Professor Planck rightly observes: "There can never be any real opposition between religion and science; for the one is the complement of the other." In other words, Truth is one and universal; truth cannot conflict with truth. Whatever is fundamentally true scientifically is fundamentally true universally, and hence is not and cannot be negated or set aside either by religion or philosophy.

Religion, philosophy, science, are not three separate, 'water-tight,' self-contained, departments or systems of thought or modes of thinking and research, but are inseparable, interdependent, interpenetrating. They are three aspects under which, due to the constitution of the human mind, we view truth. No scientific theory was ever conceived, and no

scientific work was ever written, which was not colored, consciously — or perhaps, and more often, unconsciously — by the religious and philosophic views of the author of the theory. The present work which we are discussing is an evidence of this; and this fact, of itself, is an indication of the direction in which science is going; namely, that the author realizes that the complete answer to the problem of causality and free will is not one for science alone, but also for religion and philosophy. Instead, however, of saying with the author: “Science thus brings us to the threshold of the ego and there leaves us to ourselves” *and to religion* which, he declares, “belongs to that realm that is inviolable before the law of causation and therefore closed to science,” we would say that this and all other scientific problems must be recognised as having also philosophical and religious significance and implications, and that not until they are examined and weighed in the light of these implications can science, *as science*, arrive at certain knowledge regarding even the physical universe which it regards as its own peculiar realm. We repeat, this applies not alone to the problem of causality, but to the problems, researches, discoveries, and theories generally, of science, which have heretofore been held to be strictly within the domain of science, regarded as distinct from philosophy and religion.

The reason for this statement, and the key to all truly *scientific* knowledge and to the solution of the problems of even physical nature — and once again we call attention to the teachings of the Ancient Science — is that ‘Nature,’ the Universe as a totality, comprises not only the visible universe, the visible worlds, but invisible worlds, an invisible universe, existing, as is the case with man, on many planes, all of which are inter-related; that the visible universe, as also man — for man is the microcosm of the macrocosm — is imbodyed consciousness. This is not only a fact but an inevitable corollary of the scientific view expressed by Professor Planck himself, whose words to this effect are quoted *supra*, and by other eminent scientists, such as Jeans, Eddington, Schrödinger and others; namely, that “consciousness is the fundamental of the Universe.” Hence, also, as a further corollary, the Universe in its totality is an organism, a living Universe, of which the physical universe is but a cross-section as it were, the world or realm of ultimate effects — the inner, invisible worlds being the realm of causes. Hence it is no wonder that the problem of causality and free will cannot be solved from the standpoint of physical science alone, nor by science as it presently is. Yet,

while granting that science as it is today ‘brings us to the threshold of the ego’ and cannot cross the threshold, the ego is still properly a subject for scientific research and investigation, being itself the product of evolution, and still evolving and subject to the causal law.

This again is an indication of where science is going. The very discussion in the present work of causality and free will, involving, as it does, metaphysics and reference to the ego, is evidence that science is transcending the realm of physical nature and inevitably must cross the threshold into the realm of the ego. To cross the threshold the first step to be taken (and now almost taken by Professor Planck), will be the acknowledgment not only of the axiomatic universality of the Causal Law, but of its applicability, in all the realms of Nature, inner and outer, spiritual, intellectual, and psychical, as well as physical.

V

RELIGION, equally with science, teaches the fact that we are integral parts of the universe, and the validity and the rigid application of Nature’s laws. Furthermore, the great religious teachers, without exception, inculcate the universality of the Causal Law, as witnessed by the following — to quote only the words of Jesus and of Paul, although innumerable examples are furnished in all the great religions, all having their foundations in, and being expressions of, the truths of life: “With whatsoever measure ye mete it shall be measured to you again”; “Do men gather grapes of thorns?”; and “Whatsoever a man soweth, that shall he also reap.” If these be true, as they are universally, then the converse of each is likewise true; namely, that whatsoever is now in reaping by us, or now in measuring to us, is what we ourselves have sowed or meted out in the past. To the above we add one other quotation, this being from one of the Buddhist scriptures, the *Dhammapada*:

1. All that we are is the consequence of what we have thought. It is based on our thoughts. It is all derived from our thoughts. If a man speaks or acts with a thought of evil, suffering follows him, exactly as the wheel follows the foot of the ox that draws the cart.

2. All that we are is the consequence of what we have thought. It is based on our thoughts. It is all derived from our thoughts. If a man speaks or acts with an innocent and pure thought, happiness follows him, exactly like a shadow that never leaves him. . . .

5. For hate never is overcome by hate at any time. Hate passes away through love. This is the ancient rule.

So, when Professor Planck says that “*in principle* there is no reason why we should not discover the causal connexions in our own personal conduct,” we agree; but we do not agree that “in practice we can never do so.” On the contrary, we do it every day, and both experience and logic demonstrate that not until we recognise the causal connexions in our lives, not merely as a principle but in actuality and in practice — that is, not until we begin consciously to live in accordance with the *principle*, do we begin truly to live.

Assuredly, no eye can see itself, but neither does the eye see anything, for, it is to be borne in mind, we are speaking scientifically. The eye is but an instrument; that which sees is behind the eye — the perceiving self. And behind the outer self which contacts the outer world is an inner self which can and should study the outer self; and behind and within the inner self is a deeper self; and behind and within is a still deeper self; and so on, endlessly; for the inmost of the inmost is the Heart of the Universe. Thus we *can* study ourselves, and *can*, if we will, study the *working* of the principle and “discover the causal connexions in our own personal conduct”; and each outer veil of self is, or should be, and some day must be, studied and understood, if we would find the “rock of truth on which we take our stand and feel sure that it is unassailable and that it will hold firm against the storm of skepticism raging around it.”

Professor Planck himself haltingly and hesitantly takes the first step towards recognising this when he says:

But in so far as any man is not entirely today that which he was years ago there is a relative degree to which he might subject his own experience to causal scrutiny. And if he can do this to a relative degree, and *scientifically* if he will, where shall we place a limit to his investigations? As said above, there are no limits. Professor Planck, in the following fine passage, well expresses this, and here, not haltingly or hesitantly, but wholly and fully, as a fact:

Each hilltop that we reach discloses to us another hilltop beyond. We must accept this as a hard-and-fast irrefutable fact. . . . The aim of science . . . is an incessant struggle towards a goal which can never be reached. Because the goal is of its very nature unattainable. . . . But that journey's end will never be reached, because it is always the still far thing that glimmers in the distance and is unattainable.— p. 83

The goal is the Heart of the Universe; the pathway thereto is inward ever; for the Heart of the Universe is, as said, the inmost of the inmost;

and although in seeking to know the Universe we must travel outwards throughout the infinities of space, the key to that knowledge is within the heart of man, and is man himself, who, in very truth, is “the measure of all things,” as Protagoras declared. Ultimately, and not philosophically merely but scientifically also, herein alone lies the possibility of knowledge of the Universe; namely, the fundamental identity of man with the Universe. Were there not this fundamental identity, there could exist neither relation between man and any other object or thing, nor perception (which implies relation) by man of any other object or thing, and hence no knowledge. Hence the underlying and deep profundity of meaning in the Delphic Oracle, “Man, know thyself”; for in coming to know thyself, thou shalt attain knowledge of all things.

VI

FROM all the above it follows logically, as it is also borne out by experience, that the author’s position is not well taken when he says that “the ego as regards its immediate destiny” cannot be subject to that law” (*i. e.*, of causation), and

In the conduct of our own lives the causal principle is of little help; for by the iron law of logical consistency we are excluded from laying the causal foundations of our own future or foreseeing that future as definitely resulting from the present.

There is no logical, coherent consistency between this statement, just quoted, and the author’s immediately preceding statement, *viz.*:

All these immediate reactions bear witness to a sort of instinctive recognition that our own lives are in the last analysis subject to causation.

The two statements are mutually contradictory. Not only logically, and *in the last analysis*, but by the lessons of experience and history. If we will observe our own and others’ lives and conduct and the unfolding of character, it inevitably follows that “by the iron law of logical consistency,” *we are compelled* to recognise that the conditions in which we find ourselves are the result, the harvest, of seeds sown in the past, and that by our every present act and thought we lay “the causal foundations of our own future.” And this either by our own free will and choice, or blindly, but nevertheless inevitably, if we are still asleep and refuse to act with intelligence. But those who do act intelligently, and with what wisdom they possess, can foresee that future as definitely and inevitably resulting both from the past and the present — else there is

no human responsibility, and human life is shorn of all ethical dignity.

Responsibility! The word itself connotes causality and not only the recognition of the causal relation, not only the possible applicability, but the actual application of the Causal Law, however imperfect the recognition and however limited the application. Otherwise the word 'responsibility' has no meaning. The fact that we may not be able to trace all the links in the causal chain is no argument against the existence of those links, nor does it nullify the fact that we are causally responsible, each one of us for his own future, his own character, his own destiny, and that *in the last analysis* the ego as "regards its immediate destiny" (and, we may add, its ultimate, or better, its ever continuously unfolding, destiny) "*is subject to that law*" of causation. As said by H. P. Blavatsky:

We stand bewildered before the mystery of our own making, and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

— *The Secret Doctrine*, I, 643

And equally true is this of every blessing and every good which we enjoy.

Furthermore, from the foregoing it will be seen that there is no antinomy, as implied by Professor Planck, between the Law of Causation, "the guiding rule of science," on the one hand, and, on the other hand, the Categorical Imperative — "the dictate of duty," "the guiding rule of life." The Categorical Imperative is imperative because it is in accord with *universal* law, the law of life, the law of our own being; and if it have any force at all, any *raison d'être*, it is because it has its foundation in the causal law and can only be interpreted, as it must be interpreted, in the light of that law. The Categorical Imperative is no *fiat*, no 'thou shalt' or 'thou shalt not,' of an extra-cosmic or outside deity. Were it so, that deity alone would be responsible, not man; man would have no responsibility, no ethical dignity, and justice would be a meaningless word.

The Categorical Imperative is such, and is not to be denied, because it is the inner command of man's essential divine nature, which, as said above, is one and identic with the essential nature of the universe. Herein is the ground, the foundation, and the *rationale* of the dignity of man, of his ethical nature and his responsibility; for that dignity and that

responsibility lie in the conscious recognition of the inner divinity (remember, Jesus said: “Ye are gods”) and in acting in accord with the laws of life. There is no ground for asking “How can we reconcile that dignity with the principle of causation?”, for there is no antinomy between them. As for free will, the true freedom of the will and its exercise become possible only to the degree that one consciously and with full choice seeks to act in accordance with, and to align oneself with, the laws of life, the laws of the universe, the primal and fundamental law which the Professor calls the Causal Law or the Law of Causation, which in Oriental literature and in Theosophy is known as Karman, the law of consequences, the ‘law of the harvest’: ‘whatsoever a man sows, that shall he also reap,’ on every plane and in every realm of his being. As says H. P. Blavatsky:

The ONE LIFE is closely related to *the one law* which governs the World of being — KARMA. Exoterically, this is simply and literally ‘action,’ or rather an ‘effect-producing cause.’ Esoterically it is quite a different thing in its far-reaching moral effects. It is the unerring LAW OF RETRIBUTION.— *The Secret Doctrine*, I, 634

And in the same work:

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.— *Op. cit.*, I, 604

VII

RIGHT ethics are no mere code of conduct established by custom or as the commands of a supposititious deity. And to link up these last citations with the present subject of the Categorical Imperative and the universal application of the Causal Law, attention is called to the following which we quote from *Fundamentals of the Esoteric Philosophy* by G. de Purucker. Discussing evolution, and the principles, elements, and planes of the Kosmos, Dr. de Purucker writes:

. . . these subjects, which so many people have misunderstood to be merely interesting questions for intellectual entertainment, are intimately involved with the moral, and with the spiritual, nature of man; and no man can have a proper comprehension of ethics and morals, without understanding his proper place in the universe: his origin, his nature and his destiny. What morals need in Occidental thought is a formulation based on science and philosophy. Morals are not something which is ‘up in the air’; they are not something which man must merely live by — they are that, indeed, but they are much more. The moral sense springs from man’s spiritual con-

sciousness, and no man — and we lay it down positively — can really understand a Theosophical doctrine from the intellectual standpoint only and without having the spiritual light upon it. And that light, that spiritual light, manifests in man's intellectual realm of thought as his instinctive moral sense, that which the great German philosopher Kant spoke of as the one thing which held him firmly to the belief that our universe was something more than mere force and matter.— p. 389

Elsewhere, the same writer declares:

Nature is infinitely just, exact, methodical, in her operations. Ethics are not a matter of mere convention. They are based on the very structure and fabric of the Universe. . . .

I tell you that ethics, morals, are not mere conventions. They are founded in the very symmetry and harmony of the Universe, and that symmetry and that harmony are the outflowings of love — at least that which human beings call impersonal love because they have no other name for it; and in human hearts it expresses itself as love. Essentially it is harmony, it is beauty, it is order, it is peace.

— *Questions We All Ask*, Series I, pp. 737, 748

Professor Albert Einstein in his Preface pays a fine tribute to his friend and fellow-scientist, Professor Max Planck, and we would echo the same, not alone for his outstanding work as a physicist but for the man as he reveals himself in this, his discussion of and his search for the answer to the question, "Where is Science going?" As so finely expressed by Professor Einstein, speaking of "the physicist's longing for perception of this pre-established harmony,":

This longing has been the inexhaustible source of that patience and persistence with which we have seen Planck devoting himself to the most ordinary questions arising in connection with physical science, when he might have been tempted into other ways which led to more attractive results.

. . . The state of mind which furnishes the driving power here resembles that of the devotee or the lover. The long-sustained effort is not inspired by any set plan or purpose. Its inspiration arises from a hunger of the soul.

In this present article we have discussed only the problems: Is the external world real?, Is there an outside world entirely independent of us?, and Causation and Free Will. The fact that these problems are rapidly becoming more and more the subject of scientific inquiry by Professor Planck and others is the most significant pointer to the direction in which science is going. We regret that space will not permit of more than a mere reference to the concluding chapter of this thought-provoking book — and the greatest value of any work surely lies in this, that it causes its readers *to think*, and *to question*, and therefore acts as a spur to human evolution.

We must content ourselves, therefore, with but a brief mention of the author's very able discussion of 'From Relative to Absolute,' and commend it for its lucidity. Nor can we do more than mention the Introduction: 'Max Planck, A Biographical Sketch' by James Murphy, the translator and editor of the work, and the Epilogue: 'A Socratic Dialogue: Interlocutors: Einstein — Planck — Murphy.' Both the Introduction and the Epilogue, as well as the glimpses which Professor Planck himself gives of the workings of his mind and heart and of his own nobility of character in his discussion of the vital problems which are increasingly demanding the attention and the investigation of scientists — all these make of the present work an intensely human document. As evidence of this we conclude with the following significant passages from the work, which call for hearty endorsement by every lover of Truth:

Science enhances the moral value of life, because it furthers a love of truth and reverence — love of truth displaying itself in the constant endeavor to arrive at a more exact knowledge of the world of mind and matter around us, and reverence, because every advance in knowledge brings us face to face with the mystery of our own being.— p. 169

The value of the journey is not in the journey's end but in the journey itself. That is to say, in the striving to reach the goal that we are always yearning for, and drawing courage from the fact that we are always coming nearer to it. To bring the approach closer to truth is the aim and effort of all science. . . .

We cannot rest and sit down lest we rust and decay. Health is maintained only through work. And as it is with all life so it is with science. We are always struggling from the relative to the absolute.— pp. 199-200

"Be ye therefore perfect," said Jesus, "even as your Father which is in Heaven" (your own inner god, which is the heart of the heart of you, and is your inmost Self) "is perfect."

SCIENTIFIC NOTES AND NEWS

C. J. RYAN, M. A.

WHAT DO WE KNOW ABOUT EARTHQUAKES?

THE earthquake in the vicinity of Long Beach, California, on March 10, 1933 (felt very slightly at Point Loma, where serious earthquakes are unknown) attracted unusual attention because it took place in a thickly populated district, but it was not a very severe shock though much damage was done. So far as fatalities are concerned accidents due to automobiles cause an enormously greater number of deaths in Cali-

ifornia than the very few heavy quakes. The Long Beach shock conclusively proved that well built and properly designed structures will pass quite uninjured through shocks of considerable violence.

Lively discussion has been aroused as to the cause of the earthquake and the possibility of another. As usual, scaremongers with publicity in view prophesied further disaster in the immediate future, but their fancied dates have passed and nothing serious has occurred. Dr. J. P. Buwalda of the California Institute of Technology, and also other leading authorities, in order to counteract the unscrupulous schemes of charlatans or interested persons, announced that no scientific method is known of predicting the occurrence of earthquakes, though it is known that there will probably be others in certain localities. Dr. Bailey Willis said that while "in the last 150 years California has delivered shocks of eighth and ninth intensities every ten or fifteen years" the only safe prediction is that "the farther you are from the last one, the nearer you are to the next one!" There appears to be some kind of rhythm or cycle in earthquakes, but nothing satisfactory has been properly worked out.

We need not despair, however, of finding methods of prediction, but they may not follow the lines on which geologists are now working. Of course, practically all quakes that are not the immediate effects of volcanic explosions are the results of strains in the rocks and a sudden giving-way of the strata at weak places, whether the strains are caused by the growth or slow upheaval of mountains — the most popular explanation today — or by unsuspected causes. But what we really want to know, for practical purposes, is the immediate cause, the activity that finally 'pulls the trigger' and precipitates the catastrophe. Our modern seismographs with their delicate adjustments are very helpful in measuring the intensities and distances of earthquakes, but something more is needed. The Chinese had seismographs at least as far back as 132 A. D. when Cho Ko made one composed of six metal balls set round a compass. When a tremor occurred one of the balls fell into the mouth of an iron frog, showing the direction, if not the intensity, of the shock.

To show how little is really known about earthquake causes we only have to mention the two contradictory theories. As Dr. Ishimoto, a leading Japanese authority says:

The first theory asserts that as a result of the stress accumulated within the earth's crust, a material breakage occurs in the form of the so-called fault, and there appears a relative movement of the earth's crust. Most American geologists favor this

theory. The second theory, popular in Japan, does not presume the cause of earthquakes to be the relative movements of the earth's crust, but regards it [the cause] as being at a subterranean depth far removed from such a mechanism as fault-production.

Instead of being a few miles from the surface Japanese geologists have calculated that some great recent earthquakes were originated nearly three hundred miles down.

Many suggestions have been offered in explanation of the *immediate* cause of earthquakes, such as sunspots, the lunar or planetary positions, electro-magnetic earth-currents, changes in the pressure of the atmosphere, and minute alterations in the position of the earth's axis. Nothing, however, has been satisfactorily demonstrated yet. Here is the latest and not the least interesting. On July 26, a new cause of earthquakes and mountain-building was described by Dr. Helm, a well-known Swiss geologist, to the International Geographic Congress at Washington. He believes in an unidentified 'cosmic force' which keeps the earth rotating and causes changes of speed in its rotation, and which has altered the positions of the poles in past ages, etc. This 'force' may come from some planet or other heavenly body which approaches the earth at intervals. He also claims that the earth is not a slowly-dying body, consuming the original energies from the sun, but that it receives fresh cosmic impulses. He associates these impulses with earthquake phenomena.

The planetary position theory is warmly espoused by Dr. A. B. Newlin, of the Santa Clara University Observatory, California, as well as by R. H. Fanning, radio-engineer of San Francisco, and others. The latter suggests that impulses from the planets when the centers of planet, sun, and moon are in syzygy, produce little effect on the earth's center, but when they are directed at the outer rim or crust of the earth an effect is produced. He gives illustrations of quakes when the moon was not far from the horizon of the place where the effect was most severe — the rim of the earth as seen from the moon. The recent Long Beach earthquake fulfilled this condition. In addition, Dr. Newlin and others claim that the position of Jupiter and Mars has a powerful effect on the 'pull' on the earth's crust, as well as on the 'flattening' of low-wave radio-signals immediately prior to the shock. But everyone admits that years of careful observations will be needed before the planetary theory of earthquakes is proved. Dr. Stetson, director of the Perkins Observatory, Ohio, told the New York Electrical Society that —

when the orbit of the moon was in particularly close relation to the epicenters, or earthquake-sources, the strain upon the earth at those points will be at its maximum, and that in most quakes thus far studied the shocks have occurred when lunar-induced tension was at its greatest in the affected areas.

Dr. Gutenberg, of the California Technological Institute, an authority of international repute, believes that magnetic, electric, and gravitational forces outside the earth have no important influences on earthquakes, but that the 'trigger-pullers' may be changes in atmospheric pressure, or the small changes in the position of the earth's axis which have only recently been discovered. The exact positions of the true north and south poles change as much as thirty feet in every thirteen months, and this causes a small change in the speed of the rotation of points on the crust of the earth. For this reason the strain on the weak place might be altered and an earthquake follow.

Dr. Gutenberg's objection to the effect of planetary influences on the crust of the earth is largely founded upon the great distances of the planets, and at first sight this seems reasonable. But modern science knows very little about obscure planetary influences, or how far they may reach, and there may be many surprises in store on that line.

Very little has been said by the Theosophical teachers about earthquakes, but a good deal has been indicated as to the reality of planetary influence upon the earth in ways not yet discovered by physical science. William Q. Judge, in a well-known passage, says that earthquakes are directly connected with the birth of human beings. Etymologists tell us that an 'Aryan' root, with the meaning of 'quick' or 'alive' (the 'quick' as opposed to the 'dead') has come down to us through the Teutonic form of 'kwiwa,' alive, and Anglo-Saxon 'cuacian,' to move or shake, and so to quake. H. P. Blavatsky plainly says in *The Secret Doctrine* that solar, lunar, planetary, and even stellar influences come strongly into play in regard to earthquakes and other terrestrial disturbances. (See Vol. II, 699 *et seq.*) Furthermore, she says, in a highly significant passage in the same work:

It is a fundamental principle in Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore it is absolutely *false* . . . to assert . . . that all the great geological changes and terrible convulsions have been produced by *ordinary and known physical forces*. For these forces were but the tools and final means for the accomplish-

ment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. . . .

— I, 640

This passage and its context are worth careful study, especially by those who wish to understand the fundamental distinction between the Ancient Wisdom and materialistic science. It may require some attention to grasp the immense significance of the teaching, but it is precisely such faculties that the study and practice of Theosophy is intended to unfold.

There are certain phenomena connected with earthquakes which have never been explained, and which seismologists pass over very lightly even when they deign to mention them at all. Yet they are probably indications or hints given by Nature which, if followed up carefully, would lead to knowledge of great value. For instance, there are the curious psychological effects observed among men and animals before earthquakes. Whether there is anything in the popular idea of 'earthquake-weather' or not, there can be no doubt that prognostications by human beings and animals are recorded to have taken place many hours and sometimes days before severe earthquakes — long before the smallest tremors were visible in the most sensitive instruments. While seismologists — being orthodox and circumspect scientists and fearful of being associated with anything 'mystical' — sometimes mention the fact that such prognostications have been reported, they carefully discount them by the usual suggestions of 'gross exaggeration,' 'fancy,' 'the wish to believe,' and 'misconception of accidental coincidences,' etc., and thus lose the opportunity of great discoveries, perhaps in psychology as well as physics. Major C. E. Dutton, one of the few authorities who mentions such things at all, in his *Earthquakes*, casually says:

If any such phenomena really manifest themselves as preliminaries to an earthquake all that can be said about them is that they are as mysterious to the seismologist as to anybody else.

Seismologists grudgingly admit the possibility that animals may feel the preliminary tremors a *few seconds* before man, but this is about as far as they go. Now let us see what records are available after a few minutes' search.

From the *Corriere della Sera*, quoted in *The Scientific American* (1909), we learn that five days before the earthquake that destroyed

Elike in 373 B. C., mice, moles, serpents, and other animals came out of their holes and would not go back. The same thing happened in Sicily in 1783 A. D., and in addition, deep-sea fishes came to the surface. In 1825, at Talcahuano, Chili, every dog fled from the city before the slightest sign of danger was apparent to the people. In Java in 1867 the roosters crowed noisily and left the vicinity of the approaching disaster, and in 1887 horses in their stables showed signs of anxiety before an earthquake. One of the most terrible earthquakes and tidal waves ever known, that of Iquique in Chili, was announced many hours previously by sea-birds that flew in great swarms far inland. In 1905 the elephants at Lahore, India, showed great unrest before a severe shock.

From other records we read that immense flocks of sea-birds flew inland before the great South American earthquakes of 1822 and 1835. (Mr. J. Milne, the famous seismologist, mentions these and other similar cases, but makes no serious comment.) In 1912 the large city of Guadalajara in Mexico suffered severely from earthquakes, and the effect produced upon the domestic parrots was remarkable. *The New York Times* for July 21, 1912, reports from Guadalajara:

It is a well-known fact, in the earthquake zones of Mexico, that the best prophets of impending shocks are parrots. In the State of Guerrero, which is the center of seismic troubles, nearly every family keeps a parrot for the special purpose of giving warning of earthquakes. The birds begin to show great restlessness three or four days before the shocks are due to occur. This spirit of nervousness is followed by loud and peculiar cries which they make every few minutes. When a parrot begins to squall in this manner the members of the household usually move into the street or public park, pending the advent of the shocks.

The rats left the city in droves at this period.

Being interested in obtaining first-hand evidence about the effects of earthquakes upon animals, the writer made inquiries among friends who were at or near Long Beach during the earthquake of March 10th, and was informed of many cases in which animals showed great uneasiness or unusual conduct several hours before the first shock, which, of course, took every human being by surprise as there were no preliminary warnings. Dogs and cats either tried to get out of the houses or nestled close to their masters as if in dread of some unknown danger. One observer noticed an unusual number of insects coming out of the ground in his garden and apparently trying to escape in the direction opposite to the center from which the shocks came many hours later. It would

be worth while for all persons who noticed such peculiar animal-behavior to report the incidents in the newspapers, as it is not likely that the official seismologists would accept them for their journals. Distress and attempts to take refuge with human beings on the part of cats and dogs hours before earthquakes in other parts of the United States, have been reported to the writer by friends who observed them with astonishment.

The premonitions of earthquakes are not confined to mammals and birds, but fishes are known to have them. As lately as June 16, 1933, *Science* quotes Dr. Shinkishi Natai, Marine Biologist of the Tokyo Imperial University, Japan, in this connexion. Speaking of the sensitiveness of certain fishes to changes imperceptible to man or to our most delicate instruments he says:

Before two rather severe recent earthquakes the uneasiness of the sea fish in certain regions was noted. ● On both occasions they refused baited hooks.

What is this 'sixth sense' that animals possess? It is absurd to say that they are disturbed by preliminary tremors imperceptible by our coarser senses or by the exquisitely delicate seismographs now in use. What possible reason should there be for animals being *powerfully affected* by microscopically minute vibrations, too faint to be registered on the most sensitive instruments? The slight shake produced by a passing truck or a wave on the beach, though strong enough to be recorded on a distant seismograph, passes utterly unnoticed by animals. No, the cause of the uneasiness produced in animals, birds, and fishes, hours or days before an approaching catastrophe, and when no perceptible movement of the ground has occurred, must be sought elsewhere.

On more than one occasion the writer has been told by persons that an earthquake was imminent. On April 21, 1918, a friend said that he *knew* an earthquake shock was near at hand. This was at 11 a. m. and at 3.45 p. m. a considerable tremor shook the house. When pressed to explain what he felt in the morning he was unable to say more than that it was an indescribable but extremely strong sense of uneasiness. Several persons were killed by that shock sixty miles away from where he was living. A somewhat similar report was received from Long Beach in connexion with the recent shock, but in this case the premonition was received about twenty-four hours ahead.

Animal-behavior and premonitions by human beings are not, however, the only unexplained phenomena connected with earthquakes.

Dr. E. E. Free, in *Week's Science*, quoted in *The Literary Digest* for February 4, 1933, presents recent reports by the Japanese expert, K. Musya, of mysterious lights seen in the sky *before* severe shocks. He lately collected a large number of such reports as given by hundreds of persons in Japan, mostly before the heavy shocks of November 26, 1930 and November 2, 1931. Most of the lights appeared toward the center of the earthquake "as if something that happened thereabout caused the sky lights as well as the shock." They resembled rays of a searchlight and were bluish in color. Mr. Musya sees no way to deny the reality of the phenomenon, but, as Dr. Free remarks, neither he nor any other scientist has been able to suggest how they are caused. Of course, 'electric or Auroral effects' at once spring to mind, but theories as to those are not satisfactory. Here are a few recorded observations of such phenomena:

Before the great earthquake at Messina in 1908 luminous effects were seen from a distance, and in 1905 the earthquakes were accompanied by a strong red glow on the mountain-tops. An observer in California pointed out in 1920 that 'temblors,' as earthquakes are called in California, had been preceded at times by hazy effects appearing above the surface, and that he had predicted several in this way, including that of June 21 at Inglewood. In South America extraordinary glows have often been recorded.

We have no space for further references to unexplained earthquake phenomena except to mention that at St. Thomas, in the Danish West Indies, strong magnetic earth-currents were reported on the submarine cables for several hours before the earthquake of March 26, 1908.

What does Oriental philosophy suggest on the subject of earthquakes? The following notes were published by H. P. Blavatsky in the sixth volume of *The Theosophist*, and are signed K. D. M. From the style, etc., it seems probable that they were written by Damodar Mavalankar, an advanced chela or pupil of one of H. P. Blavatsky's Teachers. In any case they are highly interesting and so we reproduce them for the consideration of students.

The Hindûs have a superstition that the great snake *Vasuki* carries the earth on its head, and when the earth becomes heavy with sins, this snake moves its head and that is the cause of earthquakes.

If we try to go to the bottom of this superstition we may get a glimpse of what was believed by the ancients as the cause of earthquakes.

According to the Tantrik yoga philosophy the earth is sustained by a force named

Kundalinî-śakti;* this force is the life of the earth. This force is symbolically represented by a snake entwined in $3\frac{1}{2}$ coils round the Linga-śarīra of the earth. In the microcosm, this force is a state of strain producing a current that moves along a spiral path.

According to Professor Maxwell, electricity is a state of strain in the luminiferous ether, and all the phenomena of the magnetic force are observed when electricity flows along a spiral coil.

From these it may strike one's mind that what is called magnetism in modern science is one form of the *Kundalinî-śakti* of the Hindû yogīs.

It is a fact proved by the scientists that the earth is a large magnet. And I think that the internal disturbance in the earth's magnetism is symbolically represented in the superstition above alluded to as regards the cause of earthquakes.

Modern scientific men can see no connection between the cause of earthquakes and events on the mental plane of the earth. But when they understand that there is no such thing as accident in the universe, that every event which appears to us as accident, is the effect of a force on the mental plane, then they will be able to understand why the superstitious Hindûs look upon earthquakes as the effect of accumulated sins committed by men.

The superstition of the Hindûs, properly understood, means this: That the accumulated effect of the bad Karmas of men on the earth impressed in the astral fire, is to produce a change in the position of the center of the force which is the earth's life. This center of force, known by the Hindûs as *Padma* or *Chakra*, is the head of Vasuki. When the earth, to sustain its own life, requires to change the position of the center of its active life, a disturbance in the internal magnetism of the earth is produced, amongst other phenomena earthquakes occur, just as nervous tremors occur in a man's body.

Only one who is an adept in the knowledge of all departments of natural forces can say how far this view of the Hindûs is correct. Let the reader seek the help of such a one to clear his doubts, and when I have said this I have nothing more to say.

K. D. M.

In closing our remarks on this subject it should be added that Mr. F. R. Field in New Zealand, where earthquakes are so frequent, has produced a large amount of evidence (and verified prognostications it is claimed) in favor of the coincidence of cycles of shocks with certain sunspot cycles. There is also some reason to believe that wind- or rain-storms follow severe earthquakes. Why should this be?

THE ETHER — DOES IT EXIST?

ONE of the most disputed points in modern physics is whether there is anything that can properly be called 'Ether' in the universe, or whether nothing but 'Space' exists — whatever 'Space' may be. Einstein says that his theory demands no such thing as the ether, and modern scien-

*Kundalinî-śakti. See *Occult Glossary*, p. 92.

tists as a whole have been willing to abandon the idea of any substance (however ethereal) such as is commonly known as 'ether.'

Ether is defined as a supposed medium filling all space, through which the vibrations of light, etc., are propagated. Some one wittily said that 'ether' was the subject of the verb 'to undulate'! The new discoveries in light, etc., have thrown so much doubt upon the old undulatory theories that other explanations have had to be looked for to define the conditions in 'Space,' and only a few distinguished physical scientists, such as Sir Oliver Lodge, retain the ether-concept in their speculations.

If such a mysterious substance as the ether does exist — a something through which the earth passes in its journey like a fish through water — we should expect to find means of detecting it, just as the fish would know the way it was moving by observing the apparent movement of the water in the opposite direction. In the case of the earth, the ether, if it exists, should have a drift in the opposite direction to the resultant of the earth's axial, orbital, and other motions. Extraordinary efforts have been made to detect this 'ether-drift' or drifts. The famous Michelson-Morley Experiment was devised for this purpose, and tried on several occasions. The results were negative; no signs of any drift were detected, and this severe blow to the belief in a tenuous medium in space such as the supposed ether finally caused its abandonment as a practical proposition by nearly all physicists. A still more mystical and incomprehensible idea — Space — supplanted it as a mathematical tool for new theories.

The interest of all this to students of Theosophy is that some kind of an ether, not a material substance as we understand 'matter,' is an essential in its cosmical philosophy. H. P. Blavatsky constantly refers to it, although the ether of nineteenth-century science was only the outermost and coarsest degree of the sevenfold ether or âkâśa of the occultist. But if science has abolished the ether from its calculations *for the present*, in favor of a purely mathematical conception of Space, is there no hope for us? Must we abandon the âkâśa and its 'ethers' which afford such a brilliant illumination upon the problem of the building of the universe?

Apparently not, for a stout defender of the good old-fashioned ether-concept has arisen in the scientific ranks — Dr. Dayton C. Miller of the Case School of Applied Science — who declares that the famous Michelson-Morley Experiment is not conclusive, and that the intensive researches and the 200,000 experiments made by himself with the inter-

ferometer, beginning in 1925, prove not only that there is a measurable ether-drift as the earth moves through the ether, but that the two components of its motion are clearly distinguishable. These are, of course, the motion of the earth round the sun, and the motion of the sun itself and all the planets in its great journey through space.

Dr. Miller presented his latest evidence to the National Academy of Sciences, Washington, in April, 1933, but, as astronomers are so deeply committed to their mystical Space without an ether, Dr. Miller can hardly expect immediate acceptance of his views; especially as his findings as to the direction of the general movement of the solar system as a whole are not in harmony with the accepted opinion. His thousands of measurements of the interference-fringes of light show that the system is moving at about 208 kilometers a second toward a point in the constellation Dorado (the Sword-Fish) not far from the southern pole of the heavens, in the midst of the famous Great Magellanic Cloud of stars. Hitherto it has been understood that the system is moving in almost exactly the opposite direction, toward the north. He suggests that the solar system might be thought of as a *disk of dynamic energy* which is being pulled through a resisting medium, and which therefore sets itself at right angles to the line of its motion! This ingenious idea contains a germ of thought which will appeal to more advanced students of Theosophy. We shall follow with great interest the results of Dr. Miller's bold declaration, as the problem of the ether, or 'Space,' is of great importance in the study of the physics of *The Secret Doctrine*.

THE AURORA BOREALIS

WE have the pleasure of announcing another positive confirmation of one more of H. P. Blavatsky's teachings, so many of which were not considered 'scientific' and were even a source of distress to some of her followers who used to beg her to keep within the bounds of the orthodox science of her day and not to advance such compromising heresies! But, apparently, she was looking forward to the future when her bold heresies would be vindicated by the very science she was charged with disregarding.

On page 205 of *The Secret Doctrine*, Volume I, a reference will be found to Fohat and its relation to the Auroras at the poles of the earth. Quoting from the archaic Commentary on which much of the Theosophical philosophy is based, H. P. Blavatsky says:

“The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicolored radiance at night, have in them several of the properties of Âkâśa (Ether) color and sound as well.” . . . “Sound is the characteristic of Âkâśa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Color and Light.” . . . (*Vishnu Purâna*)

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centers of terrestrial electric and magnetic forces. The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural ‘safety-valves,’ would have been rent to pieces long ago. . . .

She then speaks of the ‘moot question’ as to whether the polar lights are accompanied by hissing and other sounds, and makes it clear that this is a fact. The whole passage (*Ibid.*, I, 204-5) is highly instructive to the discerning student.

Now, it is well known that scientists have never assented to the claim that sounds accompany the Auroras; ingenious explanations have been offered to show that such sounds were illusory in some way, or caused by perfectly ordinary physical means. A favorite theory is that the sounds are produced by the particles of ice falling from the listener’s breath as it freezes in the intensely cold atmosphere! We have all heard that the Aurora often presents the appearance of immense curtains hanging from the sky and waving in folds, but to suggest that such appearances were accompanied by sounds like the rustling of silk was really too much!

It turns out, however, that the stories are true enough and that H. P. Blavatsky was perfectly justified in her comments on the archaic knowledge of the fact.

Dr. C. S. Beals, F. R. S., of the Canadian Dominion Astro-Physical Observatory on Little Saanich mountain near Victoria, B. C., has just published the results of a protracted series of researches on the Aurora Borealis, and has completely justified the claim that the lights are sometimes accompanied by singular sounds. Out of 188 reliable persons who reported their observations, 144 confirmed the existence of the sounds, and all agreed as to their character. The sounds were broadly divided into two kinds, hissing, swishing or rustling, and crackling, but at least one distinguished observer and noted scientist, the Rev. Bernard Hubbard, heard the peculiar sound of the rustling of silk.

Dr. Beals considers that the fact that all the observers were of exceptionally reliable character, and that they all describe the sounds in the same way, is the best possible evidence that they exist, strange as it may seem. In regard to the absurd suggestion about the freezing of the breath, it is pointed out that the sounds are heard only when there is a display of the streamers, and also that they have been heard when there was no frost. It may be added that the writer has met many reliable persons who have been in the Arctic regions and who relate exactly the same experience.

In regard to the Auroral displays at the opposite poles, it is interesting to learn that there is a difference between them. For instance, R. E. Priestly, in *Antarctic Adventure*, writes:

The Antarctic Aurora is usually not equal to its northern fellow; at Cape Royds it was often a livid green, rarely relieved by crimson tips at the bottom of filaments. . . . I think the coldest thing I ever remember to have seen was the aurora which met our eyes. . . . It looked absolutely the essence of frigidity. . . . A single arch of brilliant greenish-gray, like the curved blade of an immense scimitar stretched across the sky from south to north. It was a typical morning aurora. . . . This morning it struck me as being simply devilish. . . .

There are certain places in the Antarctic, however, especially near the Magnetic Pole, where the colors are bright and the effects beautiful, but on the whole, the northern display is superior. The Antarctic has the highest wind-velocity and the lowest temperature of any existing land. It has no land mammals and only the lowest forms of vegetable life. But it contains the great active volcano, Mt. Erebus.

THE SUN'S HEAT

It may interest some of our readers if we quote the following from the latest report from Mount Wilson Observatory:

Dr. R. S. Robertson said today that his photometric study of sunspots indicates that the sun is nearly 300 degrees Centigrade cooler than had been generally accepted. . . . He found that the center of the sunspots is 4000 degrees C. and their penumbra 5400. (July 6, 1933)



As a post in the front of a city gate is firm in the earth and cannot be shaken by the four winds, like that I declare the righteous man to be. . . .
Make thyself an island; work hard, be wise.

— *From recorded sayings of the Buddha to his chelas*

OUR POSITION IN TIME ON GLOBE D

HANS MALMSTEDT

IN view of my great interest in trying to solve the riddles of cyclical time, I was advised two years ago to study the *Sûrya-Siddhânta*, an extremely old astronomical work. The only copy available in Sweden of this wonderful book* belongs to the library of Uppsala University.

This work would certainly not be taken very seriously by a modern astronomer, but I leave more able writers than I am to tell what they know about it. My own humble opinion of it may be expressed thus: If a little boy asks his father for a watch to play with, does the father give to the boy a genuine, expensive watch with a mechanism inside? Would the boy understand it and handle it carefully? No. The child looks at the dial and the hands of his toy-watch, compares it with the watch of his father, and everything is fine.

The *Sûrya-Siddhânta* with its geocentric system was a most perfect dial of time for the early races of last Tretâ-yuga, and still it works. The revolutions of the planets are so correctly stated in it, that their places can be determined with great accuracy.

The work is a dialog between a man partaking of the nature of the Sun, and a Demon, mostly called Maya but also in chapter xii Maya-asura, evidently the same one as Asuramaya in *The Secret Doctrine*. This dialog, it says, took place at the end of Krita-yuga in the present twenty-eighth Chatur-yuga or Mahâ-yuga of the seventh Manvantara, and consequently it took place 2, 165,034 years ago.

But nobody knows who put this dialog into verse or the date of this versification. People believe that it is the production of some Muni, and many are of the opinion that it is the oldest of eighteen ancient astronomical works. Its style is easy, and the reading of it, as of the Purânas, is considered to be meritorious. Every subject is treated more fully in this than in any other of the ancient *Siddhântas*.

Listen to its beautiful language. I am quoting only the Invocation, the Introductory and the Conclusion of it:

*Translation of the *Sûrya-Siddhânta* by Pandit Bâpû Deva Sâstri and of the *Siddhânta Siromani* by the late Lancelot Wilkinson, Esq., c. s., revised by Pandit Bâpû Deva Sâstri, from the Sanskrit. Calcutta: Printed by C. B. Lewis, at the Baptist Mission Press, 1861.

Invocation. 1. Salutation to that Supreme Being which is of inconceivable and imperceptible form, void of properties (of all created things), the external source of wisdom and happiness, and the supporter of the whole world in the shapes (of Brahmâ, Vishnu, and Śiva).

Introductory. 2 & 3. Some time before the end of the Krita-yuga, a great Demon named Maya, being desirous of obtaining the sound, secret, excellent, sacred, and complete knowledge of Astronomy, which is the best of the six sciences subordinate to the Veda, practised the most difficult penance, the worship of the Sun.

4. The self-delightful Sun, being gratified at such (difficult) penance of Maya, bestowed on him the knowledge of the science of Astronomy which he was inquiring after. The illustrious Sun said:

5. (O Maya), I am informed of your intention (of attaining the knowledge of the science of Astronomy) and am pleased with your penance. I, therefore will grant you the great knowledge of Astronomy which treats of time.

6. (But since) nobody can bear my light and I have no time to teach you (the science), this man who partakes of my nature will impart to you the whole of the science.

7. The God-Sun, having thus spoken to, and ordered the man born from himself (to teach Maya), disappeared. That man spoke to Maya, who stood bending and folding his hands close to his forehead, in the following manner.

8. (O Maya), hear attentively the excellent knowledge (of the science of Astronomy) which the Sun himself formerly taught to the great saints in each of the Yugas.

9. I teach you the same ancient science, which the Sun himself formerly taught. (But) the difference (between the present and the ancient works) is caused only by time, on account of the revolution of the Yugas.

Conclusion. 22. O superior Maya, I declared this secret and surprisingly excellent (knowledge) to you. This (equivalent to) the holy knowledge is exceedingly meritorious and the destroyer of all sins.

23. Having known this excellent divine knowledge of the stars and the planets which is (just) imparted to you, man acquires a perpetual place on the spheres of the Sun, etc.

24. Having properly imparted this to Maya and said this (the meaning of the preceding two verses) and being worshiped by him, the man who partakes of the nature of the Sun ascended to heaven and entered the disc of the Sun.

25. Then having learned the divine knowledge from the Sun himself, Maya considered himself as one who had done his duty, and free from sins.

26. Then having known that Maya had obtained a blessing of the Sun (some) saints approached and asked of him respectfully the knowledge.

27. He (Maya) being delighted gave the great knowledge of the planets to them (the saints) which is very surprising in this world, secret and equivalent to the holy knowledge.—End of the fourteenth chapter, of the Second Part, and of the work.

And now I come to the main subject of this article. By careful study of the *Sûrya-Siddhânta* we shall find the following statement to be true:

The time that has elapsed since the beginning of the present Kalpa on Globe D, our Earth, is longer than the time that has elapsed from the 'beginning of cosmic evolution' on that same globe, the difference being 47,400 years of the Gods or 17,064,000 solar years.

In order to prove this we shall first have to quote the necessary ślokas from the ancient astronomical work:

Chapter I, 24. 47,400 years of the Gods have elapsed in the creation of the God Brahmâ, of animate and inanimate things, of the planets, stars, gods, demons, etc.

Chapter I, 45, 46 & 47. Collect together the years of the six Manus, with their six Sandhis, and the Sandhi which lies in the beginning of the Kalpa, those of twenty-seven great Yugas of the present Manu named Vaivaswata and those of the Krita-yuga; and subtract from the sum, the said number of years of the Gods, reduced to solar years, required (by the God Brahmâ) in the creation of the universe, (before the commencement of the planetary motions), and the remainder 1,953,720,000 is the number of solar years before the end of the Krita-yuga.

What abysses of time, compared with the few thousands of years of the last 'historical' period, have passed, since that calculation was made! It was in last Tretâ-yuga, between 2,165,034 and 869,034 years ago, as neither Tretâ-yuga nor Dwâpara-yuga are mentioned above!

And let us now do it again, but this time proceed up to the present year, 1933.

The six Manus	1,840,320,000	years
The seven Sandhis	12,096,000	"
The twenty-seven great Yugas	116,640,000	"
The Krita-yuga	1,728,000	"
The Tretâ-yuga	1,296,000	"
The Dwâpara-yuga	864,000	"
The time of Kali-yuga up to 1933	5,034	"
The total is	1,972,949,034	years,
being the number of years passed since the beginning of the present Kalpa of 4,320,000,000 years on Globe D, our Earth.		

As one 'year of the Gods' is 360 solar years, 47,400 years of the Gods are 17,064,000 solar years:

subtracting from the	1,972,949,034	years
this number of	17,064,000	"

the remainder is 1,955,885,034 years
being the number of years passed from the beginning of cosmic evolution.

Before going any further, some remarks are due. In my article on the same subject in the July issue of *THE THEOSOPHICAL PATH*, 1931, a small mistake, among other great errors, was made by me in counting the number of years elapsed from the beginning of last Kali-yuga up to 1931. This period I considered then to be $3102 + 1931 = 5033$ years, and this was 1 year too much. It ought to have been 5032 years. An example: The time from any date of the year 1 B. C. to the same date of the year 1 A. D. is not 2 years but 1 year, and the formula for any time, say the year X B. C. to the year Y A. D., will be:

$$X + Y - 1 = Z \text{ years}$$

and $3102 + 1931 - 1 = 5032$ years. This year, 1933, the time that has elapsed since the beginning of the last Kali-yuga is consequently 5034 years.

I ask forgiveness for this mistake, as I am not the only one who made it. Exactly the same mistake was made by the writers of the Tamil calendar, referred to by H. P. B. and also by the Pandit Sarasvatî; and I shall now and here show how this happened.

Let us turn to *The Secret Doctrine*, Volume II, page 68, and compare the following three numbers of years given on that page, and the two first of them taken from the Tamil calendar and the third one from Sarasvatî:

1,955,884,687 years
 1,664,500,987 "
 1,960,852,987 "

And further, let us look at the three last figures in these three numbers of years:

687
 987
 987

The first of these three numbers, 687, must be wrong. They should all be the same, or 987, and why? Because they all are a part of the odd number of years passed since the beginning of last Kali-yuga, the only odd number of years in the addition of periods above, all the other periods ending with even numbers of thousands of years. How did this mistake occur? Who knows? It is possible, however, that a compositor in setting up 987 turned the 9 upside down and made a 6. This is the first and worst mistake.

I now come to the second one, the same as I made myself. In *The Secret Doctrine*, Volume I, page 650, we read: "The Hindûs date their Kali-yuga from a great periodical conjunction of the planets thirty-one centuries B. C." The calculation was evidently done in this way:

$$\begin{array}{r} 3100 \\ + 1887 \\ \hline 4987 \end{array}$$

but it ought to be:

$$\begin{array}{r} 3100 \\ + 1887 \\ \hline 4987 \\ - \quad 1 \\ \hline 4986 \end{array}$$

and according to this correction the three last figures of the three numbers above ought to be:

$$\begin{array}{r} 986 \\ 986 \\ 986 \end{array}$$

There is, however, a third mistake made and this will become clear to us, if we turn to *The Secret Doctrine*, Volume I, page 662, where we read the following sentence: "Starting from the solar epoch determined by the rising of the sun on February 18th, 3102 (B. C.), and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. A. M. of February 16th, which is the instant of the beginning of Kali-yuga." Consequently the last Kali-yuga started 3102 B. C. instead of 3100 B. C., and our calculation will become the following:

$$\begin{array}{r} 3102 \\ + 1887 \\ \hline 4989 \\ - \quad 1 \\ \hline 4988 \end{array}$$

With all these corrections taken into consideration the three numbers of years ought to be respectively:

1,955,884,988	}	up to 1887 A. D.
1,664,500,988		
1,960,852,988		

and

1,955,885,034	}	up to 1933 A. D.
1,664,501,034		
1,960,853,034		

46 years later than 1887 A. D.

In order to make our calculations clearer and more comprehensible, let us from all the numbers of billions and millions of years temporarily take away the odd numbers of years from the beginning of last Kali-yuga, whether they are counted up to 1887 A. D. or up to 1933 A. D.

The number of years passed since the beginning of the present Kalpa or Brahmâ's Day on Globe D of our planetary chain up to 1933 A. D. is, according to our calculation above 1,972,949,034 years.
 The time of last Kali-yuga up to 1933 A. D. is 5,034 "

The remainder is 1,972,944,000 years.

Proceeding in the same way with the three numbers of years taken from *The Secret Doctrine* we get:

1,955,880,000 years
1,664,496,000 "
1,960,848,000 "

These three numbers represent:

The first, the time from the beginning of cosmic evolution up to the beginning of last Kali-yuga,

The second, the time from the first appearance of 'Humanity' (on our planetary chain) up to the beginning of last Kali-yuga,

The third is a date given by the school of the late Pandit Dayânand Sarasvatî, founder of the Ârya Samâj, this third number of years supposed by H. P. B. to be a contradiction of *the first* number of years above.

These three numbers of years are all correct, as the following additions will show to us.

Add to the first number of	1,955,880,000 years
47,400 years of the Gods, each of the length of	
360 solar years	17,064,000 "
and we get our calculated total of	1,972,944,000 years.

Add to the second number of	1,664,496,000	years
the full period of 1 Manvantara or	308,448,000	”
and we get our calculated total of	1,972,944,000	years.
Add to the third number of	1,960,848,000	years
7 Sandhis, each of the length of 1,728,000 years,	12,096,000	”
and we get our calculated total of	1,972,944,000	years.

At this point in our investigation we are able to make the following statements:

(a) In *The Secret Doctrine* our beloved H. P. B. gave us the main periods perfectly correct although

(b) in the calculation of the additional period from the beginning of last Kali-yuga some smaller mistakes appeared.

(c) The beginning of cosmic evolution started 17,064,000 years later than the present Kalpa of 4,320,000,000 years on Globe D.

(d) The first appearance of ‘Humanity’ on our planetary chain occurred a whole Manvantara of 308,448,000* years after the beginning of the present Kalpa and 291,384,000 years after the beginning of cosmic evolution.

(e) The date given by Sarasvatî is the time elapsed since the beginning of the present Kalpa but it is incomplete. All the seven Sandhis, each counting 1,728,000 years and appearing before the beginning and after the close of each one of the six past Manvantaras, each counting 306,720,000 years, are excluded in his calculation.

We are now able to give a complete answer to H. P. B.’s quotation in her footnote number 128 on p. 68 in Vol. II of *The Secret Doctrine* where she writes:

This difference and the change of ciphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayânand Sarasvatî, founder of the Ārya Samāj, gives a date of 1,960,852,987. See the *Ārya Magazine* of Lahore, the cover of which bears the words: “Āryan era 1,960,852,987.”

The difference she is referring to is the difference between the following numbers of years taken from the Tamil calendar called the *Tiruk-kanda Pañchanga*:

*A full or whole Manvantara is a Sandhi-period plus one Manvantara: 308,448,000 = 1,728,000 + 306,720,000 years.

1,955,884,687
 300,000,000
 1,664, 500,987

Two of these numbers are already familiar to us. The third, the 300,000,000 years, is supposed to be the evolution-period of the (astral) mineral, vegetable, and animal kingdoms up to Man.

ANSWER TO H. P. B.

The ancient *Book of Dzryan* gives a round number when it says: "The Wheel whirled for thirty crores. It constructed rūpas." One crore being 10,000,000 years this would mean 300,000,000 years, but by thirty crores a period of 291,384,000 years was meant, this being the difference between a full period of one Manvantara, or 308,448,000 years, and the period for the divine activity which, according to the ancient *Sūrya-Siddhānta*, began at the beginning of the Kalpa on Globe D and lasted for 17,064,000 years. The period of 291,384,000 years is hardly 3% shorter than the period of 300,000,000 years.

The time from the beginning of last Kali-yuga up to 1887 A. D. is wrongly calculated in the Tamil calendar and also by Sarasvatī, the correct number of years being 4988.

Taking all this into consideration the three numbers of years which caused so much trouble should be altered to the following:

1,955,884,988
 291,384,000
 1,664,500,988

The difference between the first and second numbers of years is here equal to the third number of years.

The date given by brother Sarasvatī is not the time from the beginning of cosmic evolution but the time from the beginning of the present Kalpa on Globe D, 17,064,000 years earlier, and he does not include the seven past Sandhi-periods in his calculation.

His date was 1,960,852,987
 It should be 1,960,852,988
 Add 7 Sandhis 12,096,000

and we get 1,972,948,988 years, the time that has elapsed from the beginning of the present Kalpa of 4,320,000,000 years up to the 16th of February, 1887 A. D.

END OF THE ANSWER TO H. P. B.

In this connexion I cannot refrain from pointing to another small mistake appearing in *The Secret Doctrine*, Vol. II, p. 69, where we read, a few lines from the top of the page: "The year 1887 is from the commencement of Kali-yuga 4989 years."

The calculation giving this number of years is apparently the following:

$$\begin{array}{r} 3102 \\ + 1887 \\ \hline 4989 \end{array}$$

whereas it ought to be:

$$\begin{array}{r} 3102 \\ + 1887 \\ \hline 4989 \\ - \quad 1 \\ \hline 4988 \end{array}$$

for the same reason as mentioned above.

Finally I want to say something of the time that has elapsed since the Vaivasvata Manvantara — or the human period — started its cycles on our Globe D in this our Fourth Round. This time is up to the year 1887, just 18,618,728 years, according to *The Secret Doctrine*, Volume II, page 69.

Subtract from that number of	18,618,728	years
the time from the beginning of last Kali-yuga or	4,988	"
and from the difference of	18,613,740	years
1,075 periods of 1,728,000 years each or	18,576,000	"
the remaining number of years is	37,740	years.

This number of years has a certain relation to a far greater period, closely connected with the five globes above the seven manifested globes of our planetary chain.

CONCLUSION

The present Kalpa of 4,320,000,000 years on Globe D, our physical Earth, being on the seventh plane counting from above of the seven cosmic planes where the twelve globes of our planetary chain are living, started 1,972,949,034 years ago and at the same instant started a period

of 17,064,000 years of divine activity, closing 1,955,885,034 years ago.

Then followed during a period of 291,384,000 years the evolution of the (astral) mineral, vegetable, and animal kingdoms up to Man and when that great period closed 1,664,501,034 years ago, 'Humanity' for the first time appeared on the planetary chain.

The first planetary round closed, then the second, then the third, and after millions of years (not less than 1,645,882,260 years) had passed, the period of *dual* humanity began — in the Third Root-Race on Globe D in this our Fourth Round; and that happened 18,618,774 years ago.

The Third Root-Race perished, then the Fourth, and our Fifth Root-Race had lived millions of years when last Kali-yuga started. At that moment 18,613,740 years had passed since the Third Root-Race could be called human.

The last, our present, Kali-yuga opened its cycle 5,034 years ago and its 5,034th year expired on the 16th of February this year, 1933 A. D.

After 2,347,050,966 more years the present Kalpa of 4,320,000,000 years on Globe D will expire. There are still 187,050,966 years to come, before the midpoint of it is reached, but some millions of years ago we passed *our* midpoint of evolution at the middle of the fourth family-race of the fourth Sub-race of the Fourth Root-Race on Globe D in this our Fourth Round of the seven rounds of which the first one started on Globe A of our planetary chain hundreds of millions of years before the beginning of the Kalpa on Globe D.

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

IX

CAGLIOSTRO AND THE CARDINAL DE ROHAN

CAGLIOSTRO'S first meeting with the Cardinal Prince Louis de Rohan, Almoner of France and a man of fabulous wealth and state, was one of the fateful days of his life. The Cardinal was living at the time at his estate at Saverne, not far from Strasbourg, in almost royal splendor. Of this meeting Cagliostro himself said:

Some little time after my arrival at Strasbourg, Cardinal de Rohan signified to me, by Baron de Millinens his Master of the Hounds, that he wished to be acquainted with me. As long as I supposed the Prince actuated by mere curiosity, I refused to gratify it; but having been informed, soon after, that he was attacked with an asthma and desired to consult me, I repaired instantly to the episcopal palace. I gave him my opinion concerning his complaint; he seemed satisfied, and requested me to call upon him from time to time.

This was said on a very serious occasion and is a plain statement of the meeting. But the answer made by Cagliostro when first informed that the great Cardinal would see him is historical:

If the Cardinal is sick, let him come to me and I will cure him. If he is well, then he has no need of me, nor I of him!

In spite of this answer the Cardinal persisted, and it may be that his attack of asthma was not a very severe one. But he asked Cagliostro to come and see him on that pretext, and Cagliostro went at once, for he made no distinction whatever between rich and poor when he was needed. In fact, he was so impartial that he was accused of favoring the poor to spite the rich. Cagliostro says:

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

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

Coincidentally with Cagliostro's arrival the patient did improve, but as soon as Cagliostro declared that he would not see the Prince, the latter grew worse, and the next day was declared to be beyond the aid of the regular physicians. Cagliostro, who had demanded to be taken back to Saverne, now decided to take the case, and remained thirteen days in Paris with Cardinal de Rohan.

A French writer describes the scene:

Cagliostro entered the Cardinal's carriage and went with him to the Soubise mansion. The Cardinal announced a physician, without giving his name. The family did not interfere; only servants were in the Prince's room. Cagliostro asked to be left alone in the dying man's room. They left him. An hour later, he called the Cardinal de Rohan, and said to him as he pointed to the sick man:

"In two days, if my prescriptions are followed, Monseigneur the Prince de Soubise will leave his bed and walk about the room. In eight days he will go out in a carriage. In three weeks he will attend the court at Versailles."

Cagliostro gave the patient a few drops of one of his elixirs on three separate occasions and all turned out exactly as he had said. There is something interesting in this procedure, which he adopted apparently more often than not — in fact, it seemed to be connected with the cure in some way. The course of the malady was carefully outlined and predicted to the day or hour, and it rarely failed to be correct. The regular physician was often invited to hear the diagnosis and the prediction.

Says Cagliostro:

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

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

The Cardinal and Cagliostro returned to Saverne, near Strasbourg, at the end of the thirteen days. But the remarkable cure of the Prince de Soubise and others had made such a stir, and some patients were so anxious to continue their cure, that a crowd of people followed him to Alsace, among them ladies of social standing. As usual, he rejected none who desired his help. In spite of all this, Cagliostro's life was threatened — albeit in a perfectly 'gentlemanly' way!

One evening in August, 1781, Cagliostro was dining with his wife at the Cardinal's table, and among the guests was a cavalry-officer, the Vicomte de Narbonne. The latter was an enemy and Cagliostro knew it, for de Narbonne had not hesitated to aid in the propagation of the little scandalous tales that adorned the gossip of Strasbourg. He was a duelling bully, pure and simple, in spite of his title and rank.

No opportunity arose during the dinner for provoking a quarrel, so the gallant cavalry-officer made one, by the simple expedient of upsetting a dish of gravy over the Countess Cagliostro's dress.

There was the usual excitement. Ladies hastened to the Countess's side, servants endeavored to clear up the mess, men rose from their seats and made such remarks as they deemed the occasion demanded, and the Cardinal apologized; all happened exactly as de Narbonne had calculated, and as his secret backers and instigators had hoped; all except one detail, a rather important one. Cagliostro remained perfectly calm.

De Narbonne tried to provoke an explosion. "What a fuss to make over a gown!" he exclaimed. "I can pay for it!"

Cagliostro knew the man, as he knew all men when he so desired.

"I told you not to sit by that man!" he said to his wife, quite calmly.

"You are insolent, Monsieur!" exclaimed de Narbonne. "You will give me satisfaction with your sword for that!"

"I am no duellist," replied Cagliostro. "It is your trade to fight, not mine!"

"Well, let it be pistols, then!"

"Nor pistols either; my trade is to cure and not to kill!"

The Vicomte de Narbonne had failed. He picked up a plate and threw it at Cagliostro's head, shouting for the whole room to hear:

"That's what happens when one is forced to dine with Counts and Countesses made all of a sudden, falling like bombs from nobody knows where!"

The guests rose and the room was in an uproar, until order was restored by the Cardinal and his friends.

De Narbonne was not at all satisfied at finding his prey escape him, and he did not fail to attack Cagliostro in other ways, later, such as having the city secretly placarded with the vilest lampoons and accusations against Cagliostro. The police tore them down, but they did their evil work, and the guardians of law and order pretended they could find no clue to the outrage.

Cagliostro's secret enemies not only were not at the end of their resources with a de Narbonne, but they had hardly begun to unmask their batteries. However, they had no desire to disclose their identity, and contented themselves with putting up another dummy, a spy within the camp, this time.

Enter Carlos Sachi from Spain, formerly hospital attendant and now a *sacamuélas* or toothpuller. He is from now to the end of the piece the low villain, just as Sarrasin remained the faithful friend in high society, through good and ill report.

Cagliostro belonged to those who never allow the breath of ingratitude to chill the warmth of their affection for humanity. He was impregnable against accusations of vice; he must be attacked in his virtues. He had stated that he was in Valencia in 1771.

Carlos Sachi presented himself before Cagliostro in the guise of a grateful friend. He had been well treated by Cagliostro in Valencia in 1771 (so he said), and now he was so bursting with gratitude that he wished to consecrate his life to the service of so noble a benefactor of the human race.

There exists a phrase: "We must refuse no one." Such as Cagliostro have not the right to reject anyone who professes to wish to serve humanity and who aspires to self-purification. The faintest gleam of purity, even in a soul black as the bottomless pit, must be encouraged as far as may be by the Teacher or Adept, even though the latter be condemned mercilessly by society for being so evidently unable 'to read character' when the gleam of purity is extinguished and the friend becomes a foe. Sachi had some gleam of potential good in his make-up; he had offered himself; he must be given his opportunity even though to the discerning eye treachery was written all over him.

Cagliostro gave Sachi a few days to think it over, while he went to Saverne. When he returned, Sachi was of the same mind still, so Cagliostro took him into his service as errand-boy and factotum. It was the 27th of December, 1781 — when the Sun lay dead in the tomb of the winter sky. Nine years later, to a day, the Inquisition laid its inexorable hand upon Cagliostro. This was at Rome. Sachi was one of their principal 'witnesses.'

Installed as Cagliostro's helper, Sachi swiftly put into execution his sinister projects. He had to take medicines to the poor in Cagliostro's name — gratis, of course. He made them pay 'through the nose,' so to say, declaring that Cagliostro demanded it. Sachi pocketed the money and was satisfied. Dr. Ostertag saw the growing observation of the people that Cagliostro "was doing very well with the sale of his drugs," and he was satisfied for the time being. The other enemies of Cagliostro saw that Cagliostro's patients, paying dearly for their medicine, were losing their confidence in their benefactor.

Sachi did not stop there. His employers knew his value too well to limit his activities. He was now 'Doctor' Sachi, assistant surgeon to M. le Comte de Cagliostro. He was a good fellow, too, willing to chatter

with anyone over a glass of something convivial. Yes, M. Cagliostro was a great physician; and then again was he not aided by no less a personage than Doctor Sachi who had known him in Spain ten years before?

He left it at that for about a day. Then he played his second card. "Yes, but. . . ." "Well, of course, if I only chose to say what I know. . . ." "His past — well! . . ." Sachi's acting was good enough for his dram-shop audiences and curiosity was aroused.

Quite confidentially, 'between you and me, of course,' the respectable Doctor Sachi told how he himself had cured Cagliostro and his wife of shameful maladies which they had picked up in the low haunts they had frequented, ten years before.

"So there is your great man! I sometimes think I would like to throw it in his face when he treats me like a little boy, and the physicians as if they were donkeys."

"Well, why don't you?"

"Reason enough. He would kill me, just the same as he has killed others! Give me half-a-dozen dragoons to protect me, and I would tell him about it to his face!"

Sachi had been taken into the Count's service on December 27, 1781. This was on the 2nd January, 1782, precisely a week later. Master Sachi had traveled fast and far under the tuition of his concealed employers!

It was in a café. One of the auditors happened to be a grateful patient of Cagliostro, and he was terribly shocked to hear these things. Without the loss of a minute he hastened to his benefactor and begged him to take steps for his protection. Cagliostro taxed Sachi with treachery and lying, and dismissed him. Sachi promptly went with a pistol to the one who had denounced him, intending to kill him. The police intervened and M. de la Salle, after hearing the case, expelled Sachi from Strasbourg, both on account of his attempted murder of a citizen and for his calumnies against a man held in the greatest esteem by the people of Strasbourg. The wretched man wriggled and lied, protested that he meant another man, that he was deceived, that the Count was his dear benefactor and that he would serve him always with the greatest of delight. It was all in vain; he had to go.

But he did not go so very far. From Kehl he opened a campaign against Cagliostro, claiming by open letters, by placards, and through the newspapers, no less than 125 louis d'or for his services (!) and endeavor-

ing to bring the matter into court — from a safe distance, be it said. He did not really want the money, for he had taken enough from Cagliostro's patients, to say nothing of the reward from Cagliostro's enemies. The magistrates paid no attention to the extravagant claims of this figure-head mountebank; but the public, always ready to believe that where there is smoke there is fire, did. Dr. Ostertag and de Narbonne, women jealous of the vogue of the Countess Cagliostro, and enemies of the splendid Cardinal de Rohan, all combined to keep the ball of discredit rolling, and, according to the principles so cleverly developed at Cagliostro's farcical trial before the Inquisition, twisted every circumstance against him, whether trivial or not.

Thousand-tongued gossip began its disintegrative work and flowed in cumulative force over all that Cagliostro did or had done. If he did anything good it was for ulterior motives, and it showed his cunning. If he did nothing at all, it was because of his lofty conceit; who was he to put on such airs? If he effected cures paralleled only by the legends of the apostles, it was by the help of the devil, precisely as Apollonius and Simon Magus had done; what mattered it that all three did things which not one of the apostles had ever been able to accomplish — the devil it was, and there was an end of it. It is hardly necessary to fill in the gaps of the whole miserable story. In Seven Dials and in Mayfair; in Park Row and the East Side tenements, gossip is ever the same, and little guesswork is required to realize exactly how it all went. Only in this case there was an expert intelligence directing it all from behind, and the result was a ferocious intensity rarely met with unless such a directing force is present; the cloven hoof is always visible in the very exaggeration of the thing; there is altogether too violent a protestation. Later on we shall see how, to prevent losing the thread of this calumny, Cagliostro is always 'personally conducted' into the hands of new enemies wherever he goes, and the conductors are bosom friends whom he trusted — that is why they were chosen to do the work. Were the matter not known in its every detail and historical to the last word, it would seem to trespass beyond the borders of legitimate romance into the dreams of insanity — but the facts are there for all the world to see.

We have noted how regularly, and how confidently and positively, Cagliostro described the symptoms of case after case before the patient, and where possible, before his physician, immediately following the diagnosis by precise predictions as to the treatment and the progress of the

cure to the hour and the day, with almost invariable success. Exactly as in the case of other Eastern healers, faith was required to do half the work; in fact Cagliostro often limited himself to demanding faith in God and prayer to the Almighty for those of his patients who were Christians. The gossip of his enemies destroyed faith like the blast of a desert wind, and though calumny, all of it, the effect was palpable, and the patients suffered.

Traps were set, unworthy of decent men, much more so of the grave and learned physicians of the place.

Two students of medicine came to Cagliostro, complaining that one of them was very ill and needed attention. They were really spies of the physicians. Cagliostro looked at the sick man with serious attention and heard his complaint.

"I will keep your friend here under the strictest diet for a fortnight," said the Count to the student's friend. "It is quite necessary for his cure."

The patient was loud in his protestations; the treatment did not appeal to him at all. He wanted only a diagnosis.

"Nothing easier," declared the Count. And he wrote on a piece of paper: "*Superabundance of bile among the gentlemen of the Faculty!*"

Cagliostro laughed at their discomfiture and invited them to dinner, completely winning them over to his side. There was something really disconcerting about the way in which he read people's thoughts, though few realized that he did so as one reads an open book. 'Physiognomy' was then the rage, and few passed beyond the opinion that he was a good physiognomist and could read *faces*.

The next trap was the importation of a police spy, one Desbrunières from Paris, sent by the authorities in answer to highly influenced demands and denunciations. The spy came, and saw, and went back conquered — almost a disciple; later, however, he played another part.

Carlos Sachi was put up to another trick, and a dangerous one. With the knowledge of the drugs he had been sent to procure from the stores, he claimed that he could make up Cagliostro's Balm of Egypt which had proved so efficacious. This he now made and sold as the real Balm of Egypt, to his own profit, to the hurt of Cagliostro's reputation, to the satisfaction of the doctors, and to the serious danger of the purchasers. Those who know the story of the awful mistake made by Prince Talleyrand in playing the fool with one of Cagliostro's simplest remedies —

magnetized water — will easily understand the situation and the impossibility of counterfeiting his medicines.

The Count immediately had the town placarded:

NORICE — M. the Count de Cagliostro, having learnt that there are being sold for money in public, drops called *Count Cagliostro's Drops*, is obliged to declare that the persons who sell them cannot have the true composition of his drops, and that he cannot be responsible for the evil effects which such a falsified medicine may produce. He therefore denounces them as spurious as well as all those which may be administered by any other than himself.

After all, there was no logical reason why Cagliostro should continue to expend all his energy in fighting the ingratitude and bigotry of the city when other fields were open; even the 'five righteous' could not save it from its fate. He changed his plan, and though he did not leave at the time he proposed, owing to the solicitations of his real friends, he gave audiences three times a week only, one day being reserved for the poor. He began to refuse to see strangers. He spent more time with his friends, paying a visit of two weeks every month to the Cardinal de Rohan; visiting with the Sarrasins at Basle, and confining himself to his private circle. Without doubt he was busy enough in private with the Masonic fraternity, but that was no affair of the public, who left him alone, more or less, as did the physicians, who rejoiced to see his medical activities curtailed.

We have read the letters from the French ministers to the authorities at Strasbourg, enjoining proper protection for this benevolent foreigner. They were dated in March, 1783, and were the outcome of unsolicited efforts on the part of friends who recognised that they had among them a beneficent power for good, no matter what his earthly origin. But they were late and he had made up his mind to depart. His public work was done and his Masonic work, was — who knows? — perhaps well established. His friends still held him and the ties of the many grateful poor who owed him all they had or were, their very lives, were hard to break.

But his friend, the Cardinal de Rohan, had gone to Paris in 1783, when there came the news of the serious illness at Naples of the friend of his youth, the Chevalier d'Acquino. The latter had actually been to see him at Strasbourg, attracted by the ancient ties of friendship. Should Cagliostro now neglect him when he sent an urgent call across Europe that Cagliostro and no other should come to close his eyes in death? Even

the best of friends at Strasbourg could not oppose so powerful a call to leave them, and Cagliostro said good-bye, not knowing when he should see them again or under what circumstances.

For the poor — a god had gone out of their lives. The poor always have fine intuitions, and the title “the Divine Cagliostro” had a precious meaning for them. Had he not been, for many of them, the only link they had known with that divine quality, Compassion?

At this point we insert a letter:

Letter from Laurent Blessig to Madame Elisa von der Recke — Dated, Strasbourg, June 7, 1781.

. . . Now I will tell you all that I have been able to learn in regard to Count Cagliostro, as circumstantially and as probably as is possible in this matter; I say ‘as probably,’ because people say so much both for and against this extraordinary man. In general, he is so mysterious that I believe one must leave complete certainty in regard to him for time to decide. He has enthusiastic friends and bitter enemies, like every man so absolutely original; he seems to be very open, “but the master’s stroke ever remains in my heart,” he himself said here to a lady, whom, against his usual custom and principle, he held in high esteem. I have learned the following chiefly through this channel.

The Count says he studied medicine at Medina, and certainly he has learned to know nature there in quite a different way from our European physicians. We pass too lightly over the symptoms of sickness, and especially the changes in the human body. In his school, instructions are given not only to examine the pulse medically (which, according to the general admissions of the physicians, C. understands exceedingly well), but also the complexion, the gait, the look of the eyes, and every movement of the body, since Physiognomy is a natural department of medical diagnosis; and whether it be through this combination, or in some other way, C. is truly a great knower of men, and has, among others, very much impressed our greatest physiognomist, the excellent Lavater.

Diseases lie particularly in the blood and its distribution; the physician must also follow that. Since all nature is interblended, the physician must know it in its whole scope, and chemistry must stand at his command for solution and combination; in this, too, he must possess great knowledge. Moreover, since everything affects everything else, and this includes not only our earth, but also our whole solar system, the knowledge of the influence of the stars is indispensable to the physician. Thus C. pays much attention to the equinox, and at this season prepares most of his medicines. This mutual influence of all things is not limited to the material world; these are effects; the spirit is the cause. The spiritual world is a connected chain from which effects continually stream forth. Thus the true knower of nature is he who knows how to look up as well as down, or who stands in the same relationship to spirit as to matter. One can be initiated into this secret knowledge also in Arabia, and indeed Cagliostro himself has been so admitted into a Brotherhood at Medina, and taken the oath to wander through the world for a certain time for the better-

ment of humanity, and to give without fee or reward what he had himself so received. Thus he came to Europe through Egypt. Of his sojourn in the North I need hardly say anything. Of his stay at Strasbourg I know the following:

He lodged for some time in a hostel, then for some weeks with Vogt, in the room where your late brother lived, if I am not mistaken. He did not at first give himself out as a physician — nobody expected that of a Count (which title, as he quite plainly gave everyone to understand, was founded, not on birth, but on his secret knowledge). Suddenly people learnt that there was a foreign philanthropist here, who devoted himself specially to the sick, and had not only medicines, but often money as well as other aid, provided for them; and this is the strict truth. Now gradually, one after another, poor people came to him timidly. But he received them affectionately; gave them essences, elixirs, and other medicines; relieved many of fevers and other complaints; and even personally visited many of the more seriously sick in their homes. His fame increased, and soon not only his rooms, but also the stairs and the door of the house were besieged by those seeking help. He was somewhat easy and sanguine in promises of cure and this gave the sick all the more encouragement.

Certainly among the vast number treated many have not turned out well, especially with regard to deafness and blindness; however, good fortune in many instances, the strangeness, the peculiarity of the matter, his refusal to take money, all made him the subject of every conversation, and with many, the object of the greatest wonder. Curiosity impelled a countless number of people towards him — scholars, officers, physicians, scientists, Freemasons; in the latter capacity Princes and other gentlemen visited him; it became more and more the fashion to visit Cagliostro, and as he lived on the parade-ground, a great number of the garrison thronged in at dinner-time and attended the assembly at Cagliostro's.

Here many a young lieutenant, from excessive curiosity, became a source of amusement to the good Count, and in order to be rid of this kind of society, or to make fun of them, he told them with an air of great veracity that he had been born on the Red Sea, that he was 150 years old, and so on.

At this time a secretary of our Commandant, the Marquis de la Salle, became sick. His physician gave him up as one seriously attacked by gangrene, and who had only twenty-four hours to live. On the request of the Commandant himself C. took his case in hand, and to everybody's astonishment as good as entirely set him on his feet again. Now this man's most brilliant period set in; all those of general's rank, all who are foremost amongst us or who set themselves up to be prominent, daily visited Count C. Many paid their court not exactly to him but to these gentlemen. The ladies did the same, took his medicines and praised his treatment. Cagliostro was taken everywhere. It was the fashion to talk of him, to need him, and to praise him. An incredible number of foreigners came to him here from all parts. Some begged him to allow himself to be taken into consultation with our best physicians; but this he always refused, as indeed he had no other names for all doctors except those borrowed from the animal kingdom. If, on the other hand, the physicians in their criticisms of him say only what is true, or, if it be possible, true without being bitter, without jealousy, I certainly cannot decide; yet several sick people, also foreigners, have again thrown themselves into the arms of the ordi-

nary physicians after leaving C. These also by one weighty remark or another have made many somewhat shy of availing themselves of Herr C. He is, for example, very free in prescribing Extract of Saturn and that indeed in very large doses (as in general with many of his remedies); it has been shown that this Sugar of Lead is of great instantaneous effect with wounds and other complaints where prompt aid is necessary, but that it also leaves a certain stiffness as a rule, and not seldom brings on the unfortunate Colic of Poitou.

In various news-sheets and placards in our neighborhood bloody satires have been published against him. His vogue has now declined; at the present time he receives only three times a week and this only at stated hours. He has left in the middle of their treatment several foreigners who came here on his account, and others he has refused to attend. Towards some he is extraordinarily kind, towards others irritable and curt; so also in society, while merely visiting, he adopts an attitude either very much in favor of a person or is very antipathetic, and that often at the first glance. One who has only seen this side must necessarily form a false opinion of him.

He is a very spiritual man, very attractive, cheerful, frugal, energetic, conscious of himself, and therefore speaks of Princes and with Princes like a man who can do them good, not they him. He speaks good Italian, and broken French; he would not, however, speak Arabic with Professor Norberg of Upsala who comes from Constantinople. He speaks slightly of our Savior and of the clergy, as he does of the physicians. One would suppose that the man has a far-reaching plan for which Strasbourg is altogether too small a theater. Strasbourg lies on the road to the Kingdom [France]; perhaps he wants his fame to precede him and expects the King to call him of his own initiative. He speaks much of his acquaintance with Louis XV and of the Russian Empress. People have observed that he has received no money from anyone here either by way of exchange or in cash, and that he always pays exactly, generously, and in advance, without receiving here the smallest sum directly; some have come to suppose that he is an emissary of the Ex-jesuits* and so forth; these are all suppositions. Also I give you the following only as a supposition, but at least it is one and very probable, namely, that C. has by now lived through the best part of his time and fame with us. But where he thinks of going after this, I do not believe anybody knows. Some of those who honor him have separated from him; they complain mutually of one another, and with some force. For some time Cagliostro has got rid of many of his patients very quickly and by means of common botanical infusions, tisanes, and things like that. Our Marshal who returned from Paris to the Province only a short time ago received Herr C. very well and so prevented them from expelling him from the Kingdom [France] as a charlatan or a vagabond.

Louis Spach, in 1871, *Œuvres Choisis — Cagliostro at Strasbourg*, Vol. V, makes a very subtil distortion of this letter to support his hostility towards Cagliostro. But he adds an interesting observation. He says of Cagliostro:

*The Jesuit fraternity at this time was officially suppressed by the Pope, so that the members were customarily called Ex-jesuits.

In the cures effected by him, certainly there were some very real ones. I have spoken to an old man who asserted that he had been cured by Cagliostro of a serious malady of the chest by which he was attacked at the age of twenty years, and which would have probably carried him off except for the intervention of the Sicilian. The latter, who had the tone of an oracle, commenced by giving hope and confidence to the patient. Snail jelly and kindly nature had done the rest. . . .

We hear next of Cagliostro at Bordeaux and at Lyons, where he had his usual brilliant success, the admiration of both rich and poor, and the customary enmity of the medical faculty. Then he appears in Paris as if drawn there by irresistible fate, and the curtain rises on the thrilling drama of the Diamond Necklace, one of the most extraordinary series of episodes in all history, both in itself and from its far-reaching consequences.

(To be continued)

NIRVÂNA

ROSE WINKLER, M. D.

NIRVÂNA — what is it? Is it a state which is characterized by impersonality, or the emancipation from all selfish attributes? Is it absolute freedom from the bondage of all joys of material existence? It is; but for one it may be the goal of attainment achieved at the close of one life, for others it may be the glorious spiritual peace and ineffable bliss realized after many lives, and for others still more spiritually advanced it is a state not attainable until aeons of experience, of self-knowledge, self-conquest, self-forgetfulness, and the complete extinction and renunciation of the personal self of man have been finally attained. Nirvâna comprises many grades which may be divided into three general stages, *i. e.*, superior, intermediate, and a less superior state. Therefore the path leading to it must truly vary with the neophyte.

No Entity, whether angelic or human, can reach the state of Nirvâna, or of absolute purity, except through aeons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.

— *The Secret Doctrine*, II, 81

When the Higher Self, Âtman-Buddhi-Manas, manifests self-consciously and when illumination from within the secret chamber of the heart brings liberty and a high degree of emancipation, then the initiate's ascent will lead to his final and highest goal. This center of unspeakable peace and bliss exists within the inmost core of everything,

from an atom to a human being, from a nebula to a Râjâ-star. As this center of peace, purity, and bliss is within you, for it is you, then will it be in you for ever. In fact, the impersonal, spiritual soul or individuality cannot fully manifest until obstructions, such as the desires, passions, and ambitions of the human soul, are completely cleared away — this determining the degree of self-expression of the inner god. This clearance is not a quick or easy task for it involves a conflict between the personal selfhood as opposed to the immortal individuality, and may evoke some startling interrogations.

Shall one therefore annihilate the personality? Nay, nay! But subordinate, transmute, and finally extinguish or 'blow out' all its cloying, selfish, binding attachments. Likewise is it well to remember that the psycho-mental entity is the evolutionary work of past ages, and the changes wrought by discipline and by cleansing will form a channel for the inspiring, regenerating stream of spiritual-divine splendor to flow into the human soul as the self-expression of the inner god. As the neophyte advances on an ever grander scale the intensity of vibration progressively diminishes and he becomes more closely allied with his Inmost Center — the Monadic Essence — whose state is one of ineffable peace and rest. It is on the descending scale into matter that the vibratory rate increases. Man is a god-spark, a ray of light within, which, descending along the Shadowy Arc, gradually condenses the outer vehicle or body — which carnal temple is such only on our earth. But on its ascent along the Luminous Arc the evolving inner god reacts upon it, etherealizing it until it will become, at the close of our fourth Sub-race of our Fifth Root-Race, a shining translucent encasement.

When the Spiritual *entity* breaks loose forever from every particle of matter, substance, or form, and re-becomes a Spiritual breath: then only does it enter upon the eternal and unchangeable Nirvâna, lasting as long as the cycle of life has lasted — an eternity, truly.— *The Key to Theosophy*, p. 113

The state described in the above lines is Nirvâna *per se*. The Nirvânî is then at one with his Divine Monad, a state of spiritual activity beyond our conception. It is well to remember that the wondrous, mystic pathway leading to infinite wisdom, glory, splendor, and omniscience, *is* your inner god, and the expanding sense of peace, purity, and bliss are like blossoms emerging from the glistening snow mantling the ascending crags whose nirvânic fragrance is brought to birth by dauntless courage, will, strength, and the fervor of impersonal love for all that is. The goal

is the unchanging Supreme, the forever Invisible and Unknowable.

As Nirvâna *per se* is indescribable, therefore is it, as we are taught, to be *comprehended fully by the Arhats alone* — saints, lofty initiated Adepts of the fourfold path leading to Nirvâna, who have reached the apex of Arhatship. In *Fundamentals of the Esoteric Philosophy*, Nirvâna is defined as a Sanskrit compound, *nir*, out, and *vâna*, the past participle passive of the verb-root *vâ*, to blow, *i. e.*, literally ‘blown out,’ which may be interpreted as referring to the persistent effort which serves to extinguish finally all personal desires and passions.

Right here it may be well to distinguish between Nirvâna and Devachan, the ‘abode of the gods.’ The latter is a state which applies only to the personal or human ego in man. It is a period of digestion and assimilation of what we have learned. The Nirvânî is completely self-conscious, while the Devachanî lacks more or less of the self-conscious realization of peace and bliss.

We are taught that to enter even the inferior stages of Nirvâna requires trained Yogîs, with minds and souls capable of attaining the necessary state of consciousness. Nevertheless, their stay there is limited, and as the state is so exalted there are very few even of the more advanced chelas who become Nirvânîs. The statement that Nirvâna is “conscious rest in omniscience” is elucidated in *The Mahatma Letters to A. P. Sinnett*, p. 198, as follows:

But the *complete* recollection of all the lives — (earthly and devachanic) *omniscience* — in short — comes but at the great end of the full seven Rounds (unless one had become in the interim a Bodhisatwa, an Arhat) — the “threshold” of Nirvana meaning an indefinite period.

Again on the same page we read:

It is a State of absolute Rest and assimilation with Parabrahm — it is Parabrahm itself.

One is led to infer that to enter Nirvâna requires meditation on the Supreme Self, on the continuous pursuit of truth and the living of an exemplary life which, like an alchemical fire, will set aglow every faculty and energy of the soul and hasten into bloom the swelling buds of compassion, self-forgetfulness, and impersonal service. Consequently, “the more one dares, the more he shall obtain,” if ever on guard not to stultify the inherent faculties and possibilities of the sun-god within. Each advancing step initiates the next, expanding the consciousness to vaster

reaches of Boundless Space, attended by the resurrection of the Christos within from the tomb of personal selfhood, symbolized by the rolling away of the stone of matter.

Will not this effort toward spiritual attainment tend to a neglect of daily duties? No, the treading of the path is only possible through a conscientious and cheerful performance of *all* duties including the so-called humble duties, so-called only, because the heart-glow veils each with a sunny aspect when dedicated on the altar of the inner god. Nor does the neophyte stop to question whether the duty belongs to another or whether it is an imposition shifted upon himself. As the path of discipleship is the path of renunciation and self-forgetfulness, he not only learns to trust in the Higher Law, in the wisdom of preserving silence, but also to 'resist not evil.' On the other hand he will not be an idle witness to any evil done by others, nor will he tolerate uncalled-for abuse of others without wisely endeavoring to arrest or minimize effects, and impersonally to enlighten the misdirected personality of the wrong-doer. It is a duty to accept uncomplainingly all experiences and to seek for their concealed lessons, thereby learning to work wisely for the good of others.

Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are enjoined. This done, my duty lies in helping my brother, for he knew not what he did.—WILLIAM QUAN JUDGE

This growing sense of unity, love, compassion, and self-forgetfulness is the Buddhic fire kindled in the spiritual soul which, like a fiery *Elixir*, will permeate the entire being. It will determine the initiate to discipline himself, to control his heart, to love everything, from an infinitesimal electron to the Solar Divinity, Father-Sun, our spiritual Parent from whom we came and to whom we shall finally return. From our Parent Sun emanate all the forces of life, heat, and energy to vitalize the hosts of entities constituting the hierarchies of the planets of our Solar System.

Everything in Nature has its time for rest, repose, and recuperation. Like Karman, Nirvâna may be applicable to everything in universal Nature, from man to a Celestial Buddha and the gods beyond. Its duration corresponds to the preceding ages or period of activity; and with the dawn of another manvantara, out of the bosom of the infinite emerge again the Universe and all beings to enter upon another cycle of still higher evolution. Likewise are there three chief periods of destruction or Pralayas: (1) a Globe Pralaya, when the Life-wave leaves that globe

in transit to the next, (2) the Planetary Pralaya, when the seven Rounds on the septenary chain are completed, (3) the Solar Pralaya, when the solar system is at an end, when the Spiritual Self, the Higher Monad passes into the supreme Paranirvâna, that state of absolute *Being* or 'Be-ness.'

When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light.—*The Mahatma Letters to A. P. Sinnett*, p. 98

Nirvâna is the state of one who has sacrificed the personal self to the Self Impersonal, who is emancipated from the bondage of good and evil, and has transcended every aspect of form and substance. Such a one is no longer subject to rebirth. For ignorance, selfishness, suffering, and "the great dire heresy of separateness," an ever-expanding state of wisdom and (relative) omniscience is substituted. At the core of the core of everything, as every advancing entity realizes in degree,

. . . the soul of things is sweet,
The heart of being is celestial rest.

Mystically, Nirvâna is in you, and you are in it, when self has been sacrificed for Self, and the personal has become the Impersonal. As one of the Eastern Teachers has written:

Know ye all, that he who sacrifices not his *one* life to save the life of his fellow-being; and he who hesitates to give up more than life — his fair name and honour to save the fair name and honour of the *many*, is unworthy of the sin-destroying, immortal, transcendent Nirvana.—*The Mahatma Letters to A. P. Sinnett*, p. 387

The following excerpt throws light on a different but profound aspect of Nirvâna:

Laya . . . is a synonym of Nirvâna. It is, in fact, the Nirvânic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter *that was*, the realm of negativeness — wherein lie latent during their period of rest the active Forces of the Universe.—*The Secret Doctrine*, I, 140

I am led to conclude that just as does the Spiritual *entity*, designated the Dharmakâya — one who has transcended every aspect of form and substance, who is no longer subject to rebirth and, having become omniscient, has entered Nirvâna — so do all substances enter during their pralaya a state of homogeneity, a nirvânic dissolution. During this

period all things are resolved into their primary undifferentiated condition, leaving naught but *laya*, "a bodiless, luminous shadow of the matter *that was*." As our *laya*-center as human beings is the core or heart of the Monad — our *Âtman* or Higher Self — it may be understood that *laya* is the vanishing-point of matter into higher realms, and not only the *Nirvâna* of matter, but of any entity of which it is its core or heart.

The pathway, whether of the chela — the pupil or learner — or of the more evolved *Nirvânî*, or of the still more highly evolved Initiate, is the inner god, which pathway (a cosmic way) leads ever more inward to vaster reaches of conscious omniscience and to ineffable peace and bliss.

It is the chela-path which evokes self-discipline and self-study, combined with the loftiest inspiration and strength of will. It is the noble eightfold path for it embodies right views, right aspiration, right speech, right conduct, right living, right effort, right mindfulness, and right contemplation. It energizes the powers of the inner nature and leads to higher wisdom, to full enlightenment, to *nirvânic* rest, and to omniscience. The path requires the concentration of all the neophyte's faculties upon this sublime quest — to render loving, unselfish service to all that lives. It is the path of self-conquest and the detachment of all desire for personal advancement and illusive self-seeking. As the seeker allies himself with his inner god, the divine flame within, he finally acquires true freedom. The yearning and the hunger of the heart are set at rest. He feels his at-one-ment with all that is and surrenders his will to the Will of the Self Universal. His alliance with his inner sun-god will admit him to the inner sphere of our great luminary — the Sun.

The Initiate who has attained the highest of the three states of *Nirvâna* is clothed in the *Dharmakâya* robe of light, an ideal or Spiritual breath, and has entered the *nirvânic* state. The *Sambhogakâya* is an intermediate state between the *Dharmakâya* and the *Nirmânakâya*, robed in the second of the glorious vestures, but not yet ready to enter *Nirvâna*. The *Nirmânakâya* robe is the lowest of the three vestures. It is worn by him who has renounced *Nirvâna* and in compassion chooses to live in touch and in sympathy with the world of men. It is the *Budhas* of Compassion who wear and work in that vesture, having striven through ages of evolution to bring forth the powers and functions of the divinity within. They have renounced *Nirvâna* in order to save men from themselves. Continually they instil thoughts of self-sacrifice, of self-forgetfulness, of spiritual and moral beauty, of mutual help, of com-

passion and of pity. What more exalted and sublime ideal is there? To attain, the initiate must strive to express completely the ideal embodied in the following injunction:

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own — is no Theosophist.— H. P. BLAVATSKY in *Lucifer*

HABIT — AND THE MAN

AXEL EMIL GIBSON, M. D.

WHAT IS A HABIT?

WHY do men indulge in drink? It seems only natural to surmise that a mentally balanced individual should not submit himself to an indulgence which in his sober judgment he must realize not only did him no good, but actually, by every test of experience, would hurt him. Notwithstanding this fact, an enormous percentage of our educated citizens indulge in habits which they positively know are detrimental to their life. In other words, while posing as independent individuals, we allow ourselves to be moved and controlled by influences other than our own.

By 'habit' we mean an impulse to gratify a desire which has established itself as a determining, often irresistible, psychic factor in our existence. It is a mortgage on our moral nature, with power to exert a controlling interest in every transaction of the mind which involves faith, ethical standards, and individual judgment. The man with a habit is an individual, who, while realizing the inevitable consequences of his indulgence, yet, like a helpless slave, surrenders unconditionally to its influences.

It was Plato who once said that no man of sane mind will injure himself knowingly. Consequently, if we see an individual signing his own physiological and moral death warrant by deliberately defying the strongest of all human and animal instincts — his self-survival — we cannot escape from the conviction that this man is moved by some alien power stronger than his own will.

Now the will is to the mind what a commander is to his vessel — its

guiding and promoting power. And just as a ship, to reach its destination, depends on the knowledge and sanity of its captain, so an individual, for the safety of his career, depends on the firmness and integrity of his Immortal Will.

The process of moral defeat and surrender, if not checked by returning individual self-control, can yield but one result: disintegration of personality. In place of a man with a habit, we shall have a habit with a man. In place of a self-determining, self-preserving individual, the man will degenerate into a creature of moral depravity — a mere tool in the hand of a monster power, which acts by a standard of morality altogether different from the one generally accepted by our present culture and civilization. This creature is not the man himself, but his 'complex' or subconscious control.

THE SILENT PARTNER IN DRINKING

Of all the habits that murder mankind there is perhaps none less intelligently criticized, yet more dangerous to ethical standards, than plain drunkenness. While an addict to morphine, opium, heroin, or other narcotic poison, by the very degeneracy of his physical condition becomes in himself a forbidding example through the very terror inspired by his indulgence — the whiskey-addict can dress his vice into an appearance of respectability and social colorfulness, quite interesting and attractive to our present age of romance and adventure.

In alcohol we have a power which can remove from the mind its sense of personal responsibility. And as it is the force of personal responsibility that keeps the functions of moral life in order and balance, so the removal or weakening of this responsibility removes that sense of caution and self-restraint without which the individual becomes as unsafe and unreliable as a motor-car that has lost the control of brake and steering-gear.

The sense of responsibility constitutes a definite and distinct department in the human mind — a department which holds all the virtues and graces of civilization: honor, self-respect, justice, truthfulness, generosity, fidelity, chastity, friendship. And as alcohol has the power to short-circuit these moral conductors, its influence robs the individual of all ethical and moral control.

In this fact lies the deplorable condition of the drunk man. His reason, having lost its moral gear, may move the man to commit acts of

brutality and senselessness which may lead to incalculable misfortunes both to himself and to others. From every psychopathic and psychological point of view the man who is drunk is as irresponsible for his acts, and at the same time, as dangerous to his community, as the madman who has escaped from an insane asylum.

THE HUMAN MIND — A METAPHYSICAL MENAGERIE

The change of mental vibration due to the influence of alcohol lays the individual open to any energy which can use this alien rate of vibration as a pass-key by which to enter his mind. It is through the use of this pass-key that such influences as 'complexes' and 'obsessions' may find their way into the personality of the man and masquerade as his other self, or what Professor James of Harvard termed a 'multiple personality.'

According to the findings of psychoanalysis, most individuals, either by inheritance or by acquirement, nourish in their subconscious nature representatives of beasts of prey or burden, of the jungle or the barnyard — the lion and the sheep; the fox and the hen; the wolf and the ox; the parrot and the monkey. They may have been asleep in some shady nook of the mind, and suddenly, when goaded by hunger for sensation, or stung by some irritating sentiment, may rush into a full exhibition of their instincts and precipitate catastrophe. Furthermore, just as the body is subject to infection by its microbes, so there are infections of the mind with its corresponding microbes in morbid emotions. In the one case the body is torn to pieces by destructive microbes; in the latter, the mind, by not less destructive emotions. In either case the normal balance of life is ruptured, resulting in disease and suffering — physical and mental.

With an alcoholization of the mind, a new power seizes the emotional energies. A new and unreal perspective is spread out before the mind. The ordinary notions of personal responsibility, the natural interests in communal welfare, co-operative citizenship and individual caution, are all thrown to the winds. A strange, inhuman creature — an invisible, though positive entity — has taken charge of the man's mentality. From now on the mind is gaged by a new code of ethics. The drunkard, or rather, that which is behind him, defies order, challenges the impossible, sneers at virtue, taunts decency, and scoffs at life's and love's most sacred obligations. The train of human destiny has changed conductors.

It is utterly impossible for the sober man to plead the case of a drink-addict. The only party that logically and with full dramatic pathos can plead the case, is the drunk man himself. It is not more possible for a sober man to describe the directing motives in the behavior of the man intoxicated, than for a man of normal vision to describe the haphazard color-lines that make up the chromatic scale of the color-blind. The drunk man looks upon the world by a different perspective and with altogether different moral shadings.

That the great public can look upon such an unfortunate, not only with calm indifference but often with a certain romantic interest is because of their ignorance as to what actually takes place. No sober mind can adequately realize the awe-inspiring chaos of consciousness in which such a soul is lost. Only by a close observation of drunkenness in action can we get a clue to the problem. The victim must be studied while in the full expression of his confused and rioting energies. Only by being brought face to face with this parody of humanity — this slinking, unreal, decentralized personality, sporting in brutal indifference with the anxieties of wife and children, while throwing to the dogs every vesture of domestic sanctity and respect for family — can the public be made to realize the full menace of drunkenness to home and society.

It is the realization of what drunkenness really means — its dangers, both to the individual and to the commonwealth of which he forms a part — that enlists one in the struggle against a monster polypus that sends its deadly tendrils into the very heart-life of home and society, demoralizing and devitalizing at every point of its withering contact. The battle against it is a guerilla war with madmen, equipped with the most deadly of all armaments — the hidden influence of a psychic contagion, spreading its moral degeneracy to every weak and vacillating mind.

WHAT IS NOT FOR THE INDIVIDUAL IS AGAINST HIM

In dealing with drunkenness no middle course is possible. Every departure, in life or industry, to be progressive and safe, must be under the control of moral leadership and adequate laws. No loose screws or jerky levers can be trusted. The law of progress is expressed in the simple term: No substitution of a lesser good for a greater good. A chauffeur who knowingly would substitute for his high grade of gasoline a crude and inferior, would be either a criminal or a madman. The

sole guaranty for the world's progress is the continued displacement of the bad by the good, of the unfit by the fit.

Now from every standpoint of science — physiologically, psychologically and sociologically — alcohol is not only unnecessary to life and progress, but absolutely against it. Outside the field of medicine — which deals with life only on a diseased and exceptional basis — alcohol acts on the body as a dangerous irritant, whipping its functions into an abnormal and unequal activity. In other words, alcohol does to the body what a haphazard distribution of power would do to an engine: it forces the wheels and levers out of relation to each other. And this is exactly what happens to the human machine under the influence of alcohol.