

ECHOES *of the* ORIENT

VOLUME I

*The Writings of
William Quan Judge*



Echoes are heard in every age of a timeless path that leads to divine wisdom and to knowledge of our purpose in the universal design. Today's resurgent awareness of our physical and spiritual interdependence on this grand evolutionary journey affirms those pioneering keynotes set forth in the writings of H. P. Blavatsky. Her task was to re-present the broad panorama of the "anciently universal Wisdom-Religion," to show its underlying expression in the world's myths, legends, and spiritual traditions, and to show its scientific basis — with the overarching goal of furthering the cause of universal brotherhood.

Some people, however, have found her books difficult and ask for something simpler. In the writings of William Q. Judge, one of the Theosophical Society's co-founders with HPB and a close personal colleague, many have found a certain human element which, though not lacking in HPB's works, is here more directly felt. His *Ocean of Theosophy* and *Letters That Have Helped Me* remain classics in the literature, describing in clear language the fundamental ideas of the wisdom-tradition and its path of spiritual quest. Yet the greater part of Judge's literary output was for decades accessible only to those fortunate enough to have copies of the magazine he started and edited. In character with the themes it dealt with, he named it *The Path*.

Not an official organ of the Society, *The Path* was instead an appeal "to all who wish to raise themselves

and their fellow creatures — man and beast — out of the thoughtless jog trot of selfish everyday life." To this end and until he died, Judge wrote about the Way spoken of by the sages of old, its signposts and pitfalls, and its relevance to the practical affairs of daily life. HPB called his journal "pure Bud-dhi" (awakened insight).

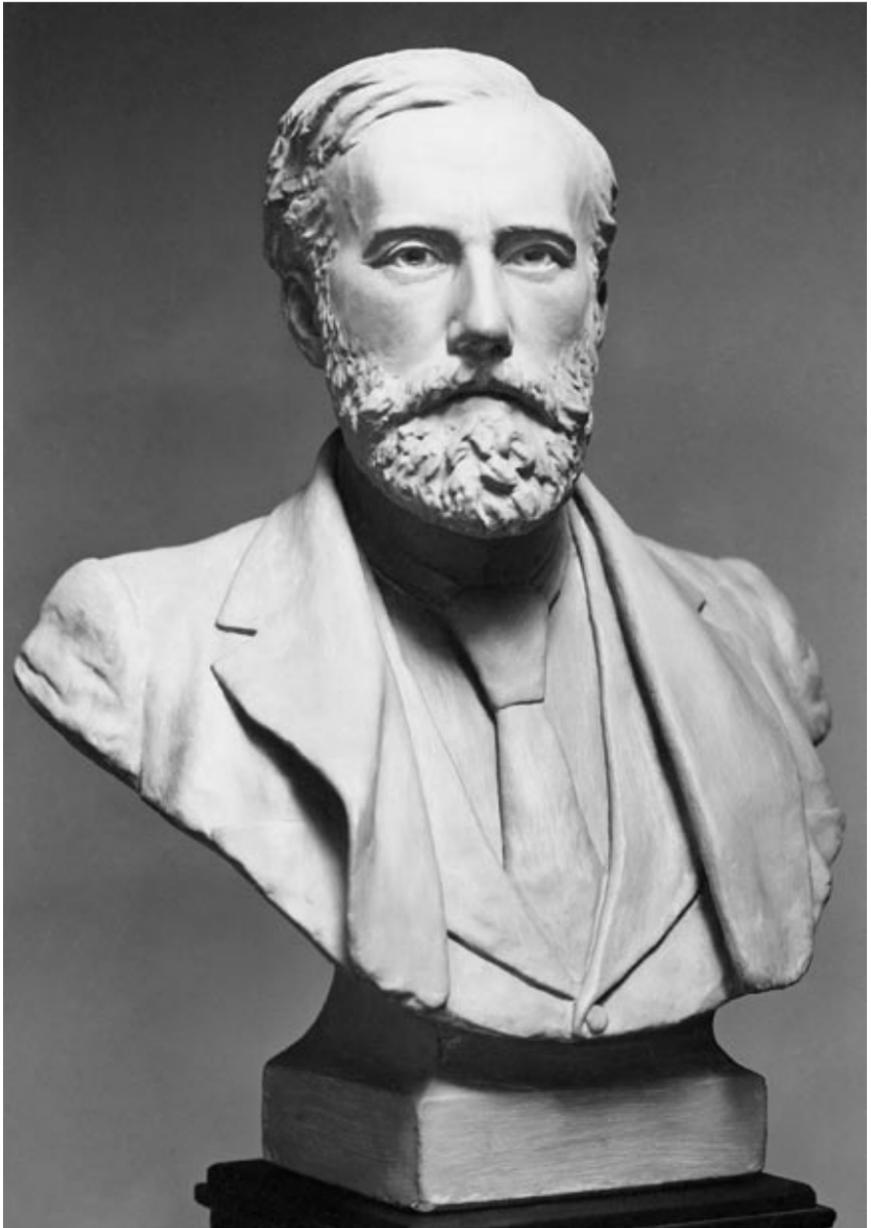
This first volume of *Echoes of the Orient* comprises about 170 articles from *The Path* magazine, chronologically arranged and supplemented by his popular "Occult Tales." A glance at the contents pages will show the wide range of subjects covered. Also included are a well-documented 50-page biography, numerous illustrations, photographs, and facsimiles, as well as a bibliography and index.

WILLIAM QUAN JUDGE (1851-1896) was born in Dublin, Ireland, and emigrated with his family to America in 1864. A lawyer by profession, he was a co-founder of the Theosophical Society in New York City in 1875, becoming General Secretary of its American Section in 1886 and President of the Theosophical Society in America in 1895. As an indefatigable writer, lecturer, organizer, and correspondent, his contribution to theosophy was acknowledged by H. P. Blavatsky shortly before she died, referring to him as her "oldest friend and fellow-worker, . . . publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done."

A Tribute to William Q. Judge

No one ever tried less than he to gain from men that adherence which comes from impressive manner. I hardly thought what he was while he spoke; but on departing I found my heart, wiser than my brain, had given itself away to him; an inner exaltation lasting for months witnessed his power. It was in that memorable convention in London two years ago that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the grey head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages come among us, wearing but on the surface the vesture of our little day.

— Æ (George W. Russell)
Irish poet and essayist



WILLIAM QUAN JUDGE

April 13, 1851 – March 21, 1896

Bust modeled by August Lindström and unveiled at the Convention of the
Theosophical Society in America, New York, April 26-7, 1896.

ECHOES *of the* ORIENT

The Writings of William Quan Judge

VOLUME I

Compiled by Dara Eklund



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Foreword

All genuine teachers of mankind, those whose words we hold dear for their inspiration to our lives, have urged us to tread the path by becoming it. “A path is formed by walking on it,” wrote the Taoist philosopher Chuang Tzū (Zhuangzi, c. 369–286 BCE). This also was the approach of William Quan Judge, who knew the value of beginnings, no matter how small or ephemeral they might seem, and who knew the spiritual skills the wayfarer needed. Practically from scratch he started his magazine *The Path* in April 1886, developing it into a vehicle of true enlightenment — “pure Buddhi” as H. P. Blavatsky called it.

Although much of *The Path* magazine is now online, there are many readers who prefer Judge’s writings in book format. Since our first edition of *Echoes of the Orient*, many texts quoted by Judge have become available online. That and the depletion of the first edition have made it possible to revise the whole series, checking and referencing sources, correcting numerous errors, and expanding the Index.

Compiler’s comments and insertions are placed in square brackets, although a few editorial remarks by WQJ, mainly in quotations from other sources, are also in brackets. These are usually identified by his initial. While editorial changes have been minimal, punctuation, spelling, and foreign terms have been modernized, but do not alter the essence of Judge’s simply-stated teachings. To improve readability, the type in this new edition has been reset in a larger size. This has necessitated a change in the original pagination, for which a pagination key has been provided.

Volume One of *Echoes of the Orient* includes articles from *The Path*, arranged chronologically, except for a few multi-part articles, which are combined together. Judge’s “Occult Tales” in the final section are also presented in chronological sequence. However, longer series from *The Path*, such as “Hidden Hints in the Secret Doctrine,” “Questions and Answers,” as well as “Faces of Friends,” are included in our second volume.

In addition to those associates acknowledged in our first edition of *Echoes I*, namely, Geoffrey and Ila Barborka, Hetty Manske, Francis Ziegenmeyer, and especially Boris de Zirkoff, who initially encouraged

its compilation, we owe special thanks to my husband Nicholas Curtis Weeks, who has remained a loyal assistant through the years, and persisted in his researching, proofing, and indexing for this new edition.

We are also deeply grateful to the following workers engaged in this revised edition:

Randell C. Grubb, leader of the Theosophical Society, Pasadena, who offered to undertake the publication of a new edition, and made available the Society's Archives for a number of additional photos and improved facsimiles.

Will Thackara, manager of Theosophical University Press, whose knowledge of printing and typesetting has proved invaluable. His editorial advice has also been an immense asset.

Librarians Ina and Jim Belderis have not only assisted with proof-reading, but have helped locate quotations and checked references at the Theosophical Library Center in Altadena. We also thank proof-readers Nkilde Davidson, Nancy Coker, and David Wietersen.

While retaining the short bibliography Boris attached to the biography he compiled with Sven Eek, "William Quan Judge: His Life and Work," we felt the need for an additional bibliography in each volume to list works referenced by Mr. Judge. Richard I. Robb, founder of Wizards Bookshelf, has compiled one for this volume, and we are heartily grateful for his participation.

We also wish to thank David and Nancy Reigle for their help with Tibetan and Sanskrit terms in this new edition.

Patrice Hughes is warmly praised for her skill in cover design for this new series.

We trust the readers will value the improvements contributed by so many willing workers, devoted to our Hero for all ages, William Quan Judge.

Dara Eklund
April 13, 2008

WILLIAM QUAN JUDGE

His Life and Work

[*Compiled and Edited by Sven Eek and Boris de Zirkoff*]

The life of William Quan Judge is so completely identified with the history and development of The Theosophical Society that to outline the one is almost identical to outlining the other.

The son of Frederick H. Judge and Mary Quan, William Quan Judge was born in Dublin, Ireland, April 13, 1851, and spent his early childhood in a country where material adversity often found compensation in its natives' awareness of the silent forces of nature. At the age of seven a serious illness struck the lad and the doctor informed the family gathered at his bedside that William was dead. But before grief could overwhelm the would-be mourners, to everyone's amazement the boy revived. His recovery was slow, however, but during the year of his convalescence, he began to show an interest in mystical subjects. Unaware of his ability to read, the family found him engrossed in books dealing with mesmerism, phrenology, magic, religion and similar subjects.

The Judge family came to the U.S.A. when William was thirteen, sailing on the Inman Liner *City of Limerick*, which arrived in New York on July 14, 1864. The mother had already died at the birth of her seventh child in Ireland, and the father had to assume the double responsibility of educating and providing for the children. After a brief stay at the Old Merchant's Hotel on Courtland St., and later on Tenth St., New York, the family finally settled in Brooklyn, N.Y.

Hardship was no stranger to the Judge household, but William managed to finish his schooling before going to work. He eventually became a clerk in the law office of George P. Andrews, who later became Judge of the Supreme Court of New York. He developed an interest in the legal profession, for which he soon began to prepare himself. His father died soon after. On coming of age, William became a naturalized American citizen in April, 1872, and was admitted to the State Bar of New York one month later. His industry, natural shrewdness and inflexible persistence commended him to his clients and he became, as time went on, a specialist in Commercial Law.

In 1874, Judge married a school teacher, Ella M. Smith of Brooklyn (who died April 17, 1931), by whom he had a daughter who succumbed to diphtheria in infancy. The marriage was not without problems, as

his wife, a strict Methodist at the time, did not share his Theosophical interests, both on personal and religious grounds. The loss of their child added to the unhappiness of their family life, especially so since Judge was very fond of children, who responded to his affection.¹

It was in the late summer of 1875 that Judge came in contact with H. P. Blavatsky. According to Olcott, he was then serving in the law office of E. Delafield Smith, U.S. Attorney for the Southern District of New York. After reading Col. Olcott's articles in the *New York Daily Graphic* (published in March, 1875, as a work entitled *People from the Other World*) outlining his experiences at the Eddy Homestead at Chittenden, Vermont, where some weird Spiritualistic *séances* were being held, he wrote to the Colonel asking for an introduction to Madame Blavatsky. Eventually the desired invitation came, and resulted in an association that was to last throughout their lives.

Judge became a frequent visitor at H.P.B.'s apartment, at 46 Irving Place, New York, where the founding of the Theosophical Society was soon to take place. According to Col. Olcott, one evening after a lecture by George H. Felt, Olcott wrote on a scrap of paper: "Would it not be a good thing to form a Society for this kind of study?" — and gave it to Judge. H.P.B. read the note and nodded assent (*Old Diary Leaves*, 2nd ed., Vol. I, pp. 117-18).²

A new life now commenced for the young lawyer, and his association with H.P.B. and Col. Olcott brought him his greatest opportunity. His youth and his sense of insecurity, both material and spiritual, prevented him at first from taking full advantage of the gifts thus laid before him, but in his struggle with himself, beset as he was, with adverse financial and domestic difficulties, he developed a great inner strength.

Our information concerning Mr. Judge's participation in the preparation of *Isis Unveiled*, the writing of which at the time demanded much of H.P.B.'s energy, is rather fragmentary. We have but one brief sentence from him relating to the subject. He wrote: "I helped her on that [*Isis Unveiled*], and, as she [H.P.B.] reminded me yesterday, I suggested the use of the word 'elemental' to make the distinction clear between them and the 'elementaries'." These few words occur in a letter written by him from Paris early in April 1884, when he was

¹Later, however, Mrs. Judge came to see the value of Theosophy, helped her husband on various occasions, and in 1915 joined the United Lodge of Theosophists.

²[Both Judge and H.P.B., however, said it was H.P.B. who asked Judge to ask Olcott to found a Society. See Judge's letter to Sarah Cape, October 1893, quoted in Sylvia Cranston's *HPB: The Extraordinary Life*, p. 140n; and Annie Besant's statement in *Lucifer*, April 1893, p. 105.]

staying there to help H.P.B. with editorial work on *The Secret Doctrine*. As this work was intended at one time to be an enlarged edition of *Isis Unveiled* — a plan discarded later — Judge said, “see my fate again linked with the second working up of ‘Isis’.” The letter is supposed to have been written “to a long-time Friend,” whose name is not given. It may be consulted in *The Word*, Vol. XV, April, 1912, p. 19, where various excerpts are quoted.

Mr. Judge’s younger brother, however, John H. Judge, rendered valuable service in the matter of preparing H.P.B.’s manuscript for the printer, by copying a good portion of the work. This was not an easy task, for typewriters were unknown in those days, and it was necessary to prepare manuscripts for publication by means of handwritten copy. Young John H. Judge met H.P.B. when he was only seventeen years of age; he had a great admiration for her and considered it a signal privilege to assist her in her literary task. John H. Judge visited the Point Loma Theosophical Headquarters in California on August 25, 1914, and related these facts to the body of students gathered to receive him.³

Unaccountably, a short time before the actual publication of H.P.B.’s first work, some disruption occurred in the relations between H.P.B. and W. Q. Judge, possibly due to some occult test. Writing about it, Olcott says: “During that year of interregnum Mr. Judge did not visit us, owing to a difficulty between Mme. Blavatsky and himself, nor did she write to him nor he to her, his only letters being addressed to me. . . . When Mr. Judge reappeared at Headquarters, the old cordial relations between us three were re-established, and continued down to the death of H.P.B.”⁴

W. Q. Judge’s position as one of the three chief Founders of the Theosophical Society — questioned as it has been by some ignorant critics — is amply substantiated by both Col. Olcott and H.P.B. In the light of their emphatic statements to this effect, there can be no doubt on the subject. Let us consider the evidence.

Writing to Mr. Judge from Ostende, July 27, 1886, at a time when she was quite ill and uncertain of the future, H.P.B. speaks of his magazine *The Path*, and says in part:

³ *Rāja-Yoga Messenger*, Point Loma, Vol. X, No. 10, October 1914, pp. 16-17.

⁴ *Historical Retrospect of The Theosophical Society, 1875-1896*, Madras, 1896, p. 19. This was written from memory. As Olcott’s Diaries of the earliest years of the T.S. have strangely disappeared, there is no way of checking what occurred at the time.

I will begin to work from this day to bring Olcott to let you have 50 monthly for your Path. They *must* be found — for if we were three *original* ones to this day, very soon we will be two.⁵

In her letter to Mr. Judge dated from the same place on August 22, 1886, H.P.B. bluntly declares:

And *you*, you are one of the original Founders.⁶

H.P.B.'s important Letter to the Second Annual Convention of the Theosophical Society, American Section, held at Chicago, April 22-23, 1888, is addressed to W. Q. Judge whom she calls "My dearest Brother and Co-Founder of the Theosophical Society."⁷ It is signed with the *three dots* [. . .] emblematic of H.P.B.'s occult status, and should therefore be considered as an official document.

Writing to Richard Harte from London, September 12, 1889, H.P.B., strongly objecting to certain policies followed at the time in the pages of *The Theosophist*, mainly by R. Harte himself, expressed herself in these words:

I will not permit Judge to be lowered or humiliated in it. Judge is one of the Founders and a man who has ever been true to the Masters.⁸

In her "Preliminary Explanations" to *E.S. Instruction No. III*, written by H.P.B. at the time of a grave crisis through which the Movement was passing in 1889-90, due to treachery within and relentless attacks from without, especially in America, she boldly comes out and states with regard to W. Q. Judge:

He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause.⁹

Referring at a later date to her spirited defense of Judge in the pages of the above-mentioned document, she said in a letter:

Let them read Master's letter in the preliminary . . . All that which I said about W.Q.J. was from His words in His letter to me.¹⁰

⁵ From an unpublished letter of H.P.B.'s.

⁶ Originally published in *The Theosophical Forum*, Point Loma, Vol. V, November 15, 1933, p. 87.

⁷ *Report of Proceedings*; reprinted in *H. P. Blavatsky to the American Conventions: 1888-1891*, Theosophical University Press, Pasadena, 1980, p. 3.

⁸ Originally published in *The Theosophical Forum*, Vol. V, January 15, 1934, pp. 132-3.

⁹ [Reprinted in H. P. Blavatsky, *Collected Writings (BCW)* XII:593.]

¹⁰ *Letters That Have Helped Me*, Compiled by Jasper Niemand, Vol. II, Thomas Green, Radlett, Herts., 1905, Appendix on W. Q. Judge, p. 110.

In December 1889, Richard Harte, reporting on Theosophical affairs in America, speaks in *The Theosophist* of the consolidating process going on there under Mr. Judge. He says:

This is good news, for Mr. Judge is an old and staunch Theosophist, and is always acknowledged and treated by Madame Blavatsky and Colonel Olcott as "one of the Founders."¹¹

A month after H.P.B.'s passing, her magazine *Lucifer* published a statement dated London, May 19, 1891, to counteract certain slanderous imputations on the part of some newspapers. This document was signed by ten prominent workers of the Movement in England, Mrs. Annie Besant heading the list of names. Among other things, it stated that:

In conjunction with Col. H. S. Olcott, the President of the Society, and Mr. William Q. Judge, a prominent New York lawyer, Vice-President and leader of the movement in America, Madame Blavatsky was the founder of the Theosophical Society, and this is a position that cannot well be carried either by a *coup d'état* or otherwise.¹²

Reporting on the passing of H.P.B., and the arrival of various Officials in London, *The Theosophist* published a letter received from London which described the events in the Society, and the reaction of the Press to the death of H.P.B. The writer dwells on the arrival of Mrs. Annie Besant and W. Q. Judge, and says in part:

Mr. Judge will remain in England until Col. Olcott's arrival early in July; his presence with us at such a sad time is most welcome, for all who have the privilege of knowing the Vice-President and Co-Founder of the Theosophical Society will at once realise how we must value the sense of strength, courage and hope, which he inspires wherever and with whomsoever he is.¹³

After his arrival in London, Col. H. S. Olcott addressed the First Annual Convention of the Theosophical Society in Europe, held there July 9 and 10, 1891. In his Presidential Address, he explained how he had heard of H.P.B.'s passing while he was in Sydney, Australia, and how he had altered his plans and had started immediately for Europe.

I immediately determined to alter my plans and come on here, and summoned by telegraph my old associate and co-founder, Mr. Judge,

¹¹ Vol. XI, Supplement to December 1889, p. xlii.

¹² Vol. VIII, June 15, 1891, p. 320.

¹³ Vol. XII, July 15, 1891, p. 634.

to meet me here and consult with other friends upon the future of our Society . . .¹⁴

On the 7th of October, 1891, Col. Olcott was in San Francisco, on his way back to India; Mr. Judge was there also, as he was then touring the country on behalf of the Movement. At the reception given to the President-Founder, Mr. Judge was of course present. As the proceedings were about to start, Col. Olcott said to him: "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now."¹⁵

Reporting on the same trip West of both Col. Olcott and Mr. Judge, Allen Griffiths, one of the most indefatigable workers in America, describes the meeting of the two Officials at Oakland. He writes:

Here was a sight to cheer the hearts of all true Theosophists — the President and Vice-President, the two remaining Founders of the T.S., meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie.¹⁶

In March 1892, when Col. Olcott considered resigning as President of the Society — a resignation which he later withdrew — Annie Besant, then President of the Blavatsky Lodge in London, addressed a Circular to the Members of the Lodge, in which she spoke of Mr. Judge as "the present Vice-President, and remaining Co-Founder of the Society," and expressed her feeling that he was "the most suitable person to guide the Society, and one who cannot with justice be passed over."

Against this background of historical data any uncertainty concerning the status of Mr. Judge in the framework of the original Theosophical Society is entirely removed.

When H.P.B. and Olcott left the U.S.A. for India, December 17, 1878, the small group of Theosophists was left in charge of the Acting President, Major-General Abner Doubleday, of Civil War fame, and W. Q. Judge. The Society had largely been conducted as a "literary salon" with H.P.B. as the main attraction. The vacuum she left behind could not be filled either by Doubleday or Judge. During the years immediately following the move of the other Founders to India, Judge was left very much alone both by H.P.B. and the Masters. He wrote

¹⁴*The Theosophist*, Vol. XII, September 1891, p. 707.

¹⁵*The Path*, New York, Vol. VI, November 1891, p. 260.

¹⁶*Lucifer*, Vol. IX, November 15, 1891, p. 259.

rather despairingly to Olcott, complaining that he was being left out in the cold. This situation was undoubtedly connected with his trials as a probationary chela. He asked for news about the Masters, just anything. It is from the period of 1879-82 that Judge's correspondence with Dāmodar K. Māvalankar dates. Some of his letters are dated from Venezuela, where Judge had for a time some mining interests. The replies of Dāmodar revealed to Judge a more intimate relationship between Master and pupil than he had ever hoped for himself, and this made Judge his fervent admirer and lifelong friend. In the series entitled "A Hindu Chela's Diary," Judge paraphrases Dāmodar's mystical experiences, as described in his letters to him.¹⁷

In a letter to Dāmodar dated June 11, 1883, Judge writes: "I have your last. On the back is written in red pencil 'Better come M.:.'"¹⁸ It was in 1884, which year marked the turning-point in Judge's career, that he undertook his long wished for journey to India. He went via Paris where he arrived March 25, 1884.¹⁹ When H.P.B., Col. Olcott and party arrived in Paris, March 28th, Judge was on hand to meet them.²⁰ According to some of his published letters,²¹ Judge was ordered by the Masters to stay there and help H.P.B. in writing *The Secret Doctrine*, which at that time was still envisioned as a new version of *Isis Unveiled* — a plan abandoned later. Judge worked for and with H.P.B., both in Paris and at Enghien, where they stayed for a while in May as guests of Count and Countess Gaston d'Adhémar. He also was in London for a few days during H.P.B.'s hurried trip there in early April. Judge left Paris for India at the end of June, arriving in Bombay July 15th, where he lectured the 18th on "Theosophy and the Destiny of India." After lecturing at Pune, Hyderābād, Secunderābād and Gooty, he reached Adyar August 10th. His brief stay at Adyar seems to be shrouded in somewhat of a mystery, which we may never be able to unravel for lack of adequate documentation.

It was during Judge's stay at Adyar that the *Christian College Magazine* of Madras published the article "The Collapse of Koot Hoomi," with fifteen forged letters purporting to have been written by H.P.B. That period was one of grave anxiety and serious trouble, and the atmosphere at Adyar must have been electrically charged. We do not

¹⁷ Consult Sven Eek, *Dāmodar and the Pioneers of The Theosophical Movement*, Adyar, 1965, pp. 78-100.

¹⁸ Original letter is in the Adyar Archives. The letter from Dāmodar referred to has been lost.

¹⁹ *The Word*, XV, April 1912, pp. 17-18.

²⁰ Olcott, *Old Diary Leaves*, Vol. III, p. 90.

²¹ *The Word*, *ibid.*

know exactly when Judge left Adyar on his return trip to New York, but he does state himself that he was in London in November 1884, on his way home via England.²² It was on November 1st, 1884, that H.P.B. and party left London and boarded the steamer at Liverpool, on their way to India via Alexandria and Port Said. Olcott, on the other hand, sailed from Marseilles for Bombay on October 20, arriving at his destination November 10th.²³ From the above it follows that Judge left Adyar at about the time when both H.P.B. and Olcott were en route to Adyar from Europe. Considering the route used in those days, it is most likely that their steamers met each other somewhere in the Mediterranean, but no information has ever come to light on this subject, nor any hint as to why Judge left Adyar so soon and without waiting for the other Founders' arrival.

Judge sailed for the U.S.A. from Liverpool, November 15, 1884, on the British steamer *SS Wisconsin*, and reached New York November 26th.²⁴ It was on that voyage that A. E. S. Smythe, future President of the Canadian T.S., met him for the first time. He writes:

Judge was a master of ordinary conditions and could get the honey out of the merest weed. To know him was to love him. There were eleven of us on the Guion liner *Wisconsin* in 1884, when I first met him on his way back from India. He was reticent about India and his business there and no one on the boat knew him as a Theosophist, but he talked mysticism and mystical subjects with me, and I presume with others. A daughter of the theologian, Dr. Geikie, with her husband, a rich New Yorker, an American dentist who had been practicing in Paris, two Pennsylvania Dutch girls who had been touring Europe, and a few other etceteras, and Judge formed the cabin group. He walked the decks with those who needed a companion, he played cards, except on Sunday when he drew the line, he played deck quoits, and he chatted, but always with a certain aloofness, and he retired for long periods to his cabin. It was November and cold and he wore a Tam O'Shanter as several others did and an overcoat and muffler. He looked old and pallid and had I been told his age was 33 I would have said it was 20 years out. We knew nothing of *āveśa* in those days, and still less of the battle that had gone on at Adyar for the reputation of H.P.B. . . . These things must have weighed heavily on the mind of Judge. Yet he was cheerful and thoughtful of others, and as we neared the end of our ten-day voyage he drew up a memorial, decorated with his attractive penmanship and we all signed it as a tribute to the Cap-

²² "Light on the Path" and Mabel Collins, 1889, pamphlet [cf. *BCW* XI:325].

²³ Olcott's original Diaries.

²⁴ Lloyd's of London records.

tain for his courtesy, kindness and care. That would be a nice memorial of Judge to possess today.²⁵

The fact that Judge's visit to H.P.B. in Paris and to Adyar marked the beginning of his exceptionally successful work for the Society would indicate that he derived inspiration from his journey.

Upon his return to New York, Judge found his financial prospects greatly improved. He joined the law firm in which Olcott's brother worked, and thus he was able to devote more time to the Society.

Col. Olcott graphically describes the inner change which had taken place in Judge. He says: "Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there [in America] and carry it on. The result shows what one man can do who is altogether devoted to his cause."²⁶

In reviewing the situation in America, Judge realized that a radical change was needed in the administration of the Society, if it were to make any headway. Consequently, he wrote to H.P.B. and Olcott suggesting that an American Section be formed. This was done in June 1886, with Judge elected as permanent General Secretary. The new Section soon prospered under his vigorous leadership and new branches were chartered all over the country.

Judge's despondency and insecurity of earlier years seemed entirely gone. He soon attracted to himself devoted workers who gladly carried out his plans. Olcott comments again: "His brain was fertile in good practical ideas, and to his labors almost exclusively was due the rapid and extensive growth of our movement in the United States; the others, his colleagues, but carried out his plans."²⁷

When Col. Olcott began publishing his historical recollections, he wrote:

When he came to see her [H.P.B.], by appointment, no celestial or terrestrial portents warned him or us that he would be what he now is in the Society; not even the silvery tinkle of a fairy bell. He was just an ordinary, every day sort of young man, brought up under the spiked yoke of hard Methodism, but with a depth of occult tendency in him, hardly suspected as yet by himself, and not in the least visible outwardly. . . . All his theosophical future lay before him, and his evolution up to what he now is, is one of the most surprising facts in T.S. history. Modest, unassuming, eager for occult instruction, and

²⁵ *The Canadian Theosophist*, Vol. XX, April 15, 1939, p. 35.

²⁶ *Report of Proceedings*, First Annual Convention of the T.S. in Europe, London, July 1891, p. 49.

²⁷ *Old Diary Leaves*, Vol. IV, pp. 524-5.

always ready to do his share of the work, he gradually won H.P.B.'s friendly regard and kept it until she died; although our relations with him were interrupted for some time before we left for India, and for several years afterwards his absences in Mexico and Venezuela prevented his doing anything to keep life in the movement in America. For lack of stimulus, the talent of leadership, for which he is now so marked, was then latent in the germ. The responsible journeys to the two countries named developed it, and from 1884, when he met H.P.B. in Europe and visited India, dates his palingenesis. The hour had found its man. Though so very much my junior in both age and experience, I liked him from the first; and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have.²⁸

If Col. Olcott had exercised his higher intuition at the time of writing this passage, he might have sensed the existence of a much deeper occult tie between H.P.B. and Judge, and might have qualified somewhat the term "experience" as relating, perhaps, more to the outward affairs of an organization than to the occult awareness and inner experience of Judge as a practical occultist.

In April 1886 Judge started his magazine *The Path* which was to become the backbone of Theosophical publicity in the U.S.A. As there were few qualified writers at the time in America, Judge wrote a great many articles himself; he did so under a number of pseudonyms, such as *Eusebio Urban*, *Rodriguez Undiano*, *Hadji-Erinn*, *William Brehon*, *Quilliam*, *Marttanda*, *Bryan Kinnavan*, *Zadok*, *An Obscure Brahman*, possibly *An American Mystic*, and others. His style was simple, direct, and he dealt with a variety of Theosophical and allied subjects. H.P.B.'s admiration of this journal was very marked, and she once referred to it as "pure Buddhi."

According to the testimony of G. Hijo (C. A. Griscom), who met Mr. Judge at about that time,

the T.S. Headquarters was a little inside room in an office building in Park Row, not ten feet square, without a window, with little light and no ventilation. It was crammed full of books, pamphlets and extra copies of the first few numbers of *The Path*. The books were mostly

²⁸*The Theosophist*, Vol. XIV, No. 2, November 1892, pp. 72-3, where the text of Chapter VIII of *Old Diary Leaves* was originally published. The same idea in regard to his successor in office was expressed by Col. Olcott in *The Theosophist*, XIV, September 1893, p. 724n.

publications of the Indian Section, as in those days neither London nor New York had become active centres and there was little of the Theosophical bibliography which is now so extensive. There was just room in the confusion for Mr. Judge and myself to sit down, and there he initiated me into the Society, giving me the signs and passwords which were then a part of that formality. I was considerably impressed and remember to have been delighted with Mr. Judge's smile. All my recollections of him teem with impressions of that exquisite smile.²⁹

Mr. Judge once referred to this first "office" as having been an "original dark closet." Larger premises were in order, and we find them described in a very interesting way in the September 5, 1888, issue of the *New York Morning Journal*:

THE AMERICAN HEADQUARTERS

Upon reaching No. 115, Nassau Street, and ascending by elevator to the fourth floor, the visitor will find himself confronting two doors numbered 45 and 46. The latter is *The Path* office; the former is the new reception-room, which may be entered from the landing, but is usually entered through the office.

No. 45 is oblong, running east and west. Once inside, the visitor observes that there is one window at the east end, overlooking Nassau street, and having its lower part defended by a piece of yellow silk, which acts as a screen; that the wooden floors are painted dark and half-covered with rugs; that the locked door at the west end, opening upon the lobby, is protected inside by a plain, thin curtain of Indian straw; that the door in the middle of the north side is hidden by a many-colored piece of tapestry, and that the door opposite to this allows of a small recess, in which, reposing upon an orientally-draped shelf, is a gilded statue of Buddha, seated cross-legged amid a bed of lotus leaves and engaged in characteristic contemplation. On each side of this statue, above which is the sacred word "Om," is a small vase holding slender reeds, which may be ignited in order to create incense, though practically this is never done.

The walls are pearl-colored. Upon the north side stands an oblong table holding Theosophical pamphlets published in various parts of the world. There is also a large and handsome album, containing portraits of members.

One of the most remarkable objects is a handsome irregular crystal about three inches long, two broad and two thick. One surface is highly polished, and permits every corner and cranny of the interior to be investigated.

²⁹*Theosophy*, New York, Vol. XI, May 1896, p. 50.

It is said that he who looks long and intently through the polished surface will see strange things.

Several water colors, done by Mr. William Q. Judge, adorn the walls. One of the drawings shows the Theosophical headquarters and Colonel Olcott's dwelling place at Adyar, India. Another reveals an Indian temple. On the north wall, east of the table, hangs a painting which purports to be a facsimile, on a smaller scale, of an Egyptian painting, copied by Mr. Judge, who is at once editor of *The Path* and President of the Āryan Branch in this city.

In another part of the room is a large photograph of the members who attended the last General Convention of Theosophists at Adyar, last December. Colonel Olcott occupies a central place, and the entire Convention, with their Eastern features and dress, constitute a picturesque and curious ensemble. A few other pictures, symbolic in character and antique in their indications, are also found.

Above the window already mentioned is printed the creed of Theosophy, "There is no religion higher than truth"; and in company with this appear the singular and significant seal of the Society and the date of organization, 1875. A very curious feature is the manner in which the north and south walls are decorated, or rather furnished, just below the cornice. Twenty-one square shields are ranged side by side, and on these are printed the names given to the American Branch Societies established in the localities which the shields respectively represent.

Altogether, the room, with its requirements, is one of the curiosities of New York. When you enter it you metaphorically lift the Veil of Isis.³⁰

In the summer of 1888, Judge published *An Epitome of Theosophy*, a gem of succinct presentation of the chief tenets of the Ancient Wisdom. In a much shorter form it had previously appeared as a Theosophical "Tract," and was also published in *The Path* (Vol. II, January 1888). So widespread was its circulation at the time, that the Theosophical Publication Society in England published the expanded version which Judge wrote later.

In 1889 Judge started a smaller magazine intended for inquirers which he called *The Theosophical Forum*.³¹ His answers to questions submitted are models of concise expression founded on a deep

³⁰ Reprinted in *The Theosophist*, Vol. X, December 1888, pp. 193-4.

³¹ A monthly of only eight pages at first, and not exceeding twelve pages later, it ran from April 1889 through April 1895, seventy issues in all. A New Series was inaugurated in May 1895, slightly larger in size, and running through August 1897. [From February 1898 to April 1905, a journal with the same title was published by E. T. Hargrove and later A. H. Spencer.]

knowledge of technical Theosophy. He also contributed articles to *The Theosophist* and to *Lucifer* which H.P.B. started in 1887.

Judge's understanding of the Indian philosophy found expression in an excellent interpretation of *The Yoga Aphorisms of Patañjali* which was produced with the assistance of James Henderson Connelly and published in New York in 1889.

In 1890 Judge published *Echoes from the Orient*, a broad outline of Theosophical tenets which originally appeared in *Kate Field's Washington*, under the pseudonym of "Occultus."

In the same year appeared a rendering of the *Bhagavad-Gītā*, prepared in collaboration with James H. Connelly, and with valuable commentaries in footnotes. He also wrote further Notes or Commentaries in *The Path*, republished later.

In the latter part of 1891, appeared Judge's *Letters That Have Helped Me*, a series of letters written by him to "Jasper Niemand" (Mrs. Julia Ver Planck, later Mrs. Archibald Keightley) which had originally appeared in *The Path*. Much later, namely in 1905, there was published at New York a second series of *Letters* compiled by Jasper Niemand and Thomas Green. Both series have been repeatedly reprinted.

Writing to Carrie Rea, on September 6, 1894, George William Russell (Æ), a close friend of Judge's, spoke of these letters as being

written by a man whom I consider the wisest and sweetest of any I have ever met, W. Q. Judge (Z.L.Z.). I have more reverence for him than for any other human being I know of. I hope they will mean as much to you as to many of us. They are not badly written; but do not think of fine or beautiful phrases when reading them, but only of the things it is good to live with and ever to keep in mind. I think he says only things he *knows*.³²

In 1893 Judge published *The Ocean of Theosophy*, which in subsequent years became one of the Theosophical classics, running through innumerable editions.

Judge was also instrumental in publishing a large number of *Oriental Department Papers* consisting of Sanskrit and other Oriental Scriptures specially translated for this Department by Prof. Manilal Dvivedi and Charles Johnston. He also issued from June 1890 through March 1894 the *Department of Branch Work Papers*, containing valuable suggestions for Theosophical work and study. Both of these series of Papers are now quite scarce.

³² *Letters from ÆE*, selected and edited by Alan Denson, Foreword by Dr. Monk Gibbon, Abelard-Schuman, London, New York, Toronto, 1961.

Approximately in 1894-95, Judge supplied the current edition of Funk & Wagnalls' *The Standard Dictionary* with definitions of Theosophical terms, and was announced therein as a specialist on the subject.

A number of articles and essays from Judge's active pen appeared in *The Irish Theosophist*, *The Pacific Theosophist*, *The New Californian*, *The Vahan*, and the *Proceedings* of various Theosophical Congresses and of the World's Fair Parliament of Religions in 1893. His literary activity was outstanding, particularly considering that it was limited to a period of hardly ten years (reckoned from the founding of *The Path*), during which time Judge was often ill.

In December 1888 Judge was in Dublin, Ireland, going from there to London to assist H.P.B. in the formation of the Esoteric Section.³³

He was the one who originally suggested the organization of a group for the deeper study of the Esoteric Philosophy, as some of his students and co-workers were thinking in the direction of chelaship and a greater dedication to the Cause of the Masters.

There is conclusive testimony to the effect that it was Mr. Judge who wrote *The Book of Rules* for the Esoteric Section. The E.S.T. Circular issued from 62, Queen Ann Street, Cavendish Square, London W., dated January 12, 1895, and signed by Dr. Archibald Keightley, states as follows:

I have been asked as to the writing of *The Book of Rules*, and can only say that, to my knowledge, Mr. Judge wrote *The Book of Rules* under the guidance of Master M. and H.P.B. ∴ E. T. Hargrove and myself have both seen the original manuscript in Mr. Judge's handwriting, with written additions in H.P.B.'s handwriting. This manuscript is in the possession of Mr. Judge. H.P.B. further told me that "all the Instructions should be studied in the light of *The Book of Rules*." I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T. [Cf. *BCW* XII:484, 494-8]

On December 14, 1888, H.P.B. issued a special order appointing Judge as her "only representative for said Section in America" and as "the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.]," and she did so "in virtue of his character as a chela of thirteen years standing."³⁴

³³ *The Path*, Vol. III, March 1889, p. 393.

³⁴ The text of this document was originally published in an undated E.S.T. Circular, issued almost immediately after May 27, 1891, the date on which a full

Meeting held at
No 46 Irving Place

on
Wednesday Evening, September 8th, 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabalae, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society, such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Wm. H. P. Blavatsky, Chas. Sotheran,
Dr. Chas. E. Simmons, H. D. Monaghan, C. C. Massey
of London, W. L. Alden, G. H. Felt, D. E. de Lara,
Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John
Saver Cobb, J. K. Klop, W. H. Judge, Mrs. Stevens

Upon motion of Herbert D. Monaghan, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be sub-committee.

Upon motion it was

Resolved, that we now adjourn until Monday
Sept. 13th, at the same place, at 8 P. M.

H. S. Olcott, Chairman.
William Q. Judge, Secretary.

MINUTES OF THE SECOND ORGANIZATIONAL MEETING
OF THE THEOSOPHICAL SOCIETY, SEPTEMBER 8TH, 1875.
Signed by Col. Henry S. Olcott and William Quan Judge.

KNOW

DARE

WILL

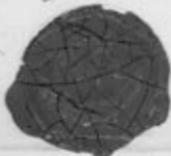


SILENCE

ESOTERIC  SECTION

*As Head of the
Esoteric Section of the Theosophical Society I hereby declare that
William Q. Judge of New York, U.S., in virtue of his character as a
chela of thirteen years standing and of the trust and confidence
reposed in him, is my only representative for said Section in America
and he is the sole channel through whom will be sent and received
all communications between the members of said Section and my-
self, and to him full faith, confidence and credit in that regard
are to be given. * * Done at London this fourteenth day of
December, 1888, and in the fourteenth year of the Theosophical
Society. * **

H. P. Blavatsky



FACSIMILE OF DOCUMENT APPOINTING
WILLIAM Q. JUDGE SOLE REPRESENTATIVE OF THE
ESOTERIC SECTION IN AMERICA

The same year, Mr. Judge was appointed by Col. Olcott as Vice-President of The Theosophical Society, and in 1890 was officially elected to that office, the rules having been changed.

Symptomatic of Judge's eminent success in developing the work of the American Section is the following excerpt from Col. Olcott's Address at the Fifteenth Annual Convention of the T.S. held at Adyar December 27-29, 1890, in which, reporting on the income and expenses of the Society in the year just ending, he singled out the funds contributed by the American Section, and said:

Upon reading these figures, I feel a sense of deepest obligation to Mr. Judge, to whose kind and unselfish exertions this result is mainly due. Forgetful of the pressing claims of his own administrative bureau, and imbued with a loyal determination to help me to carry my heavy burden, he has appealed personally, officially and editorially, to our American colleagues to spare what they could towards Headquarters maintenance. Where should we now have stood but for him, and for certain noble-hearted men about him, chief among whom are Mr. Neresheimer and Mr. Fullerton; where should I have found the means to support this household and keep these offices open? . . . The least I can do is to thus officially express my thanks, and to give heed to the wishes of the American Section as regards the direction of the Society.³⁵

The special trust and confidence reposed in Judge by H.P.B. may be better understood if the psychological mystery connected with him is borne in mind, a mystery which is better known in the Orient and which had remained completely unknown in the West until recent times. As explained by C. A. Griscom, one of Judge's friends and co-workers:

It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm. Q. Judge. He once spent some hours describing to my wife and me the experience the Ego had in assuming control of the instrument it was to use for so many years. The process was not a quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts

meeting of the E.S. Council, appointed by H.P.B., was held at the Headquarters of the T.S. in Europe, 19 Avenue Road, London, England, following H.P.B.'s passing. The original is in the Archives of the Theosophical Society, Pasadena. The Sanskrit word in the top circle of the facsimile is *sat* (be-ness, truth, reality).

³⁵ *The Theosophist*, Vol. XII, January 1891, p. 10.

and feelings. An occasional abruptness and coldness of manner was attributable to this lack of co-ordination. Of course Mr. Judge was perfectly aware of this and it would trouble him for fear his real friends would be deceived as to his real feeling. He was always in absolute control of his thoughts and actions, but his body would sometimes slightly modify their expression. . . . Mr. Judge told me in December 1894, that the Judge body was due by its Karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful, and that he would be able to use that body for many years, but he did not count upon the assaults from without, and the strain and exhaustion. . . . This, and the body's heredity, proved too much for even his will and power. Two months before his death he knew he was to die, but even then the indomitable will was hard to conquer and the poor, exhausted, pain-racked body was dragged through a miserable two months in one final and supreme effort to stay with his friends.³⁶

In this connection, the following passage from one of H.P.B.'s letters to Judge, written from Ostende on October 3, 1886, is of great interest:

The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) and they influence the *outer*, and the *higher* man. With you, it is the NIRMANA-KAYA not the "astral" that blended with your astral. Hence the dual nature and fighting.³⁷

The fact referred to in both of these excerpts is what is known as *tulku*, a technical Tibetan term which describes the condition when a living Initiate or High Occultist sends a portion of his consciousness to take embodiment, for a longer or shorter period of time, in a neophytemessenger whom that Initiate sends into the outer world to perform a duty or to teach. There are many degrees of this condition, and most of its mysteries remained under the seal of secrecy until the present century, and are even today but very imperfectly understood among students of the Movement. It is this teaching which provides the key to the many apparent contradictions in the character of Messengers and chelas as witnessed in the history of the Movement for many years past.³⁸

³⁶ *Letters That Have Helped Me*, Vol. II (1918), pp. 119-20.

³⁷ *The Theosophical Forum*, Point Loma, Vol. III, August 15, 1932, p. 253.

³⁸ This subject, and cognate Tibetan doctrines associated with *tulku*, as well as *āveśa*, are treated at length in the authoritative work by Geoffrey A. Barborika entitled *H. P. Blavatsky, Tibet and Tulku*, Theosophical Publishing House, Adyar,

The individual known under the name of William Quan Judge was a Hindu initiated disciple, a yogi as a matter of fact, who had taken over the body of an Irish boy by means of occult *āveśa* or *tulku*, i.e., transference of consciousness, when the boy died of typhoid fever. From various references of Judge, it is not difficult to come to the conclusion that he was occupying a "borrowed body." In this connection, the testimony of Cyrus Field Willard, a close friend of Mr. Judge for many years, is of great interest. Writing to the editor of *The Canadian Theosophist*, and commenting on certain objections raised by a correspondent, in regard to the "borrowed body" idea, he says:

In answer to this statement as to something which "we" do not know, the writer should have said that it was something which I do not know. I can tell, *now*, what I know, and saw with my own eyes, about this "borrowed body" and which was also seen and verified by at least ten other persons, who openly so stated at a meeting held in the headquarters of the Boston Branch, shortly after Judge's death in 1896. And I think Brother Smythe can vouch for my reputation for veracity.

It was at the Boston convention of 1891, where I served on a committee with Annie Besant, on her first visit to America, and was predisposed in her favour by her work for the Bryant & May match-girls.

Word was sent to all members of the E.S.T. which I had joined under H.P.B. in 1889, to be present at an E.S. meeting in the large double parlours of the Parker House. When I got in, it was early and from newspaper habit I walked down to the front row of seats and sat less than 10 feet away from Judge and Annie. As she has seen fit to publish the E.S. instructions, it will not therefore be without justification that I relate what occurred, in order to give Judge his due.

The room soon filled up with about 200 persons, and I noticed leaning up against the pedestal behind which Judge stood as presiding officer, so all could see and exposed for the first time, pictures of the two Masters, blessed be their name, for the knowledge they have given us. As he started to call the meeting to order, he leaned toward her, who stood on his right hand, and I heard him say to her in a low voice, "Sound the Word with the triple intonation." She replied in the same low voice, "I don't dare to," or, "I don't care to," but I think it was the first. I heard him say in a firm tone, "Then I will." He had been twirling his gavel in his hand but laid it down, stepped to his right, pushing her aside, and stepped to the side of the pedestal, facing his audience, with her behind him, and said:

Madras, India, 1975. [Cf. *Tsongkhapa's Six Yogas of Naropa*, ed. & translated by Glenn H. Mullin, Snow Lion, Ithaca, NY, 1996, pp. 85-6, 209-19.]

"I am about to sound the Word with the triple intonation, but before I do so, I have a statement to make which I do not care to have you speak to me about later, nor do I wish you to discuss among yourselves. I am not what I seem; I am a Hindu."

Then he sounded the Word with the triple intonation.

Before my eyes, I saw the man's face turn brown and a clean-shaven Hindu face of a young man was there, and you know he wore a beard. I am no psychic nor have ever pretended to be one or to "see things," as I joined the T.S. to form a nucleus of Universal Brotherhood. This change was not one seen by me only, and we did not discuss the import of his significant statement, until after his death when a meeting was held in the Boston headquarters to determine our future action. Then I mentioned it in a speech and his statement, and fully ten persons from different parts of the hall spoke up and said, "I saw it too." "I saw and heard what he said," etc. That would seem proof enough about the borrowed body.

I knew Judge intimately, as he was a Mason and so was I. But I never saw anything like that before, or afterwards. As I said, I knew him so well that when he came to Boston to lecture to the Boston Branch, I would go with him to his hotel and talk with him in his room, questioning him when we would have some practical work for Universal Brotherhood. Usually he would branch off on some other subject, like elementals or other subjects of an occult nature in which I was not interested then, but which proved to be of great help in later years.³⁹

It is obvious from a number of very important statements by H.P.B. that the initiated disciple known as William Quan Judge had a very close karmic tie with her, and was intended to serve as one of the channels between the Teachers and the outer Movement they were launching at the time. In a forthright letter dated from London, October 23, 1889, and reproduced here in *facsimile*,⁴⁰ H.P.B. spoke of Judge as being "*part of herself since several aeons.*" She wrote as follows:

London Oct. 23, 1889

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy, H.P.B. will ever dream even of going against W.Q.J. — does not know

³⁹*The Canadian Theosophist*, Vol. XIII, May 15, 1932, pp. 65-7.

⁴⁰The original of this letter is in the Archives of the Theosophical Society, Pasadena. We have preserved in the transcription, as far as was possible to do so, the punctuation as found in the original.

London Oct. 23. 1899

He or she, who believes that
under any circumstances whatsoever,
provocations, gossips, slanders or anything
devised by the enemy H. P. B. will
ever dream even of going against
W. Q. J. - does not know
H. P. B. - even if he or she
does know H. P. Blavatsky,
or thinks he knows her.

The idea is absurd & preposterous.
If W. Q. J. ^{get} ~~is~~ ^{reels} under any pro-
vocation - then he is for more
than 5 minutes by the city clock -
then he is a glazdoodle. H. P. B.
would give 7 dozens of Bridges, 22 dozen
of Noyses & the whole Christian band
in the U. S. A. for one W. Q. J. -
who is part of herself since several
dozs. Those having ears will hear,
those who are deaf & blind, let
them provide themselves with false
ears & glass eyes, or - ~~avoid~~ ^{avoid} away.

The Esoteric Section and
its life in the U. S. A.
depends on W. Q. J. remaining
its agent & what he is
now. The day W. Q. J.
resigns, W. P. B. will be
Dead for the Americans.

W. Q. J. is the Antastheron
between the two Menas (is)
the American ^{thought} & the Indian-
or rather the Trans-Himalayan
Thought-Section's Knowledge.

Dile

H. P. B. :

P.S.

W. Q. J. had better show, & impress
this on the mind of all those whom
it may concern

(H. P. B.)

H.P.B. — even if he or she *does* know H. P. Blavatsky, or *thinks* he knows her.

The idea is absurd & preposterous. If W.Q.J. get *riled* under any provocation — for more than 5 minutes by the city clock, then he is a flapdoodle. H.P.B. would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U.S.A. for one W.Q.J. *who is part of herself since several aeons*. Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears and glass eyes, or — vanish away.

The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans.

W.Q.J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H.P.B. ∴

PS.

W.Q.J. had better show, & impress *this* on the mind of *all those whom it may concern* (H.P.B.)

At about the same time, when powerful enemies were attempting to undermine Judge's work in America and ruin the genuine spirit of esotericism upon which it was based, H.P.B. wrote the following:

Ingratitude is *a crime in Occultism*, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in *The Occult World*. Though strong pressure was used to displace him *and his associates* (Judge along with them) in favor of another — a newcomer — and all manner of boons were promised for the T.S., Mahatma "K.H." flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W. Q. Judge has done in America. He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence. . . .

Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now.⁴¹

Some time later, writing on the same subject, H.P.B. said:

I am unable to realise that at the hour of trouble and supreme fight . . . any *true* theosophist should hesitate for one moment to back W.Q.J. *publicly* and lodge in his or her protest. Let them read Master's letter in the preliminary. . . All that which I said about W.Q.J. was from His words in His letter to me . . .⁴²

Judge had acquired his fair share of enemies, as would anyone who had risen to the top of the ladder. Two particularly bitter ones were Dr. Elliott Coues of Washington, D.C., and Mr. Richard Harte, the latter temporary editor of *The Theosophist* at Adyar. Coues's denunciations included H.P.B. and Olcott, who, he felt, blocked his own way for the office of General Secretary of the American Section. He also wanted to become the head of the Esoteric Section, although he was not a member thereof. Dr. Coues was eventually expelled from the T.S. His joining the Society had been hailed as an event of some importance, and he decided to take revenge. He induced the editor of the *New York Sun*, Charles A. Dana, to publish a full page article embellished with photographs, charging the three Founders with fraud. It appeared July 20, 1890. H. P. Blavatsky sued, Judge being her counsel. H.P.B.'s death automatically terminated the suit, but the *New York Sun* began an investigation of its own and, having found Coues in error, apologized handsomely. The Editor retracted the libel on Sept. 26, 1892, and printed in the same issue an article by Judge exposing the slanders; it was published under the challenging title "The Esoteric She," although Judge's own title was merely "The Late Madame Blavatsky. A Sketch of her Career."⁴³

⁴¹ *E.S. Instruction No. III*, 1890: Preliminary Explanations; [BCW XII:583-5].

⁴² *Letters That Have Helped Me*, Vol. II, pp. 110-11 (1905 ed.); p. 117 (1918 ed.).

⁴³ Cf. Josephine Ransom, *A Short History of The Theosophical Society*, 1938, pp. 273-6; C. J. Ryan, *H. P. Blavatsky and The Theosophical Movement (HPB&TM)*,

Richard Harte in a letter to H.P.B. rather condescendingly describes what he interprets to be the effects of "pledge fever" upon Judge, and thinks that "bringing to a focus the Karma of such a good man as Judge" has been "to confuse all his ideas of right and wrong, loyalty and rebellion, truth and falsehood."⁴⁴

To this H.P.B. replied in her usual forceful manner:

Nevertheless your wicked and untheosophical denunciation of Judge, which is as false as it is untheosophical falls flat again in its application to the E.S. Judge has never pledged himself, never signed anything; for as in the case of Olcott, my confidence in him is sufficient to trust him without any Pledges. The numerous letters I receive from really good theosophists such as Buck, Mrs. Ver Planck, do not show their "disgust" for Judge. But they show me most decidedly for your tactless writings in *The Theosophist* and the showers of letters you inundate them with. If the American Section breaks with Adyar it will be your doing.⁴⁵

With H.P.B.'s death, May 8, 1891, a great cohering and vitalizing influence was removed from the public activity of the T.S. At first, the shock of her physical disappearance momentarily united all in seeming solidarity, but the contest of strong wills which had existed in the Society for some time past could only be delayed temporarily.

On May 13th Judge sailed for London. He attended the Convention of the European Branches of the T.S., July 9-10, under Olcott's chairmanship; Annie Besant had arrived a few days after H.P.B.'s death. It is during that period in London that the Esoteric Section was placed under the joint Outer Headship of Judge and Annie Besant. Judge returned to the U.S.A. on August 6th.

In January 1892, less than a year after H.P.B.'s passing, Col. Olcott, an ailing man at the time, resigned the Presidency of the T.S. in Judge's favor, and prepared to devote his remaining years to the writing of his memoirs and to other literary work.⁴⁶ There is strong evidence, however, that illness and fatigue were not the only reasons for this action. Among other reasons, was one connected with the Esoteric Section. Olcott had originally opposed its formation, but yielded when learn-

2nd & rev. ed., Theosophical University Press, Pasadena, 1975, pp. 254-5; "The Esoteric She" is reproduced in Vol. III of this series.

⁴⁴Letter of R. Harte to H.P.B., dated Adyar, August 26, 1889, originally published in *The Theosophical Forum*, Point Loma, Vol. V, Jan. 15, 1934, pp. 130-2.

⁴⁵Letter of H.P.B. to R. Harte, dated Sept. 12, 1889, originally published in *The Theosophical Forum* as above, pp. 132-3.

⁴⁶*The Theosophist*, Vol. XIII, Supplement to March 1892, pp. xliii-iv.

ing that the Masters themselves had ordered H.P.B. to organize such a Section. Eventually, after H.P.B. had gone, the leading members of the Blavatsky household in London began to look to Judge and Annie Besant for leadership and direction. Olcott himself has written: "Every other possible thing was done to reduce my position to that of a sort of cipher or figurehead; so I met the thing half way with my resignation." There is more to this story, however.⁴⁷

When Olcott's resignation came up for discussion and action before the Blavatsky Lodge of London, Annie Besant, as President thereof, addressed the following strong letter to the membership of the Lodge, dated March 11, 1892:

19 Avenue Road,
Regent's Park. London, N.W.
March 11, 1892.

To the Members of the Blavatsky Lodge.

My dear Colleagues,

For the first time in the history of the Theosophical Society we are called upon to elect a President. When the Society was founded in 1875 by H. P. Blavatsky, H. S. Olcott, and William Q. Judge, H. S. Olcott was appointed its President, and has held that office down to the present year. Now the office is vacant, by his resignation, and it devolves upon us to fill it.

Having in view the importance to the whole Society of a wise choice of our chief officer, I feel that you may fairly claim at my hands, as President of this Lodge, some expression of opinion, not as determining your votes, but as a factor in the formation of your judgment. I therefore frankly say to you that, in my view, the present Vice-President, and remaining Co-Founder of the Society, William Quan Judge, is the most suitable person to guide the Society, and one who cannot with justice be passed over. He is not only the Vice-President and a Founder, but he was the trusted friend and colleague of H. P. Blavatsky from 1875 until she passed away. Belonging to the old country by his birth, he has gained the confidence of the American Section by his faithful work, and will doubtless command its unanimous support.

Having thus placed my own views at the service of the Lodge, I leave the matter in your hands.

Fraternally,
ANNIE BESANT,
President of the Blavatsky Lodge.

At the Annual Convention of the American Section held at Chicago, April 25, 1892, Judge's election to the Presidency was unanimous; this decision, however, was accompanied by a unanimous Resolution,

⁴⁷ *Old Diary Leaves*, Vol. IV, p. 448 [cf. Pelletier, *The Judge Case*, p. 54].

strongly supported by Judge, that Olcott should revoke his resignation due to go into effect on May 1st.

The European Section did not hold its Convention in London until July 1892, at which time Judge was unanimously elected President, the European members having understood that Olcott's decision to resign was final. The situation was further complicated and uncertain because Olcott himself had intimated in May 1892 that his resignation was still an open question "dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society."⁴⁸

The Indian Section, as early as February of that year, had unanimously agreed to recommend that the Presidential office should not be filled during the lifetime of Olcott, but that his duties be performed, if necessary, by the Vice-President acting as President of the T.S. Thus the Indian members were not actually called on to vote.

Col. Olcott had also raised an objection to Judge's assuming the Presidency immediately, demanding that Judge first resign his post as General Secretary of the American Section, as otherwise this would give him three votes out of five on the General Council.

On August 21st, Olcott issued an Executive Circular in which he stated that on February 11th of that year "the familiar voice of my Guru chided me for attempting to retire before my time . . ." He also pointed out that on April 20th Judge had cabled him from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote him enclosing a transcript of a message he had also received "for me" [Olcott] from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the . . . that you should go out, either corporeally or officially." Olcott's communication ended with the following statement:

I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.⁴⁹

Judge, in a Notice to the members of his own American Section, gave an unqualified endorsement to this latest development and expressed his satisfaction. This action alone, if nothing else, throws a flood of light upon the nobility of his character.

⁴⁸"Executive Circular," Aug. 21, 1892; in *Lucifer*, Vol. XI, Oct. 15, 1892, p. 166.

⁴⁹*The Path*, Vol. VII, October 1892, pp. 235-6; *The Theosophist*, Vol. XIII, Supplement to September 1892.

In his Report to the Seventeenth Annual Convention of The Theosophical Society held at Adyar December 27-29, 1892, Mr. Judge, as General Secretary of the American Section, addressing Col. H. S. Olcott, wrote as follows:

In view of the fact that this Section last April requested you to revoke your resignation of the office of President, which request was cabled by me to you at that date, it would hardly seem necessary for me to say how very much pleased this Section is that you fell in with its suggestion and reconsidered your resignation. We do not claim that it was our request which caused you to revoke your resignation, but only make known our pleasure at the concordance between your action and our request. I can say from my knowledge of this Section, which is intimate, that no one in the whole Section regrets your decision. The American Section therefore offers to you the reiterated assurances of its loyalty and its determination to co-operate with you and every other member of every Section in carrying forward the work of the Society, until we shall have passed away and others arisen to take our places in the forward movement.⁵⁰

The year 1893 was marked by an event which showed the great impact that Theosophical publicity had made in America. It spelled out Judge's high point of success when, at his suggestion, the Theosophical Society was invited to participate in the Parliament of Religions held at Chicago during the World's Fair. Distinguished representatives of Oriental religions were chosen from the ranks of the T.S. Hevavitarne Dharmapāla, the resuscitator of Buddhism in Asia, came from Ceylon; Prof. G. N. Chakravarti represented Brahmanism, bringing credentials from three Brahmanical Sabhās. He was Professor of Mathematics at the University of Allāhābād (ancient Prayāga), and a member of the T.S. Branch in that city. Judge organized the Theosophical meetings, and officially represented Col. Olcott; he, with Annie Besant, stimulated the Congress with their clear exposition of the ancient teachings. The sessions were held on September 15, 16, and 17, and were attended by overflow audiences.

It so happened that Annie Besant was especially strongly impressed by the personality of Chakravarti, and from that time on her opinions became colored by his point of view. Playing on her desire for occult powers, Chakravarti "captured" Mrs. Besant in less than two months. Judge watched his growing ascendancy over her mind with anxiety, as he intuitively felt that a subtle attempt was being made then to divert her efforts from the genuine line of occultism into a sectarian offshoot.

⁵⁰ *The Theosophist*, Vol. XIV, January 1893, p. 20.

He became more uneasy when, on Mrs. Besant's return to England with the party that included Chakravarti, she prepared to go to India on a long lecture tour, and he warned her that it was not an auspicious time to go. Before leaving, she spent some time in London during which she saw a good deal of the Brahman; the latter left for India shortly before Mrs. Besant and Countess Wachtmeister started for the Orient.

A vivid light is thrown upon this very critical period in the history of the T.S. by Dr. Archibald Keightley, a successful physician, a staunch supporter of H.P.B., and a most reliable student. His account should be consulted.⁵¹

It should be borne in mind here that for a number of years during the mission of H.P.B. both in India and later, there existed a growing antagonism on the part of certain groups of proud Indian Brahmans against the divulging by her of esoteric truths to the "outcastes," truths which they considered their jealously guarded secret knowledge, to which they believed they had exclusive rights. Even individuals such as Subba Row fell victims to this inbred feeling, apparently oblivious of the fact that H.P.B.'s actions were taken on direct orders of her Teachers. Brahmanical orthodoxy was entrenched in its age-old exclusiveness, and, even though its votaries could not suppress the work of the Theosophical Society, they could at least make repeated attempts to distort its teachings and foil its main objectives. Even Col. Olcott repeatedly fell under the same subtle and pernicious influence, and had to be severely taken to task by H.P.B., as many of her letters to him plainly show. The Allāhābād Branch of the T.S. was a hotbed of this Brahmanical exclusiveness and haughtiness, as is conclusively shown by the message which Master M. ordered H.P.B. to convey to A. P. Sinnett with regard to the Prayāga Branch — one of the most important pronouncements from the Teachers.⁵²

Approximately at this time in the life of Judge we see the gradual emergence of a simmering enmity against him on the part of several individuals whose personal ambitions made them a sounding board for influences the real nature of which they obviously did not realize. Judge's own declaration that he was in personal touch with the Masters and received communications from them, both for his own use and for transmission to others, became fruitful soil upon which the thorny

⁵¹ *The Path*, Vol. X, June 1895, pp. 98-100 [cf. Ryan, *HPB&TM*, pp. 292-3].

⁵² *The Mahatma Letters*, Letter No. 134, dated from Dehra Dūn, November 4, 1881. See pages 470-5 in the present volume for excerpts (and facsimiles) from this letter. As to H.P.B.'s letters to Col. Olcott, special attention should be given to those dated June 3, 1887, and February 4, 1888.

weeds of enmity could grow. In some instances such feelings can be readily understood, but to find both Olcott and Annie Besant among these proves both the subtle nature of the temptation and their lack of intuition. While making complimentary statements about Judge in print, they obviously indulged in vastly different feelings behind the scenes. This is not intended as a cheap accusation. An imperative need for all students of the occult is constantly to bear in mind that dedicated workers, pledged disciples, and even merely sincere aspirants, wholeheartedly engaged in Theosophical work, are tested, tried, and disciplined at every turn by the sudden *exteriorization* of their pent up and delayed karma, an occult law stressed by H.P.B. herself. This is a process of purification which nothing can stop or set aside, until the disciple has worked off his negative karmic tendencies and has risen above his weaknesses into the pure air of impersonal spirituality. Unless this fact is understood, no satisfactory explanation can ever be found for the recriminations, accusations, abuses, and injustices which occurred at that time to embitter Judge's last remaining years. While explaining their nature, the above occult law never justifies wrong action or thought for which every student is fully responsible.

It would be inadvisable to give a full account of the so-called "Judge Case" within the scope of the present outline. All pertinent data on the subject may be obtained by the perusal of *The Theosophist*, *The Path* and *Lucifer* for approximately the years 1893-96, and the following three main sources of information issued at the time: *The Case Against W. Q. Judge* (Theosophical Publishing Society, London 1895) published by Annie Besant and prepared by her at the request of Olcott; *Reply by William Q. Judge*, read by Dr. A. Keightley on behalf of Judge before an informal meeting of the T.S. Convention at Boston, Mass., on April 29, 1895, and published in pamphlet form; and *Isis and the Mahatmas* published by Judge in London in 1895, and dealing mainly with the attack published in the *Westminster Gazette*.⁵³

The accusations against Judge grew mainly out of a number of documents which Walter R. Old, at one time a devoted worker in H.P.B.'s household in London, and Sidney V. Edge, brought to Adyar in December 1893, and which purported to prove that Judge had been misusing the names and handwritings of the Masters to bolster his own personal aims. Olcott considered the documents incriminating. Acting

⁵³[See also *The Judge Case* by Ernest E. Pelletier, Edmonton Theosophical Society, Edmonton, Canada, 2004.]

on a formal request of Annie Besant, who by then was at Allāhābād with Prof. Chakravarti, Olcott wrote to Judge Feb. 7, 1894, offering him two alternatives: (1) resignation from all offices, in which case a general public explanation would be made; (2) to have a Judicial Committee convened as provided for in the Constitution of the Society. In the latter case, the proceedings would be made public. Judge decided in favor of the second alternative, and cabled March 10th in reply to Olcott: "Charges absolutely false. You can take what proceedings you see fit; going to London in July." The Judicial Committee met in London on July 10th, 1894, to consider the six charges which had been drawn by Annie Besant.

The basic charges were that Judge had been untruthful in claiming uninterrupted teaching from, and communication with, the Masters from 1875 to the present time; and that he had sent messages, orders and letters as if sent and written by Masters.

Judge challenged the Committee's jurisdiction in the case, pointing out that "the President and Vice-President could only be tried as such by such Committee, for official misconduct — that is misfeasances and malfeasances."⁵⁴ The Judicial Committee found itself also face to face with its own limitations, on the very basis of the T.S. Constitution, as it could not try anyone within the T.S. on questions of personal beliefs. Upon motion duly made, the charges were dismissed, and Olcott, concurring with this, made the following historically important statement:

Mr. Judge's defence is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself [Judge]; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: everyone in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this inquiry must go no farther; we may not break our own laws for any consideration whatsoever.⁵⁵

In retrospect, it seems most curious that any kind of special Judicial

⁵⁴*Old Diary Leaves*, Vol. V, p. 187; *The Path*, Vol. IX, Aug. 1894, p. 161.

⁵⁵Olcott, *op. cit.*, p. 182. From the "Minutes of A Judicial Committee of the Theosophical Society, July 10, 1894."

Committee should have been required to convene, with all the attendant expenses of long journeys, in order to arrive at a conclusion which anyone could have readily formed by carefully consulting the Constitutional basis of the T.S.

In a sudden *volte face*, symptomatic of the many confused trends of thought fighting for supremacy at the time, Annie Besant stated:

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified . . . the vital charge [was] that Mr. Judge had issued letters and messages in the script recognizable as that adopted by a Master with whom H.P.B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear . . .

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipient with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. . . . I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by his direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H.P.B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master himself — that is, that it was done *through* Mr. Judge, but done *by* the Master.⁵⁶

This accusation is “full of holes,” as the saying goes. It shows a complete ignorance of one of the crucial points concerning occult

⁵⁶From a Statement of Annie Besant read at the Third Session of the European Convention of the T.S., July 12, 1894. See *Lucifer*, London, Vol. XIV, August 1894, pp. 457, 459-60; also H. S. Olcott, *Old Diary Leaves*, Vol. V, p. 195 [Judge's reply is on pp. 199-202].

precipitations. That crucial point is the fact that an occult message coming from one of the Adepts, and impressed upon the inner psycho-spiritual organs of his agent, will be conveyed by him or her upon a piece of paper in the handwriting adopted by that Adept for such use.

In this connection, two very important statements, among others, made by the Teachers, should be borne in mind. In August 1882, Master K.H. wrote to A. P. Sinnett:

In noticing M's [Master Morya's] opinion of yourself expressed in some of his letters — (you must not feel altogether so sure that because they are in *his* handwriting, they are written by him, though of course every word is sanctioned by him to serve certain ends) — you say he has “a peculiar mode of expressing himself to say the least.”⁵⁷

On another occasion, approximately at the same time, the same Teacher, writing to A. P. Sinnett, explained:

Very often our very letters — unless something very important and secret — are written in our handwritings by our chelas.⁵⁸

In Volume IX of *The Path* (April 1894, p. 18), certain words of H.P.B. are quoted on the subject of precipitations. She says:

If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more.

In reply to a question concerning Masters' handwritings, she stated in the same place:

Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form — Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction . . . The message has to be seen in the astral light in *facsimile*, and through that astral matrix I precipitate the whole of it.⁵⁹

It is obvious from this passage that H.P.B., acting under the instruction of one or another of the Masters, produced precipitated letters or

⁵⁷ *The Mahatma Letters to A. P. Sinnett*, 2nd ed., p. 232; 3rd ed., p. 229.

⁵⁸ *Op. cit.*, 2nd ed., p. 296; 3rd ed., p. 291.

⁵⁹ Cf. H. P. Blavatsky, *Collected Writings*, Vol. X, p. 269.

notes *in their own adopted handwriting*. No student seems to have ever questioned her *bona fide* in doing so. It is of some importance to bear in mind that the above-quoted explanations published in *The Path*, were available in print at about the same time that serious accusations were hurled against Mr. Judge.

Answering Annie Besant's charges preferred against him, Mr. Judge stated:

during all the years since 1875 I have been taught much about occultism by the Masters and their friends, and have been shown how to produce some phenomena, among others the precipitation of writing for the Masters at certain times. This is always in the form to which the prosecutors most foolishly object. These teachings began — notwithstanding ignorance of it on the part of Col. Olcott, who takes pains to say he knows nothing of it, and that I am probably a medium — in 1875 with H.P.B. In that year, the first precipitation done through me was effected in New York.⁶⁰

The “form to which the prosecutors most foolishly object” means the handwritings as adopted by the Teachers for purposes of precipitated communications.

It would appear therefore that the Masters themselves, as well as H.P.B. and Mr. Judge, state, all of them, that precipitations are done in such a manner as to exhibit the adopted handwritings of those who are desirous of communicating a message through one or another of their direct agents.

In the light of the passages quoted above, what becomes of the accusation that Judge, while transmitting admittedly genuine messages from his Superiors, yet gave them “a misleading material form,” meaning the handwriting used by Judge on those occasions?

It might be objected that *The Mahatma Letters to A. P. Sinnett* were not published until December, 1923, and that, therefore, the passages above were unknown at the time. But it must not be overlooked that a number of letters written to Sinnett by the Teachers had been copied by several of the officials of the T.S. and placed in the hands of a few carefully-selected people. Several partial explanations of this subject were also available in some of the writings of H.P.B., but they had not been consulted. Quite apart from that, the complete text of all the Letters was in the possession of A. P. Sinnett himself and could have been referred to by responsible officials. However, Sinnett does

⁶⁰Reply by William Q. Judge to Charges of Misuse of Mahatmas' Names and Handwritings, read at Boston T.S. Convention, April 29, 1895; reprinted in *Two Replies* by William Q. Judge, Theosophy Company, Los Angeles, n.d., p. 38.

not seem to have taken part in the controversy at the time. Having experienced a complete change of attitude towards H.P.B., even before her passing, he was busy then trying to establish a "direct" contact with the Masters by means of a series of psychic mediums in London.

The judicial verdict of the Committee was received with mixed feelings. The charges had been met on legal grounds, but human emotions are never satisfied with merely legal decisions, and so Judge's guilt or innocence was to be decided rather by public opinion than otherwise. The minds of important officials in the Society were already made up for reasons which were not necessarily expressed in official sessions of Councils and Committees.

On September 27, 1894, Walter R. Old, then Treasurer and Recording Secretary of the T.S., sent in his resignation being "unable to accept the official statement with regard to the enquiries held upon the charges preferred against the Vice-President of the T.S."⁶¹ This was of course his privilege; but he went one fatal step further. He published in the *Westminster Gazette* the entire series of papers in the so-called Judge Case which had been entrusted to him by Col. Olcott. This breach of faith precipitated a number of recriminations, accusations and emotion-whipped opinions as if Pandora's box had been suddenly opened. Charges and countercharges followed. At the Adyar Annual Convention in December 1894, Judge who was still Vice-President of the T.S., was slandered, and Col. Olcott, occupying the Chair, unfortunately did nothing to improve the prevailing "theosophical" climate. Annie Besant renewed her charges against Judge and was supported by others. It soon became obvious that no satisfactory agreement could be reached between the contending parties. The final outcome of this unfortunate state of affairs was the decision of the American Section, the largest of the three then existing Sections, to become an independent body as The Theosophical Society in America, under the Presidency of Judge. This became a fact at the Boston Convention on April 28-29, 1895, by a majority vote of 190 against 9.⁶²

A large number of the English lodges took a similar course. Some lodges and individual members in Continental Europe and Australia withdrew at a later date and affiliated with the Society in America. Judge expressed the general feeling in these words:

⁶¹ *Old Diary Leaves*, Vol. V, p. 250.

⁶² When the British Section of the T.S. was formed October 19, 1888, Judge wrote (*The Path*, III, p. 263) that "the only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council . . ." This was in 1886. It would appear that the idea of *autonomy* was already then in the air.

The Unity of the Theosophical Movement does not depend upon singleness of organization, but upon similarity of work and aspiration; and in this we will "KEEP THE LINK UNBROKEN."⁶³

On hearing of this decision on the part of the American Section, Col. Olcott issued a notice in which he recognized its "indisputable right" to do so, and proffered his "best private and official wishes for the prosperity, usefulness and honourable management" of the newly constituted body, saying that "a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference."⁶⁴

Some two years before that, Col. Olcott had written to Mr. Judge: "If you want separate Theosophical Societies made out of Sections, have them by all means. I offered this years ago to H.P.B., and even to A.P.S. [Sinnott]."⁶⁵

Judge's health had long been very poor. He had contracted Chagres fever in South America which had a debilitating effect on him. Later tuberculosis set in. During the Parliament of Religions he was at times unable to speak above a whisper, and he had many premonitions of death. He had long sustained life through sheer will power. The concerted enmity of some of his former co-workers must have contributed a great deal in depleting his physical resistance.

Early in 1895, Mr. Judge went to Mineral Wells, Texas, trying to regain his health. Katherine Tingley had rented a house for him, and by taking care of him and acting as his amanuensis when he was too ill to write himself, rendered invaluable service. He returned to New York sufficiently improved to direct preparations for the Boston Convention.

In October 1895, Mr. Judge left New York for Ashville, South Carolina, but finding the climate there too cold, he had gone further south to Aiken. Finding no relief, he left there January 9, 1896, and on his way back to New York stayed two weeks with Dr. J. D. Buck in Cincinnati, Ohio, and one week with Dr. Buchman in Fort Wayne, Indiana. He reached New York on February 3rd, much weaker than when he had left it. After a brief stay at the Lincoln Hotel on Broadway, he was moved to an apartment on the third floor of 325 West 56th Street. In spite of his alarming condition, he continued to dictate letters and make notes for future work. He would have liked to write

⁶³ *Report of Proceedings*, First Convention, Theosophical Society in America, 1895, p. 24.

⁶⁴ *Lucifer*, Vol. XVI, July 15, 1895, pp. 422, 425.

⁶⁵ In *Report of Proceedings*, First Convention, T.S.A., 1895, p. 23.

another book on Occultism, a plan which was never realized.

On March 21, 1896, W. Q. Judge passed away, sitting upright on the sofa, at about nine o'clock in the morning, in the presence of Mrs. Judge, E. T. Hargrove and an attending nurse. "There should be calmness. Hold fast. Go slow," were some of his last words.⁶⁶ A brief memorial service was held at 144 Madison Avenue, New York, on the following Monday, March 23rd, at noon, and the remains were cremated the same afternoon at the Fresh Pond Crematory on Long Island.

Thus another greathearted Disciple, a Keeper of the Flame, passed on to his reward.

⁶⁶Cf. E. T. Hargrove, "The Last Days of W. Q. Judge," *Theosophy*, Vol. XI, May 1896, pp. 34-7.

The Temple of wisdom has been
shown to thee containing the treasures
Sacred to the knowledge which
shall be imparted only to those
who after traversing the path
of the different ages shall
be fitted by the desire to be
in the midst high command.
Until thou hast shown by
thy works by the purity
and earnestness of thy intellect
in this life and then and it
thou shalt not be permitted
instruction. Follow the
path thy feet have strayed
on; the road is hard
straight and narrow
Sometimes dipping, but pass
lest and follow to the end.

Facsimile of a letter received by William Q. Judge. Undated and unsigned, it is in the handwriting of Master M. Original, written in red crayon, is in the Archives of the Theosophical Society, Pasadena.

TRANSCRIPTION OF THE TWO LETTERS FROM MASTER M.

[No improvement has been attempted in the punctuation of these Letters, which is somewhat uncertain in several instances.]

Brave soldiers need neither orders nor constant encouragement. Pursue the lines laid down long ago and "we will look out for results." As said by me in S.D. Atma is Karma, so all results flowing from sincere work will be right, if you are detached. I have spoken to Heliodore in the West, and she may go to India in '93. Be wise and prudent, and expect nothing for this is an age of darkness. Thou my Son cannot be too careful. Beware of the "iron rule." You are to *sow seed*. Pay all your attention to that and force not the growth. Be ever gentle with the rebellious disciples in your care as we with you. Blessings.

M.

The temple of wisdom has been shown to thee containing the [word indecipherable] sacred to the knowledge which shall be imparted only to those who after traveling the path of the different ages shall be fitted by the desire to be as the most high commands. Until thou hast shown by thy works by the purity and evenness of thy motives in this life and beyond it thou shalt not be permitted instruction. Follow the path thy feet have started on; the road is hard straight and narrow sometimes dreary, but persist and follow to the end.

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APPENDIX

DEATH OF WILLIAM Q. JUDGE

[*Theosophy*, Vol. XI, April, 1896, p. 27]

The editor of this magazine, President of the Theosophical Societies in America, Europe and Australasia, our trusted teacher and friend, passed away on the 21st of March at about 9 o'clock in the morning. His death was painless and put an end to a long and desperate fight for life, sustained unwavering until recovery was seen to be impossible.

Some people will doubtless repeat the forebodings that followed the death of H.P.B., prophesying the collapse of the Theosophical Society; but the soul and power that she left in the work, and that became increasingly manifest after she had left us, proved that physical presence is not necessary to maintain that real influence which is primarily spiritual and mental. The influence exercised by William Q. Judge was of the same order. The fibres of his being were interwoven with those of the Society. Death cannot destroy that strong pillar of support. He died as he had lived — for the Society; died as he had lived — upright; and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial and of his greatest fight will remain unshaken as the wedge by him driven far into next century on inner and real planes. The work of the Society and of this magazine will continue as before. The same policy and purpose will be pursued as hitherto. But more than ever will the success of both depend upon individual members throughout the world. Let that be remembered, and William Q. Judge's one hope and ambition will be realized.

NOTICE

[*Theosophy*, Vol. XI, April, 1896, pp. 28-9]

TO THE THEOSOPHICAL SOCIETY IN AMERICA AND
ITS FRATERS THROUGHOUT THE WORLD.

Brothers: — Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished — the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mold the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life, while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a “warm Irish heart” as gentle as a woman’s and as tender as a child’s. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken: the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his waning strength to regain health — but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this

estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. "Those who are wise in spiritual things grieve neither for the living nor the dead." Steadfastness, Devotion and Work! should be our motto, no less than the text and the sermon, on this occasion. "*Deeds, not words, are what we want,*" once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence, and no defeat to him "who realizes that he is one with the Supreme Spirit."

J. D. BUCK,
Vice-President T.S. in A.

THE CREMATION

[*Theosophy*, Vol. XI, May 1896, pp. 38-40]

The proceedings at the cremation of the body of W. Q. Judge were of the simplest possible order. As he died on Saturday morning it was not easy to notify many members outside the vicinity of New York in sufficient time for them to attend the funeral on the Monday following. Nevertheless a very large number of members were present, including many from Boston, Bridgeport, Providence and other cities.

All day Sunday the body had lain in state at his residence, 325 West 56th Street, in the room in which he died. On Monday it was conveyed to 144 Madison Avenue, at noon, at which time the ceremony was to take place in the Āryan Hall. The coffin was carried into the Hall by the pall bearers — Messrs. Elliot B. Page, Joseph H. Fussell, James M. Pryse, John Pryse, T. R. Prater and C. F. Wright — and deposited on the platform, which was profusely decorated with flowers. All the chairs had been taken out of the Hall, the people standing to admit of more room.

Addresses were then made by Messrs. Claude Falls Wright, E. T. Hargrove and James Pryse. Mr. Wright said:

We assemble here today in this Āryan Hall, before the body of our brother and co-worker, William Quan Judge, the founder of the

Theosophical movement of this century, with H. P. Blavatsky and others. We meet for the purpose of bidding a temporary farewell to the spirit that has left its body. Yet we do not assemble as mourners — as those who believe the dead cannot return. We are not as they who believe the body is all there is of man. As Theosophists, and as this is a Theosophical gathering, we must above all things feel that we are simply meeting together to bid a farewell for a while. W. Q. Judge has been here on earth, has worked for this movement many times before, and he will come to work again. It is not for us to feel as if we had lost him forever. I am myself standing before a scene almost identical with that which took place at the death of H. P. Blavatsky in London, a few years ago, at a time when everybody felt very much as they do now. Many then believed that the Society would fall to pieces, but those were only weak-hearted persons who knew nothing of the real nature of this movement, and the Society surely did not fail, but increased in vitality. We must continue to feel as we have felt for a long time since, that the society depends on *principles*, not on *personalities*, and that even in the going away from us of a great master and brother we are still in the movement and it must go on unaffected by the death of all personalities. Death is as common as birth. People have been dying ever since the world began, and death cannot affect our onward march, and if it did, then it would only show that we depended on personalities and therefore were untrustworthy. We must only hold to the high principles, and even while we feel that deep sorrow which must inevitably come to everyone for the loss of so great a personality as was that of W. Q. Judge, yet we must hold fast to the fact and belief that the society will grow. It is known of every great adept that when his powers are withdrawn, his spiritual energies are distributed among all students. The energy centered in the one becomes spread among all; consequently everyone will have additional power to work from now on, and should himself endeavor to represent a living center. In a recent number of *The Path*, Mr. Judge tried to inspire all with that idea — “Each member a center,” were his words. And remember H.P.B.’s words: “So long as there are three persons willing to live in accordance with the real principles of the movement, so long will it live and prosper.” Let there be, not only three, but hundreds of centers! Therefore there is no necessity nor right for anyone to feel loss of courage or strength; on the contrary, he is acting in an untheosophical way who allows such thoughts and feelings to enter into him.

Mr. James M. Pryse then spoke as follows:

Five years have fled since out of gloomy and smoke-begrimed London all that was mortal of H. P. Blavatsky was taken across the green fields to Woking and surrendered to crematorial flames. And as

I wandered back, that day of brilliant sunshine, across those English fields that, clad in the tender green of spring and starred with daisies, seemed to prophesy the joyous resurrection of all life, much of the sorrow in my heart was lifted, as I thought of our strong American brother who was hastening across the sea to bring us comfort and wise counsel. And now in my own land as I stand beside his cold clay, my heart is heavier than it has ever been before. Unwise are they who shrink from the chastening touch of sorrow. As Life has its lessons, so Death is a teacher, and the teachings of death can be understood only when sorrow for those who are lost has softened the human heart; for that is the one great need for humanity today — that the hardness and the selfishness of the heart shall be broken. So I think it is wise in this sense to sorrow for the dead. That is false in any philosophy or any religion which gives an evil comfort through teaching indifference to death, or seeks to harden the heart that goes out in yearning love toward those who are taken from us. But unselfish sorrow wastes itself not in useless repining, but stirs within us a strong desire to reach up into the deathless world where those whom we loved have gone, softens us to deeper sympathy with humanity, and strengthens us in our power to help and comfort those around us. This, our brother, has gone from among us. Therefore let our tribute of mourning resolve itself into an indomitable will to carry on the work he began and in which he was our leader. Let us build this Society up as an imperishable monument through ages to come, to H. P. Blavatsky and William Q. Judge.

Through long years I looked upon him as my truest friend and teacher. No other is there in this world whom I have loved so much, none to whom I owe so deep a debt of gratitude. In lives long past I knew and followed him; in lives to come I shall find and follow him still. His was “the strong deep heart like the hearts of old”; and though well I know that he is one who in times past conquered death and could say, “Death is swallowed up in victory. Where, O Death is thy sting? Where, O grave is thy victory?” — still, in this hour of loss and loneliness, I would dwell only on the human side of life, that human nature that suffers and seeks consolation. This, our brother is gone. He whom we loved has left us.

To him we gave the proud title of the “friend of all creatures.” Let us each strive to be, like him, a friend of all that lives and breathes; let us carry on unweariedly the work for which he and H. P. Blavatsky laid down their lives, and let us show by our deeds that the teaching of his life, and the still greater teaching of his death, has not been wasted upon us.

Mr. Hargrove said:

Brothers and Sisters, Friends:

I am to speak to you today in order to give you a short account of the death of our friend and teacher. You all know quite well that his illness was a long one. You will know that as long as he thought it his duty to struggle for life, he fought the battle — a battle that none of us could have fought. He fought for life from day to day, from minute to minute, till he knew that the battle was over; not lost, but gained in the truest sense. He tried various climates to see if his illness could be cured by any change of air, and then he returned to New York, knowing that death was certain, and preferring to die in this city of his adoption than elsewhere.

In the hour of his death he was surrounded by friends, and by every possible solace. He was nursed to the last by a faithful and devoted wife. His death was painless. He told me himself very shortly before he died that for several days past he had been very little in his body, and certainly when the last breath of life left it he was not there; he was looking on at all that was taking place.

One person who had been constantly with him during the last weeks of his illness, but who was absent when the moment of departure came — a person who loved him with a perfect love — cried out “Thank God that he is dead,” on being told of what had happened. And this feeling must be shared by all who know how much he suffered before he left us. So much for the dead. Now for the living.

His last message to us was this: “There should be calmness. Hold fast. Go slow.” And if you take down those words and remember them, you will find that they contain an epitome of his whole life-struggle. He believed in Theosophy and lived it. He believed because he knew that the great Self of which he so often spoke was the eternal Self, was *himself*. Therefore he was always calm.

He held fast with an unwavering tenacity to his purpose and to his ideal.

He went slow, and never allowed himself to act hastily. He made time his own, and he was justice itself on that account. And he had the power to act with the rapidity of lightning when the time for action came.

We can now afford to console ourselves because of the life he lived, and should also remember that this man, William Quan Judge, had more devoted friends, I believe, than any other living man; more friends who would literally have died for him at a moment's notice, would have gone to any part of the world on the strength of a hint from him. And never once did he use that power and influence for his own personal ends; never once did he ask anyone for a cent of money

for himself; never once did he use that power, great as it was not only in America but in Europe, Australasia and elsewhere as well, for anything but the good of the Theosophical movement.

A last word: a few days before his death he said to me "There is no need to worry, for even if I die the movement *is* a success." It *is* a success; but it is for us to make use of this success; and I think that if we want to pay a tribute to the life and final sacrifice of W. Q. Judge, we can best do so by carrying on the work for which he lived and died.

The body was then carried out of the Hall and conveyed to the crematory at Fresh Pond. About eighty members gathered in the little chapel attached to the crematory while Mr. Wright read over the coffin a few words addressed by W. Q. Judge to a friend two years before, when seriously near death:

There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the self remains and returns again. The wise are not disturbed; they remain silent; they depend on the self and seek their refuge in It.

The body was then cremated.

[Reported by Claude Falls Wright.]

THE WILL OF W. Q. JUDGE

[Originally published in a small pamphlet entitled *The Future of The Theosophical Publishing Co.* and containing mainly some correspondence between Julia Keightley and E. August Neresheimer. Its approximate date is 1898.]

I, WILLIAM Q. JUDGE being of sound and disposing mind and memory do make, publish and declare this to be my Last Will and Testament.

FIRST: Let my just debts and funeral expenses be paid. As to the disposition of my body, I declare my wish to be that it be cremated.

SECOND: I give and bequeath *The Path* Magazine and business now carried on by me in New York, and of which I am the sole owner, and all business therewith connected, to my friends and fellow-students, Mrs. J. Campbell Ver Planck and E. August Neresheimer and in case of the death of either to the survivor trusting that they will

carry it on, if at all, on the lines laid down by me, and for the benefit and advantage of the Theosophical Society's cause.

THIRD: I give and bequeath to my friend and fellow-student, Mrs. J. Campbell Ver Planck, one of the two oil-paintings made by Schmieken [sic], of London, being pictures of Hindus, and known as "The Masters," according as she may select; and the other of said two pictures, after the first selection made by said Mrs. J. Campbell Ver Planck, I give and bequeath to my friend and co-worker Emil August Neresheimer, of New York City; and I declare that said two pictures are the same named in the receipt given by J. H. Salisbury to me for them when they were stored by him, and that they were stored by him for me in a warehouse in New York, as is indicated by the receipt herewith connected.

FOURTH: I have an insurance of \$3,000 on my life in the Royal Arcanum in favor of my wife Ella M. Judge, which under the rules of the order is her property but in order to provide for possible questions I give and bequeath the same absolutely and forever to my said wife.

FIFTH: All moneys or other property which may fall to me by devise from persons desiring to have me use the same for the work of the Theosophical Society, that is to say all money and property willed or donated to me or coming to me by operation of law from any source except my relatives in Ireland and England, I give, devise and bequeath to my friends Emil August Neresheimer and Alexander Fullerton or to their survivor, trusting they will use it for the same purposes as I would, but this wish is in no way to affect the absolute character of this bequest.

SIXTH: I direct my Executor and Executrix to divide the rest, residue and remainder of my estate into three equal parts, and to pay the same over as follows, hereby giving, devising and bequeathing the same to them as Executors for that purpose and with full power to sell or turn into money:

1. To pay one-third part thereof to the Aryan Theosophical Society of New York City, which is an incorporated body;
2. To pay one-third part thereof to my sisters, Alice Mary Judge and Emily Hughes Judge, each one-half of said one-third;
3. To pay the remaining one-third to my wife, Ella Miller Judge, daughter of Joseph Smith; and the said several bequests and devises I give and bequeath to the persons and society named to their sole use and benefit respectively forever.

SEVENTH: I nominate, and appoint E. Aug. Neresheimer of New York, as Executor and my wife, Ella M. Judge, as Executrix of this, my will.

Witness my hand this twelfth day of March (1891) eighteen hundred and ninety one.

(Signed) WILLIAM Q. JUDGE.

Signed, published and declared by the testator as for his last Will and Testament in the presence of us who in his presence at his request and in the presence of each other have witnessed said Will and here subscribe our names as witnesses thereto this 12th day of May 1891.

A. LAURI ERSKINE,

residence, 2055 Seventh Avenue, New York City.

ARCHD. KEIGHTLEY,

residence, 19 Avenue Road, Regent's Park, London, N.W.

ALEXANDER FULLERTON,

42 Irving Place, New York City.

Memorandum attached to my Will.

1. I own *The Path* Magazine, and the book trade connected therewith, now at 132 Nassau Street. Its books show its condition. The money in the City Bank in my name is my property.

2. The money in my name in Kings County Trust Company is my property.

3. I have an insurance policy for \$1500 in the Germania Life Ins. Co. of New York. This was assigned to Walter Pavis of London, England, as security for a small debt, now amounting to about \$130; and is to be returned to me when that sum is repaid.

4. The pictures in the office of the Path and Theosophical Society now 132 Nassau Street are the property of that Society.

5. Certain pictures and documents in the private room at said 132 Nassau street are neither my property nor that of the Society, but are in charge of Mrs. J. Campbell Ver Planck, of New York, Dr. A. Keightley, and Annie Besant, of London, and they have the right to take the same and to retain their possession.

WILLIAM Q. JUDGE.

N.B. — I have a safe in the Safe Dep. Co. at 120 B'way, the number of which is 1557 and the keys for which are placed in the envelope hereof.

COMPILER'S NOTE

The well-known portraits of Master K.H. and Master M. are the work of Hermann Schmiechen, a German painter domiciled in London at the time. He began this work on June 19, 1884, and completed it around July 9th. H.P.B. was present at least during one session. Both of these original paintings are signed "H. Schmiechen F.T.S. London 1884" in the lower right-hand corner. They were taken to Adyar by Col. Olcott when he sailed from Marseilles, France, to Bombay, October 20, 1884, and have stayed there ever since. As far as is known from competent authority, they have never been photographed.

According to the testimony of both Dr. Wilhelm Hübbe-Schleiden and of Col. Olcott, Schmiechen made two or three copies of his paintings. One set of these was apparently in the possession of Mr. Judge. Mr. E. A. Neresheimer must have selected the painting of Master K.H., as it was later in the home of Katherine Tingley (later still the home of Dr. G. de Purucker) at Point Loma, California. It is not definitely known what became of the portrait of Master M. which went into the hands of Mrs. Julia Wharton Campbell Ver Planck (later Mrs. Archibald Keightley).

Sources: H. S. Olcott, *Old Diary Leaves*, Vol. III, pp. 163-4; also his original Diaries for 1884; account of Mrs. Laura L. Holloway in *The Word*, XV, July 1912, pp. 200-6; Dr. Wm. Hübbe-Schleiden in C. Wachtmeister's *Reminiscences*, pp. 97-102.

WRITINGS FROM
The Path

Editorial

[*The Path*, Vol. I, April 1886, pp. 1-3]

This magazine is not intended either to replace or to rival in America *The Theosophist*, nor any other journal now published in the interest of Theosophy.

Whether we are right in starting it, the future alone will determine. To us it appears that there is a field and a need for it in this country. No cultivating of this field is necessary, for it is already ripe.

The Theosophist is the organ of the Theosophical Society, now spread all over the civilized world, its readers and subscribers are everywhere, and yet there are many persons who will not subscribe for it although they are aware of its existence; and furthermore, being an Indian publication, it necessarily follows, because of certain peculiar circumstances, that it cannot be brought to the attention of a large class of persons whom this journal will endeavor to reach.

But while the founders of *The Path* are Theosophists, they do not speak authoritatively for the Theosophical Society. It is true that had they never heard of Theosophy, or were they not members of the Society, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are men, and therefore interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Āryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali-Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Rāja-Yoga, which is the highest science and the highest religion — a union of both. In elaborating this, they wrote

much more than we can hope to master in the lifetime of this journal, and they have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favor of the letter of the teachings. Such are some of the mendicants of Hindustan who insist upon the verbal repetition of OM for thousands of times, or upon the practice of postures and breathing alone, forgetting that over all stands the real man, at once the spectator of and sufferer by these mistakes. *This is not the path.*

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path. The traveller, in going from one city to another, has, perhaps, to cross several rivers; maybe his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun; but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not at all profitable. The electrical current, which when resisted in the carbon, produces intense light, may be brought into existence by any ignoramus who has the key to the engine room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while everyone can understand right thought, right speech, and right action.

True occultism is clearly set forth in the *Bhagavad-Gītā*, and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Kṛishṇa says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning

of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures — man and beast — out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Āryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajāpati to his sons: “Be restrained, be liberal, be merciful”; it is the death of selfishness [*Bṛihadāranyaka-Upanishad*, 5.2].

Aum!

[*The Path*, Vol. I, April 1886, pp. 4-8]

The most sacred mystic syllable of the Vedas, is *Aum*. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahman are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the *Chāndogya-Upanishad* its praises are sung in these words:

Let a man meditate on the syllable Om, called udgītha, . . . it is the best of all essences, the highest, deserving the highest place, the eighth.*

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body — the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found:

Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith and the Upanishad is more powerful.

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Śaṅkarāchārya in his *Shārīraka-Bhāshya* dwells largely on OM, and in the *Vāyu-Purāṇa* a whole chapter is devoted to it. Now as Vāyu is air, we can see in what direction the minds of those who were concerned with that purāṇa were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The *Padma-Purāṇa* says that: "The syllable OM is the leader of all prayers; let it therefore be employed in the beginning of all prayers," and *Manu*, in his laws, ordains: "A Brahman, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained" (2:24).

**Chāndogya-Upanishad*, 1st Prapāthaka, 1st Khaṇḍa, 1, 3, The Sacred Books of the East, vol. 1, ed. F. Max Müller.

The celebrated Hindu Rāja, Ram Mohun Roy, in a treatise on this letter, says:

OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. "One letter (OM) is the emblem of the Most High" (*Manu*, II, 83). But when considered as a trilateral word consisting of अ (a), उ (u), म (m), it implies the three *Vedas*, the three *states* of human nature, the three *divisions* of the universe, and the three *deities* — Brahmā, Viṣṇu and Śiva, agents in the *creation, preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies in fact the universe controlled by the Supreme Spirit.

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener of vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word; the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the Word was with God, and the Word was God."* This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Āryans called it, *Nāda-Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound *u*, is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Āryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without

**John* 1:1.

fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature, go to swell the *Nāda-Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanskrit word OM, will lead us to a knowledge of the secret doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. This goes on during what the Hindus call a Day of Brahmā which, according to them, lasts a thousand ages.* It manifests itself not only as the power which stirs up and animates the particles of the Universe, but

*See the *Bhagavad-Gītā* 8:17.

also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Āryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanskrit and in the Secret Doctrine, as the *Mahā-Pralaya*; *Mahā* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Ṛishis of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahmā, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanskrit. *Nāda-Brahma* is Divine Resonance; that is, after saying *Nāda*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves, and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Āryans, was the symbol adopted and placed upon the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant under-current of meditation, which ought to be carried on by every man, even

while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

Having taken the Upanishad as the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend — the Indestructible! OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow (becomes one with the target), he will become one with Brahman . . . Know him alone as the Self, and leave off other words! He is the bridge of the Immortal . . . Meditate on the Self as Om. Hail to you, that you may cross beyond (the sea of) darkness!*

A U M !

HADJI-ERINN.

A Prophecy about Theosophy

[*The Path*, Vol. I, April 1886, p. 27]

There are alleged to exist in India certain Sibylline books called *Nāḍigranthams*. As the name indicates, they are compilations of astrological statements or predictions, and are supposed to contain actual prophecies fitting into the lives of inquirers as well as into the history of a village. They resemble the Sibylline books of Rome, which prophesied, it is said, for over two hundred years, all the important events in the affairs of the Eternal City.

In May, 1885, Col. H. S. Olcott, President of the Theosophical Society, hearing of some of these books in Madras, had an interview at the headquarters with the astrologer who possessed them, in the presence of two witnesses.

In reporting the predictions in the May article† he left certain blanks saying that he would speak regarding it in twelve months, and that the unpublished portion concerned the welfare of the Society. The prophecy was:

The Society is now, April 3, 1885, passing through a dark cycle, which began August 24, 1884; it will last nine months and sixteen days more, making seventeen months for the whole period. By the end

**Muṇḍaka-Upanishad*, 2nd Muṇḍaka, 2nd Khaṇḍa, 3-6.

†See "Indian Sibylline Books," *The Theosophist*, Vol. VI, May 1885, pp. 171-3.

of fourteen months next following the seventeen dark months, the society will have increased threefold in power and strength, and some who have joined it and worked for its advancement, shall attain *jñāna*.* The society will live and survive its founders for many years, becoming a lasting power for good; it will survive the fall of governments. And you (H. S. O.) will live from this hour, twenty-eight years, five months, six days, fourteen hours, and on your death the society will have 156 principal branches, not counting minor ones, with 50,000 enrolled members; before that, many branches will rise and expire, and many members come and go.†

At the time the Society was founded in 1875, the editor of this journal was present in New York when the proposed name was discussed, and it was prophesied after the selection had been made, that the organization was destined to accomplish a great work, far beyond the ideas of those present. Since then many members have followed the example of Buddha's proud disciples and deserted the cause — others have remained.

In Paris, in 1884, the Coulomb scandal had not exploded, but warnings of it were heard. One night in the Rue Notre-Dame des Champs, an astrologer consulted a *nāḍīgrantham* for a reply to queries as to what was brewing. The reply was: "A conspiracy; but all will be suddenly discovered, and will come to nothing."‡ Such was the result as to the discovery, and for the balance of the later prophecy let time disclose.

"The desire of the pious shall be accomplished."

Theosophical Symbolism

[*The Path*, Vol. I, May 1886, pp. 51-5]

The number 7 has, ever since the Theosophical Society was founded November 17th, 1875, played a prominent part in all its affairs, and, as

**Jñāna* is translated "higher knowledge," which does not merely mean acquirement of greater so-called mortal or ordinary knowledge, but that kind of knowledge which is only attained by rising to higher spiritual planes, and which transcends the highest of ordinary knowledge of the greatest literati or scientist.

†[As this passage is not verbatim with *The Theosophist*, and has in it additional sentences, it would appear that Mr. Judge secured from Col. Olcott a number of points to fill the blanks mentioned above.]

‡This was written then to various persons in Paris, London, New York and India.

usual, the symbols which particularly relate or pertain to the Society are in number, seven. They are: first, the seal of the Society; second, the serpent biting his tail; third, the gnostic cross near the serpent's head; fourth, the interlaced triangles; fifth, the *crux ansata* in the center; sixth, the pin of the Society, composed of a *crux ansata* entwined by a serpent, forming together T. S.; and seventh, OM the sacred Vedic word.

The seal of the Society contains all of the symbols enumerated, excepting *aum*, and is the synthesis of them. It, in fact, expresses what the Society is itself, and contains, or ought to, in symbolic form, the doctrines which many of its members adhere to.

A symbol to be properly so called, must be contained in the idea or ideas which it is intended to represent. As a symbol of a house could never be the prow of a boat, or the wing of a bird, but must be contained somewhere in the form of the house itself; that is, it must be an actual part chosen to represent or stand for the whole. It need not be the whole, but may be a lower form or species used as the representative of a higher of the same kind. The word is derived from the Greek words meaning *to throw with*, that is to throw together. To be a just and correct symbol, it should be such as that the moment it is seen by one versed in symbolism, its meaning and application become easily apparent. The Egyptians adopted to represent the soul passing back to its source, after the trial in the Hall of Two Truths, a winged globe, for a globe is a symbol of either the Supreme Soul or a portion of it, and the wings were added to represent its life and flight to the upper spheres. In another branch of their symbology they represented justice by a scale which gives a just balance; while even there in the Hall of Two Truths, they reverted again to the other mode and symbolized the man being weighed by justice, in the form of his heart over against the feather of truth in the opposite pan of the scales.

There is one very curious hieroglyph of the Egyptians which deserves some study by those of curious mind. Here we will merely point it out, remarking that there is a mine of great value in the Egyptian method of picturing their ideas of the macrocosm. In one of the numerous papyri now in the British Museum, there is a picture of a globe being held up by a beetle by means of his head and two fore legs, while he is standing upon a sort of pedestal which has certain divisions, looking on the whole, like a section of an hour glass crossed by horizontal lines that project from each side. This pedestal represents stability; but what does the whole mean or shadow forth? Those who can follow up suggestions should direct their thoughts to the relation which the Sun bears to the earth in its orbital revolution.

To proceed with our analysis: The second symbol is the serpent

biting his tail. This is wisdom, and eternity. It is eternity, because that has neither beginning nor end and therefore the ring is formed by a serpent swallowing his tail. There is an old hermetic symbol similar to this, in which the circle is formed by two serpents interlaced and each swallowing the tail of the other one. No doubt the symbolism in that is, in respect to the duality of the manifested All, and hence, two serpents inextricably entwined.

Furthermore, the scales of the reptiles form the figures of facettes or diamonds, which shadow forth the illimitable diversity of the aspects of wisdom or truth. This is not due to any want of coherence or congruity in truth itself, but solely to the diverse views which each individual takes of the one Truth. These reflecting facettes are the beings composing the macrocosm: each one has developed himself only to a certain degree, and therefore can only appreciate and reflect that amount of wisdom which has fallen to his lot. As he passes again and again through the form of man, he slowly develops other various powers of appreciating more truth, and so at the last may become one with the whole — the perfect man, able to know and to feel completely his union with all. This is when he has acquired the highest Yoga. So in our experience and in history and ethnology, we find individuals, nations and races, whose want of responsiveness to certain ideas, and others whose power to grasp them, can only be explained by the doctrines of Reincarnation and Karma. If those doctrines are not accepted, there is no escape from a blank negation.

It is not necessary to express the duality of the Supreme Soul by two serpents, because in the third component part of the Seal, elsewhere, that is symbolized by the interlaced triangles. One of these is white, that one with the point uppermost, and the other is black with its apex directed downward. They are intertwined because the dual nature of the Supreme, while in manifestation, is not separate in its parts. Each atom of matter, so called, has also its atom of spirit. This is what the *Bhagavad-Gītā** denominates Purusha and Prakṛiti, and Kṛishṇa there says that he is at once Purusha and Prakṛiti, he is alike the very best and the very worst of men. These triangles also mean, “the manifested universe.” It is one of the oldest and most beautiful of symbols, and can be discovered among all nations, not only those now inhabiting the earth, but also in the monuments, carvings and other remains of the great races who have left us the gigantic structures now silent as far as the voice of man is concerned, but resounding with speech for those who care to listen. They seem to be full of ideas turned into stone.

**Bhagavad-Gītā*, chapters 10 and 13.

The triangles thus combined form in the interior space, a six-sided plane figure. This is the manifested world. Six is the number of the world, and 666 is the great mystery which is related to the symbol. *Rev* 13:18 talks of this number. Around the six-sided center are the six triangles projecting into the spiritual world, and touching the enclosed serpent of wisdom. In an old book, this is made by the great head of the Lord rising above the horizon of the ocean of matter, with the arms just raised so that they make the upper half of the triangle. This is the "long face," or macroprosopus, as it is called. As it rises slowly and majestically, the placid water below reflects it in reverse, and thus makes the whole double triangle. The lower one is dark and forbidding in its aspect, but at the same time the upper part of the darker one is itself light, for it is formed by the majestic head of this Adam Kadmon. Thus they shade into one another. And this is a perfect symbolism, for it clearly figures the way in which day shades into night, and evil into good. In ourselves we find both, or as the Christian St. Paul says, the natural and spiritual man are always together warring against each other, so that what we would do we cannot, and what we desire not to be guilty of, the darker half of man compels us to do. But ink and paper fails us in the task of trying to elucidate this great symbol. Go to Hermes, to St. John, the Kabbalah, the Hindu books, wherever you please, and there will you find the seven times seven meanings of the interlaced triangles.

OM is the Sacred Vedic syllable: let us repeat it with a thought directed to its true meaning.*

Within the small circle, placed upon the serpent, is a cross with its ends turned back. This is called the Gnostic Cross. It signifies evolution, among other ideas, for the turning back of its ends is caused by the revolving of the two diameters of the circle. The vertical diameter is the spirit moving down and bisecting the horizontal. This completed, the revolution round the great circle commences, and that motion is represented in the symbol by the ends turned back. In Chapter 3 of the *Bhagavad-Gītā*, Kṛishṇa says: "He who in this life does not cause this cycle, thus already revolved, to continue revolving, lives to no purpose, a life of sin, indulging his senses." That is, we must assist the great wheel of evolution and not oppose it; we must try to help in the great work of returning to the source from whence we came, and constantly endeavor to convert lower nature into higher, not only that of ourselves, but also of our fellow men and of the whole animated world.

This cross is also the symbol of the Hindu Chakra, or discus, of

**The Path*, Vol. I, pp. 4-8 [see pp. 5-10 of this volume].

Vishṇu. In the *Mahābhārata* is described the conflict between the Asuras and Devas, for the possession of the vase of Amṛita which had been churned with infinite trouble, from the ocean, and which the Asuras desired to take for themselves. The conflict began when *Rabu*, an Asura, assuming the form of a Deva, began drinking the ambrosia. In this case the Amrita was spiritual wisdom, material existence, immortality, and also magic power. The deceit of *Rabu* was discovered before he had swallowed, and then the battle began.

In the midst of this dreadful hurry and confusion of the fight, *Nara* and *Nārāyaṇa* entered the field together. *Nārāyaṇa* beholding a celestial bow in the hands of *Nara*, it reminded him of his Chakra, the destroyer of the Asuras. The faithful weapon, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Nārāyaṇa* with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruiner of hostile towns, who raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the Asuras in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens from whence he came.*

Ezekiel, of the Jews, saw this wheel, when he was among the captives by the river Chebar in Chaldea. In a vision he saw the four beasts and the man of the *Apocalypse*, and with them "for each of the four faces," was a wheel, of the color of a beryl; it was "as a wheel within a wheel," and they went wherever the living creatures went, "for the spirit of the living creatures was in the wheels." All of this appeared terrible to him, for he says: "And when they went I heard a noise like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host."†

There are many other meanings concealed in this symbol, as in all the others.

In the center of the interlaced triangles is placed the *crux ansata*. This is also extremely ancient. In the old Egyptian papyri it is frequently found. It signifies life. As Isis stands before the candidate, or the soul, upon his entry, she holds in one hand this cross, while he holds up his hand that he may not look upon her face. In another there is a winged figure, whose wings are attached to the arms, and in each hand is held the same cross. Among other things we find here the horizontal

**Mahābhārata*, Book I, ch. 19.

†*Ezekiel* 1.

and vertical diameters once more, but conjoined with the circle placed on top. This is the same as the old astrological sign for Venus. But in the seal, its chief and most important meaning is *the regenerated man*. Here in the center, after passing the different degrees and cycles, both spirit and matter are united in the intelligent regenerated man, who stands in the middle knowing all things in the manifested universe. He has triumphed over death and holds the cross of life.

The last theosophical symbol is, the pin of the Society, adopted early in its history but not used much. It is the cross we have just been considering, entwined in such a way by a serpent, that the combination makes T S as a monogram.

The foregoing is not exhaustive. Every symbol should have several meanings of principal value, and out of every one of those we have been considering can be drawn that number of significations. Intelligent study of them will be beneficial, for when a consistent symbol, embodying many ideas, is found and meditated upon, the thought or view of the symbol brings up each idea at once before the mind.

NILAKANT.

Another Theosophical Prophecy

[*The Path*, Vol. I, May 1886, pp. 57-8]

In the first number of *The Path* was inserted a prophecy made from certain books in India called *Nāḍigranthams*, respecting the Society.

This called forth from the *New York Sun*, that model of journalism, a long tirade about the superficial knowledge which it claims pervades the Society on the subject of oriental philosophy. Unfortunately for the learned editorial writer in that paper, he never before heard of *Nāḍigranthams*, which are almost as common in India as the *Sun* is here, nor does he appear to know what a *Nāḍī* may be, nor a *Grantham*, either.

But without trying to drag the daily press of this country into the path of oriental knowledge, we will proceed to record another prophecy or two.

The first will seem rather bold, but is placed far enough in the future to give it some value as a test. It is this: — The Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun*'s witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press

of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of "thought" when they meant "celebration," and of "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopaedias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms — but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

The second prophecy is nearer our day, and may be interesting. — It is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *New York Sun* of the time when the famous brilliant sunsets were chronicled and discussed not long ago for the same prognostication. No matter about dates; they are not to be given; but facts may be. This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be, might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Kṛishṇa said to Arjuna, these bodies are not the real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist."

Musings on the True Theosophist's Path

[*The Path*, Vol. I, August 1886, pp. 155-6; October 1886, pp. 208-11;
February 1887, pp. 339-41]

I

The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life;

always restless and out of humor, without treading the way of peace.*

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

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

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

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

It was said by one who pretended to teach the mysteries, "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would perhaps be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

**Golden Thoughts from The Spiritual Guide of Miguel Molinos, The Quietist*, David Bryce & Son, Glasgow, 1883, p. 34.

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

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

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

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

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

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

II

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

— *Light on the Path*

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

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path, begins to find it, labor grows more burdensome, while at the time, he is, owing to

*Ibid., p. 40.

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

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

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

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

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

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

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to

being wedded, precisely as that other coward, Adam, after being *the first transgressor* cried out "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here — therefore, oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it (*Ephesians* 5:32).

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

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

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable, that you are as rich as you ever will be, therefore, desire to do good with what you have — and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain, just so surely will you find that "from him that hath not, shall be taken even that which he hath" [*Matthew* 13:12]. This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old — but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they nor your Teacher will be permitted to push or pull you one step onward.

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

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

He who enters the door, does so as gently and imperceptibly, as the tide rises in the night time.

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

III

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

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis — Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

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

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

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

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

the rest of the world, simply because you are making the effort to find wisdom.

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

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

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

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

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

It was at one time written over the door: "Abandon Hope, all ye who enter here." It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the

company of a lot of hopeless incurables in the mysteries. There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope — the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

AMERICAN MYSTIC.

Karma

[*The Path*, Vol. I, September 1886, pp. 175-9]

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

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

“This is the doctrine of Karma.”

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

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

— *Anugītā*, ch. III

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

*Edwin Arnold, *The Light of Asia*, Book VIII.

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

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

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

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

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

*Ibid.

to the furthest limit of its expanse, but no further, they are bounded by the shore. Their course is ended when there is no longer a basis or suitable medium in which they can inhere; they expend their force and are not. Karma is, therefore, as dependent upon the present personality for its fulfillment, as it was upon the former for the first initial act. An illustration may be given which will help to explain this.

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

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

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

It must, however, be remembered that there are many tendencies which are not exhausted in the act of incarnation. It may happen that the Karma which caused an entity to incarnate in any particular surrounding, was only strong enough to carry it into physical existence. Being exhausted in that direction, freedom is obtained for the manifestation of other tendencies and their Karmic effects. For instance, Karmic force may cause an entity to incarnate in a humble sphere of

life. He may be born as the child of poor parents. The Karma follows the entity, endures for a longer or shorter time, and becomes exhausted. From that point, the child takes a line of life totally different from his surroundings. Other affinities engendered by former action express themselves in their Karmic results. The lingering effects of the past Karma may still manifest itself in the way of obstacles and obstructions which are surmounted with varying degrees of success according to their intensity.

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

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

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

*See the *Bhagavad-Gītā*, where the whole poem turns upon the conflict on this battlefield, which is called the “sacred plain of *Kuruksbeta*,” meaning the “body which is acquired by Karma.”

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

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

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he



THE "LAMASERY"

The building at 302 West 47th Street, New York,
where most of *Isis Unveiled* was written.

(Photographed in 1966 by A. Merrell Powers of New York.)



WILLIAM QUAN JUDGE

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

It is the attitude of the mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways" [*Anugītā*, ch. 3]. Yet this ripening is the act of the individual. Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquility alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

Environment

[*The Path*, Vol. I, February 1887, pp. 346-8]

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

the knowledge that they are but the masks behind which the reality is hidden.

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

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

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

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

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

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

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

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

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

There is nothing but the SELF — using the word as Max Müller does to designate the Supreme Soul — and its environment. The Āryans for the latter use the word *Kośas* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

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

Thus we see that it is a mistake to say — as we often hear it said — “If he only had a fair chance; if his surroundings were more favorable he would do better,” since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to

realize that these *Kośas*, or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

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

All this Universe has the Deity for its life. That Deity is the Truth.
He is the Universal soul. He Thou art, O Śvetaketu!*

HADJI ERINN.

A Year on the Path

[*The Path*, Vol. I, March 1887, pp. 353-5]

The present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmans it has been called, "the small old path leading far away on which those sages walk who reach salvation"; and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth,

**Chāndogya-Upanishad*, 6th Prapāthaka, 8th through 16th Khaṇḍa.

and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem — the *Bhagavad-Gītā*. And in that is found a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

It is even a portion of myself (the Supreme) that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Īśvara) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.*

To catch the light which gleams through this verse is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than others. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed-of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it

**Bhagavad-Gītā* 15:7-8.

is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Āryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society “There is no religion higher than Truth,” and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

Through the Gates of Gold

[*The Path*, Vol. I, March 1887, pp. 372-7; Vol. III, May 1888, pp. 71-2]

The most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written has just been published under the significant title of *Through the Gates of Gold*.^{*} Though the author's name is withheld, the occult student will quickly discern that

^{*}[Mabel Collins (Mrs. Kenningale R. Cook, 1851-1927), *Through the Gates of Gold: A Fragment of Thought*, Roberts Brothers, Boston, 1887, 111 pages; 2nd edition, Ward and Downey, London, 1887, 152 pages; John M. Watkins, 1901; combined with *Light on the Path*, Theosophical University Press, Pasadena, 1997.]

it must proceed from a very high source. In certain respects the book may be regarded as a commentary on *Light on the Path*. The reader would do well to bear this in mind. Many things in that book will be made clear by the reading of this one, and one will be constantly reminded of that work, which has already become a classic in our literature. *Through the Gates of Gold* is a work to be kept constantly at hand for reference and study. It will surely take rank as one of the standard books of Theosophy.

The "Gates of Gold" represent the entrance to that realm of the soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold. Through its extraordinary beauty of style and the clearness of its statement it will appeal to a wider portion of the public than most works of a Theosophical character. It speaks to the Western World in its own language, and in this fact lies much of its value.

Those of us who have been longing for something "practical" will find it here, while it will probably come into the hands of thousands who know little or nothing of Theosophy, and thus meet wants deeply felt though unexpressed. There are also doubtless many, we fancy, who will be carried far along in its pages by its resistless logic until they encounter something which will give a rude shock to some of their old conceptions, which they have imagined as firmly based as upon a rock — a shock which may cause them to draw back in alarm, but from which they will not find it so easy to recover, and which will be likely to set them thinking seriously.

The titles of the five chapters of the book are, respectively, "The Search for Pleasure," "The Mystery of the Threshold," "The Initial Effort," "The Meaning of Pain," and "The Secret of Strength." Instead of speculating upon mysteries that lie at the very end of man's destiny, and which cannot be approached by any manner of conjecture, the work very sensibly takes up that which lies next at hand, that which constitutes the first step to be taken if we are ever to take a second one, and teaches us its significance. At the outset we must cope with sensation and learn its nature and meaning. An important teaching of *Light on the Path* has been misread by many. We are not enjoined to kill out sensation, but to "kill out *desire* for sensation," which is something quite different. "Sensation as we obtain it through the physical body, affords us all that induces us to live in that shape," says this work. The problem is, to extract the meaning which it holds for us. That is what existence is for. "If men will but pause and consider what lessons they have learned from pleasure and pain much might be guessed of that strange thing which causes these effects."

The question concerning results seemingly unknowable, that concerning the life beyond the Gates, is presented as one that has been asked throughout the ages, coming at the hour "when the flower of civilization had blown to its full, and when its petals are but slackly held together," the period when man reaches the greatest physical development of his cycle. It is then that in the distance a great glittering is seen, before which many drop their eyes bewildered and dazzled, though now and then one is found brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it.

Poets and philosophers, thinkers and teachers, all those who are the "elder brothers of the race" have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold.

Those gates admit us to the sanctuary of man's own nature, to the place whence his life-power comes, and where he is priest of the shrine of life.

It needs but a strong hand to push them open, we are told.

The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavor of the man, is found the key which unlocks those great gates.

The necessity of killing out the sense of separateness is profoundly emphasized as one of the most important factors in this process. We must divest ourselves of the illusions of the material life.

When we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary, in fact it is essential, to discriminate, and not bring into our life the confusions of our sleep. If we do we are reckoned as madmen and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it.

In this last sentence is indicated the purpose of civilization. It is the blossoming of a race, with the purpose of producing a certain spiritual fruit; this fruit having ripened, then the degeneration of the great residuum begins, to be worked over and over again in the grand fermenting processes of reincarnation. Our great civilization is now flowering and in this fact we may read the reason for the extraordinary efforts to sow the seed of the Mystic Teachings wherever the mind of man may be ready to receive it.

In "The Mystery of the Threshold," we are told that

only a man who has the potentialities in him both of the voluptuary and the stoic, has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial.

The fact that the way is different for each individual is finely set forth in "The Initial Effort," in the words that man "may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any moment where it is easiest for him to do so. And most often this point will be where he least expects to find it." By this we may see the uselessness of laying down arbitrary laws in the matter.

The meaning of those important words, "All steps are necessary to make up the ladder," finds a wealth of illustration here. These sentences are particularly pregnant:

Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvelous shore where Wordsworth once saw the gleam of the gold.

Virtue, being of the material life, man has not the power to carry it with him, "yet the aroma of his good deeds is a far sweeter sacrifice than the odor of crime and cruelty."

To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage.

But before this [can be reached], a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength.

The author here wishes to show that there is sweetness and light in occultism, and not merely a wide dry level of dreadful Karma, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindus call "the knot of the heart"! In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot? is the question we must answer. It is the astringent power of self — of egotism — of the idea of separateness. This idea has many strongholds. It holds its most secret court and deepest counsels near the far removed depths and the center of the heart. But

it manifests itself first, in that place which is nearest to our ignorant perceptions, where we see it first after beginning the search. When we assault and conquer it there it disappears. It has only retreated to the next row of outworks where for a time it appears not to our sight, and we imagine it killed, while it is laughing at our imaginary conquests and security. Soon again we find it and conquer again, only to have it again retreat. So we must follow it up if we wish to grasp it at last in its final stand just near the "kernel of the heart." There it has become an iron bar that holds down the heart, and there only can the fight be really won. That disciple is fortunate who is able to sink past all the pretended outer citadels and seize at once this *personal* devil who holds the bar of iron, and there wage the battle. If won there, it is easy to return to the outermost places and take them by capitulation. This is very difficult, for many reasons. It is not a mere juggle of words to speak of this trial. It is a living tangible thing that can be met by any real student. The great difficulty of rushing at once to the center lies in the unimaginable terrors which assault the soul on its short journey there. This being so it is better to begin the battle on the outside in just the way pointed out in this book and *Light on the Path*, by testing experience and learning from it.

In the lines quoted the author attempts to direct the eyes of a very materialistic age to the fact which is an accepted one by all true students of occultism, that the true heart of a man — which is visibly represented by the muscular heart — is the focus point for spirit, for knowledge, for power; and that from that point the converged rays begin to spread out fan-like, until they embrace the Universe. So it is the Gate. And it is just at that neutral spot of concentration that the pillars and the doors are fixed. It is beyond it that the glorious golden light burns, and throws up a "burnished glow." We find in this the same teachings as in the Upanishads. The latter speaks of "the ether which is within the heart," and also says that we must pass across that ether.

"The Meaning of Pain" is considered in a way which throws a great light on the existence of that which for ages has puzzled many learned men.

Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?

The task is, to rise above both pain and pleasure and unite them to our service.

Pain and pleasure stand apart and separate as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained; where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real.

The following passage can hardly fail to startle many good people:

Destiny — the inevitable — does indeed exist for the race and for the individual. But who can ordain this, save the man himself? There is no clue in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained.

But can any earnest student of Theosophy deny, or object to this? Is it not a pure statement of the law of Karma? Does it not agree perfectly with the teaching of the *Bhagavad-Gītā*? There is surely no power which sits apart like a judge in court, and fines us or rewards us for this misstep or that merit; it is we who shape, or ordain, our own future.

God is not denied. The seeming paradox that a God exists within each man is made clear when we perceive that our separate existence is an illusion; the physical, which makes us separate individuals, must eventually fall away, leaving each man one with all men, and with God, who is the Infinite.

And the passage which will surely be widely misunderstood is that in “The Secret of Strength.”

Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinction.

Religion is always man-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God, how is it that we find that same God in his own works and acts violating the precepts of religion? He kills each man once in life; every day the fierce elements and strange circumstances which he is said to be the author of, bring on famine, cold and innumerable untimely deaths; where then, in The True, can there be any room for such distinctions as right and wrong? The disciple, must as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Kṛishṇa, Vedas or mysterious acts of grace, each of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question “what

am I?" The Buddhist ascetic holds a fan before his eyes to keep away the sight of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

The book closes gloriously, with some hints that have been much needed. Too many, even of the sincerest students of occultism, have sought to ignore that one-half of their nature, which is here taught to be necessary. Instead of crushing out the animal nature, we have here the high and wise teaching that we must learn to fully understand the animal and subordinate it to the spiritual. "The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," and we are told that our animal self is a great force, the secret of the old-world magicians, and of the coming race which Lord Bulwer-Lytton foreshadowed. "But this power can only be attained by giving the god the sovereignty. Make your animal ruler over yourself, and he will never rule others."

This teaching will be seen to be identical with that of the closing words of *The Idyll of the White Lotus*: "He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also how to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be; to retain life in the vigor of manhood, till his entire work is completed, and he has taught the three truths to all who look for light."*

There are three sentences in the book which ought to be imprinted in the reader's mind, and we present them inversely:

Secreted and hidden in the heart of the world and the heart of man is the light which can illumine all life — the future and the past.

On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those gates will open.

This is one of the most important factors in the development of man, the recognition — profound and complete recognition — of the law of universal unity and coherence.

*[Mabel Collins, *The Idyll of the White Lotus*, London, 1884, 141 pages; 2nd ed., Theosophical Publication Society, London, 1896, 135 pages; and later editions.]

When the strong man has crossed the threshold he speaks no more to those at the other (this) side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them.

— *Through the Gates of Gold*, ch. 1, III

He fails to speak *when* he has crossed, because, if he did, they would neither hear nor understand him. All the language he can use when on this side is language based upon experience gained outside the Gates, and when he uses that language, it calls up in the minds of his hearers only the ideas corresponding to the plane they are on and experience they have undergone; for if he speaks of that kind of idea and experience which he has found on the other side, his hearers do not know what is beneath his words, and therefore his utterances seem profound. They are not veiled and profound because he wishes to be a mystic whose words no one can expound, but solely because of the necessities of the case. He is willing and anxious to tell all who wish to know, but cannot convey what he desires, and he is sometimes accused of being unnecessarily vague and misleading.

But there *are* some who pretend to have passed through these Gates and who utter mere nothings, mere juggles of words that cannot be understood because there is nothing behind them rooted in experience. Then the question arises, "How are we to distinguish between these two?"

There are two ways.

1. By having an immense erudition, a profound knowledge of the various and numberless utterances of those known Masters throughout the ages whose words are full of power. But this is obviously an immense and difficult task, one which involves years devoted to reading and a rarely found retentiveness of memory. So it cannot be the one most useful to us. It is the path of mere book-knowledge.

2. The other mode is by testing those utterances by our intuition. There is scarcely any one who has not got an internal voice — a silent monitor — who, so to say, strikes within us the bell that corresponds to truth, just as a piano's wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. So that false and pretending individual, who speaks in veiled language only mere nothingness, will never vibrate within us those wires which correspond to truth. But when one who has been to and through those Gates speaks ordinary words really veiling grand ideas, then all the

invisible wires within immediately vibrate in unison. The inner monitor has struck them, and we feel that he has said what is true, and whether we understand him or not we feel the power of the vibration and the value of the words we have heard.

Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it. Many selfish men have it in their selfish lives; many a great financier and manager has it and exercises it. This is merely its lowest use and expression.

By constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, "a knowledge of the real meaning of sacred books." It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others.

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates — much more he who passed through them — be other than silent in surroundings where the golden refulgence is unknown or denied. Obligated to use the words of his fellow travelers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come.

MOULVIE.

Considerations on Magic

[*The Path*, Vol. I, March 1887, pp. 377-80]

We hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings, and the fate of Pythagoras are involved in mystery, but the fate of the schools which

he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who convinced of its existence as a science, are, or are to become investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic," and "white magic" and those who follow these studies are designated as followers of the "*left hand path*," or the "*right hand path*." It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet*, or where the common path divides, and the *awful voice from the silence*, heard only in the recesses of the individual soul utters the stern command: "*Choose ye this day whom ye will serve*" [Joshua 24:15]. Instead of black and white magic, read, black and white *motive*.

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

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

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer, *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path, unveils its face, and by affinity of evil, the slave stands in the

presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

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

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

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

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

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

*[Robert Burns, "Man was made to Mourn: A Dirge."]

against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination nor recrimination is of any use. The responsibility therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap.* By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

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

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

PYTHAGORAS.

The Second Year

[*The Path*, Vol. II, April 1887, pp. 1-2]

The first number of this magazine naturally appealed to the future, to show whether there was any need for its existence, any field ripe already unto the harvest. The beginning of the second volume may be claimed to mark the turning point of *The Path*, in its upward spiral

from the regions of experiment, to the plane of assured and growing success; and while the Editor tenders his hearty thanks to the friends who have loyally served it with pen and purse, he deems it proper to express his conviction that a mighty, if unseen power, has been behind it from the first, and will continue to aid it. In no other way can its phenomenal success be accounted for. Starting without money or regular contributors, treating of matters not widely known, and too little understood; entering a field entirely new, and appealing, as was feared, to a comparatively small class, it has steadily grown in favor from the very first number; none of the ordinary means of pushing it into notice have been resorted to, and not ten dollars spent in advertising; yet new names are added to its list almost daily, and of the hundreds of its old subscribers only three have withdrawn. In this country its regular circulation extends from Sandy Hook to the Golden Gate, and from the Green Mountains to Crescent City; it reaches through England, France, Germany, Italy and Russia; it is read alike beneath the North Star in Sweden, and under the Southern Cross in New Zealand; it is a welcome guest on the immemorial shores of India, and has received the cordial approval of the heads of the Theosophical Society in Adyar. It would be impossible not to feel gratification at such results, even were it an ordinary money-making enterprise; how much more when it is remembered that it is devoted, not to any selfish end, but to the spread of that idea of Universal Brotherhood which aims to benefit all, from highest to lowest.

The Path will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand, and the end it keeps in view, are too absorbing, and too lofty, to leave it the time or inclination to take part in side issues; yet its columns are open to all Theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested. New features will be added, as the need seems to arise; the first will probably be a department devoted to answers to correspondents. A large and constantly increasing number of letters of inquiry are received, and the present editorial staff finds it impossible to answer each separately; besides which, many of them naturally relate to the same or similar matters. By thus printing general replies, not only will the inquirers be answered, but others may have their unspoken questions replied to, or a similar line of thought will be suggested, or other views be elicited, to the mutual advantage of writers and readers.

In this joyous season of returning Spring, *The Path* wishes all its readers a "Happy New Year," in the fullest and best sense of the term — a progress in the knowledge of the great and vital truths of Theosophy, a truer realization of The Self, a profounder conviction of Universal Brotherhood.

Astral Intoxication

[*The Path*, Vol. II, October 1887, pp. 206-8]

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives — or enemies — as it is to spiritists who believe in the "summerland" and "returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self — pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böhme calls "God's wonders," the result is

an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house — our hearts — the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

The way lies through the heart;
 Ask there and wander not;
 Knock loud, nor hesitate
 Because at first the sounds
 Reverberating, seem to mock thee.
 Nor, when the door swings wide,
 Revealing shadows black as night,
 Must thou recoil.
 Within, the Master's messengers
 Have waited patiently:
 That Master is Thyself!

Mediumship

[*The Path*, Vol. II, November 1887, pp. 231-3]

There is no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is, as a natural result, today supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it rough shod on a full gallop over and into everything until other men shrink in terror from it; or else they stand and curse it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised — hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of "*Spirits*" it matters not at all whether they are the words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so-called communications from dead men, or the alleged materialization of Spirit forms through whose veins the red blood of Nature courses, and whose breaths frequently bear a suspicious odor of onions. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain

for self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it, to gain his ends or the gold he covets. We do not say they are not Mediums, for they are. All the charlatans and pretenders who cling to the skirts of Spiritism also. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals — the embodied, the disembodied, for those who never have or may never be embodied — for all that the Astral holds, and sometimes for that which is beyond the Astral. They are Mediums for their own Inner and Higher selves or those of other men, and frequently failing to recognize them, they call them "Spirits."

The Psychometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also, but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words, of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colors and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organism, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where

all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking — knowing they have heard a voice — it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or super-sensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom, knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster, Apollonius, Plato, Jesus, Böhme, down to those of later times or of today.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities — his Master and Nature's laws. The Neophyte likewise, for all by a striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through their agency, and the silent voices of the Great Unseen become audible, be they individualized or diffused through all space as forces are. All things speak and convey a meaning, nothing is silent — all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence — the ever living Word, the voice of the All Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to and through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner and Higher Self; then it is for those of other men; for we express the thought and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of color painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through man, chela, student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master, and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is and knowing how

to wisely use it may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic.

ALBERTUS.

The Path of Action

[*The Path*, Vol. II, November 1887, pp. 247-9]

The Mohammedan teacher directs his disciples to tread carefully the razor's edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the "hair line" is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

In chapter four of the *Bhagavad-Gītā*, entitled, "Jñāna-Yoga," or the book of the Religion of Knowledge, the blessed Kṛishṇa instructs Arjuna upon the nature of action, saying:

Renunciation of and devotion through works, are both means of final emancipation; but of these two, devotion through works is more highly esteemed (by Him) than the renunciation of them . . . [and] the nature of action, of forbidden action, and of inaction must be well learned. The Path of Action is obscure and difficult to discern.

In ordinary humdrum life these words of Kṛishṇa are true enough, but their force is strangely felt in the mind of the devoted student of Theosophy, and especially if he happens to be a member of the Theosophical Society.

That body of investigators has now passed its probationary period, so that, as a whole, it is an accepted chela of the Blessed Masters who gave the impulse that brought it into being. Every member of it, therefore, stands to the whole Society as every fibre in the body of any single chela does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences; and the Path of Action becomes more and more likely to be obscured.

Always existing or coming into existence in our ranks, have been centers of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society's work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own

nature. Thus the chances for being discomposed are sure to increase; and it is better thus, for peace with stagnation partakes of the nature of what is called in the *Bhagavad-Gītā*, *Tamasa-guṇa*, or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is a law, hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in nature by the rising of the sun. In the night when the moon's rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the sun's arising all objects stand out in their true colors; the rugged bark of the oak has lost the softening cover of partial day; the rank weeds can no longer be imagined as the malva flowers. The powerful hand of the God of day has unveiled the character of all.

It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

Every one of us will have to stop and learn in the cave outside of the Hall of Learning, before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion, but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that shall we discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who with a pure and high motive strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows. All these errors made in a good cause, while sowing good seed, will be atoned by the motive.

We must not then be judges of any man. We cannot assume to say who shall or shall not be allowed to enter and to work in the Theosophical Society. The Masters who founded it wish us to offer its influence and its light to all regardless of what we may ourselves think;

we are to sow the seed, and when it falls on stony ground no blame attaches to the sower.

Nor is our Society for good and respectable people only. Now, as much as when Jesus of Nazareth spoke, it is true that there is more joy in heaven over one sinner who repenteth, than over ninety-nine just men who need no repentance.

Remembering then, that the Path of Action is obscure and difficult to be discerned, let us beware of the illusions of matter.

HADJI ERINN.

Two Years on the Path

[*The Path*, Vol. II, March 1888, pp. 357-60]

Twenty-four months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society's aims, and the only one in the Western Hemisphere. Subsequently in France *Le Lotus* appeared, and later *Lucifer* in London, while the pioneer, *The Theosophist*, continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for the ultimate respecting Nature and Man; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When *The Path* was launched we knew not — nor asked — how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction; letters from numerous subscribers testify that its readers have had some benefit also; none have written a word of disapproval, and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical Society — “There is no religion higher than Truth.”

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion; and so last March we wrote — “The true religion is that one which will find the basic ideas common to all philosophies and religions.”

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and some others in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in Christendom, but even in those superstitions can be seen the corruptions of the truth. In the Vedas, in Patañjali's Yoga System, the *Bhagavad-Gītā*, and hundreds of other works, can be found the highest morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions of Americans, lead to error as we are taught. We find it denominated in the Āryan books as the worship of the Pretas, Bhūtas, and Piśāchas. Through many weary centuries the Āryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations*. We of America were perhaps the very individuals who in those bygone ages helped to elaborate that philosophy, and the men now living here were, maybe, the then inhabitants of bodies in

this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows*.

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from trying to exemplify Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis — that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name "Brothers"; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she

has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of *The Path* is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

Give Us One Fact

[*The Path*, Vol. II, March 1888, pp. 373-5]

Since last I wrote for *The Path*, the most distinct call I have heard from many students in the West is found in the cry: "Give us one fact!"

They have acquired the desire to know the truth, but have lingered still around the market places of earth and the halls of those scientific leaders of the blind who are the prophets of materialism. They say that some "scientific" men, while talking on Theosophy, have asked why the Masters have not "given us one fact on which we may begin and from which a conclusion might be reached"; and they — these students — most earnestly ask for that fact for themselves, even though they shall conceal it from the very men who have formulated the question.

Poor children. What are the facts ye desire? Is it some astounding thaumaturgical exhibitions that shall leave no room for doubt? If so, please say whether the feat is to be performed in the sight of thousands, or only in the presence of one postulant and his select circle? If the last, then ye are self-convicted of a desire to retain unto yourselves what belongeth to many. Or perhaps ye wish a statement of fact. But that would of course have to be supported by authority, and we, poor wanderers, have no force of authority in science or art; statements of facts coming from us would therefore be useless to you.

And I must tell you in confidence, as the messengers have before this been directed to do and have not failed therein, that an exhibition

of thaumaturgical skill in the presence of a multitude would subvert the very ends the perfected men have in view. Suppose that some of those who know were now to appear in the busy hum of American life, where the total sum of objects appears, at this distance, to be the gain of wealth, and like the two young princes of Buddha's time were to rise in the air unaided and there emit sheets of fire alternately from their heads and feet, or were to rise again and float off to a distance in plain sight of all; would that fact demonstrate anything to you? Perhaps in the breasts of some aspiring students might spring up the desire to acquire the power to do likewise. But pause and tell me what would the many do to whom such things are myths? I will tell you. Some would admit the possibility of a genuine phenomenon, seeking ways and means to do it too, so that they might exhibit it for an admission price. Others, and including your scientific fact-seekers, would begin by denying its truth, by ascribing it to delusion, and by charging those who did it, no matter how really spiritual those were, with deliberate fraud and imposture, while a certain section would deny the very happening of the matter and falsify the eye-knowledge of hundreds.* Still others would say "It is a God!" or — "It is a devil," with consequence to correspond. No, friends, the true teachers do not begin by laying the foundations for greater error and more fast-bound superstition than those we are trying to destroy.

Then I must tell you in all seriousness and truth that statements of the facts you really wish have been over and over again made in many places, books, and times. Not alone are they to be found in your new theosophical literature, but in that of older times. In every year for centuries past these facts have been given out — even in English. They were told in the days of the German and English Alchemists, and by the Cabalists. But greed and wrong motive have ever formed the self-constructed barriers and obscurers.

The Alchemists of the pure school spoke of the gold they could make by means of their powders, and the salt, together with their mercury; and the Kabbalists said that by pronouncing Jehovah's name not only was the gold formed, but power obtained in all worlds. Very true these statements. Are they not statements of fact? Did they satisfy the mass of seekers? So far from that, the result was to lead them into error. Many patiently sought for the powder and the proper combination of the salt or sulphur and mercury, so that they might

*We can agree with the writer, as we have seen just as wonderful things done by H. P. Blavatsky and next day heard accusations of fraud against her and charges of credulity against those who had seen. (*Ed.*)

make worthless gold metal, which today is exchangeable and tomorrow is useless, and which never could give peace of mind or open the door of the future. Then others went by themselves and tried various modulations of sound in pronouncing the supposed name of their Mighty God, until they today have some two-score sorts. What purblind ignorance this, for God is God and has not changed with the rise and fall of empires or the disappearance of languages; his name was once a different sound in ancient Egypt or India, in Lemuria, Atlantis or Copan. Where, then, are those many sounds of His Holy Name, or has that been altered?

“But where,” ye say, “is the *fact* in the pronunciation of the name of God?” The answer is by asking “What and who is God?” He is the All; the earth, the sky, the stars in it; the heart of man; the elemental and organic world; the kingdoms of the universe; the realm of sound and the formless void. Is not the pronunciation of that Name to consist therefore in *Becoming* all those kingdoms, realms, and power, focusing in yourself the entire essence of them, each and all *at once*? Is this to be done by breathing forth “Jehovah” in one or many forms? You easily see it is not. And your minds will carry you on the next step to admit that before you can do this you must have passed through every one of those kingdoms, retaining perfect knowledge and memory of each, commander of each, before you can attempt the pronunciation of the whole. Is this a small task? Is it not the task Karma has set before you, compelling you like children to repeat parts of the word in the varied experiences of repeated lives spent on earth, bringing you back to the lesson until it is well learned?

And so we are brought to ourselves. Our Āryan ancestors have made the declaration, repeated by thousands since, that each man is himself a little universe. Through him pass *all* the threads of energy that ramify to all the worlds, and where any one of those lines crosses him is the door to the kingdom to which that thread belongs. Listen to the *Chāndogya-Upanishad*:

There is this city of Brahman — the body — and in it the palace; the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it.*

Vain it is to make search without. No knowledge will reach you from anywhere but this small lotus of the heart. Just now ye are

**Chāndogya-Upanishad*, 8th Prapāthaka, 1st Khaṇḍa, 2-3.

binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is — YOURSELVES.

NILAKANT.

Editorial

[*The Path*, Vol. III, April 1888, p. 1]

This magazine begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. *The Path*, however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfill the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet, to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!

Conversations on Occultism

[*The Path*, Vol. III, April, May, June, July, August, September, October 1888; Vol. IX, April, October, November, December 1894; January, Feb. 1895]

[Based on talks between William Q. Judge and H. P. Blavatsky, this series of articles is reprinted in H. P. Blavatsky, *Collected Writings*, Vol. IX, pp. 99-128, 400ff; Vol. X, pp. 268-73. — COMPILER]

A Servant of the Masters

COL. HENRY S. OLCOTT

[*The Path*, Vol. III, April 1888, pp. 8-12]

A pioneer in a great movement, such as that represented by the Theosophical Society, should be known to the contemporary members of the organization, who ought in justice to have information of the work performed by that pioneer. This is especially the case in our Society, for, although it was started in the United States, Colonel Olcott very soon went to India, and there continued the work begun here. When he left this country there was but one Branch in America, and comparatively few members, but now theosophists are found in nearly every State of the Union. Few of them have had time and opportunity to become acquainted with the facts in respect to Colonel Olcott's connection with the movement, and it is for their information that this statement is especially intended. As his work in India has absorbed most of his time, it has necessarily followed that nearly all new members here were deprived of that attention from him which some of them would perhaps be pleased to receive, and, India being so far distant, he has remained for them almost a stranger. Were that effect of distance not rectified in some way, we might be in danger of taking the position temporarily assumed a few years ago by new members similarly situated in India, who, not concurring in his methods as an American, and feeling that they could perhaps suggest a line of action more suited to the English mind and habits, proposed to the Masters a radical change which would involve his retirement from his then prominent position. The reply from the Brothers is worthy of consideration from every thoughtful Theosophist.

Having disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are — first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which neither of our present representatives [Col. Olcott and H. P. Blavatsky] shall have any voice . . . And supposing you were thus to come, as two of your own countrymen have already — as Madame B. did and Mr. O. will — supposing you were to abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking

and a correct life — would you consider it just, if, after all your efforts, we were to grant to Madame B., or Mr. O. as “outsiders” the terms you now ask for yourselves. Of these two persons, one has already given three-fourths of a life, the other six years of manhood’s prime to us, and both will so labor to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it.*

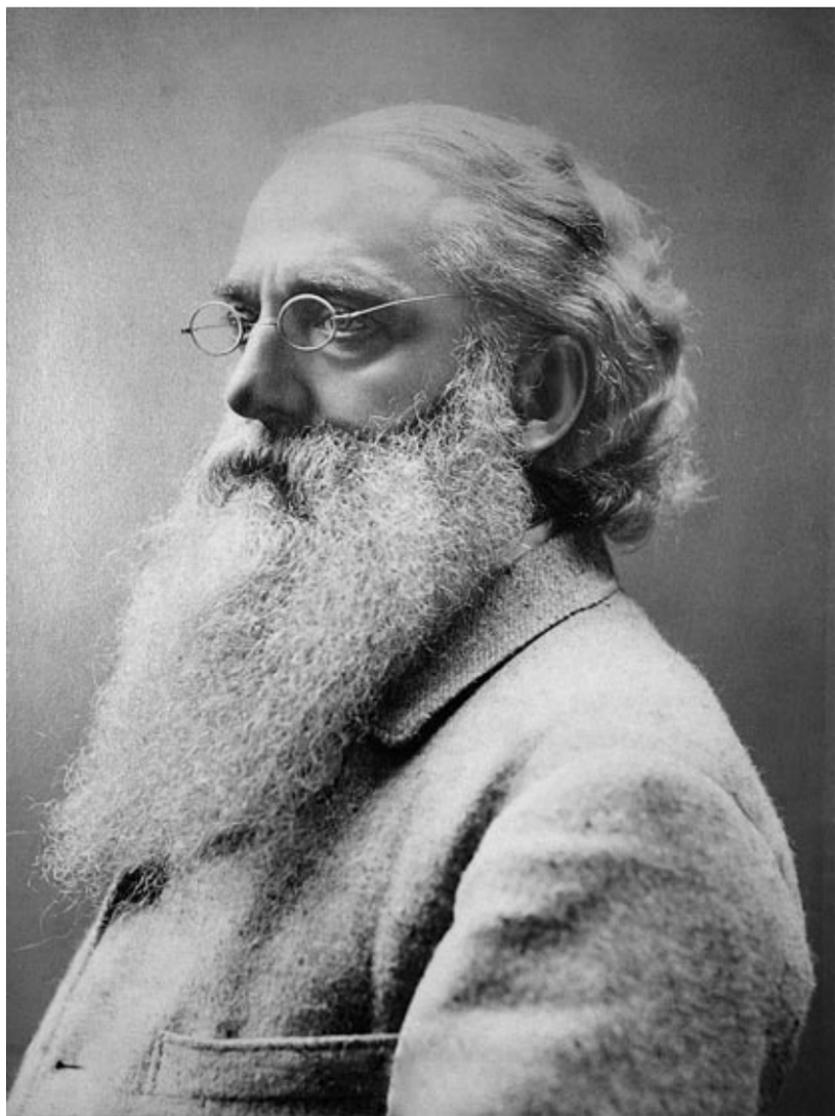
What They wanted, and what the Society needs, is a man of intelligence who can and will work for a high and far Ideal regardless of all opposition, unconcerned as to his future reward. In Colonel Olcott such a man has been found, and by knowing what he has done we shall be able to give reasons for our esteem and loyalty.

Colonel Olcott is a lawyer, and for several years practiced law in the city of New York. It is a somewhat curious fact that very many of those well known in the theosophical field are lawyers. I might mention T. Subba Row and Sreenivasa Row, of Madras. The first is a prominent Hindu pleader; the other is Sub-Judge in Madras. Many Americans have met Mohini M. Chatterji, who was admitted to the Bar in Bengal. A prominent member in Poona, India, is Judge N. D. Khandāvala, and all over India theosophists are to be found acting as lawyers or judges. In England, a former President of the London Lodge was a well-known solicitor, and some of the earnest members there now are in the same profession. In America we of course have a great many members who are lawyers.

When I met Colonel Olcott in 1875, the Theosophical Society had not yet been formed. In October of that year a meeting was held in the apartment of H. P. Blavatsky at 46 Irving Place, New York, at which it was proposed to form a Society for the study of those subjects which have since engaged our attention. In a book now lying before me I have the original minutes of that meeting and of others following it, with the names of all present [see p. xxxi above]. So if there be persons anxious to claim the honor of being among the founders of the Society, it will be wise first to be sure that their names are in this book. Possibly such registration will some day be accounted an honor by all, as it now is by advanced minds.

At that first meeting I proposed Colonel Olcott as President of

**The Occult World* (1885 ed.), pp. 104-5, 106-7. [Cf. *The Mahatma Letters to A. P. Sinnett*, Letter No. II, pp. 8-9; received Oct. 19, 1880.]



Colonel Henry Steel Olcott
August 2, 1832 – February 17, 1907



WILLIAM QUAN JUDGE

the Society, and was made temporary Secretary myself. A Committee appointed to select a name for the infant met several times after that at Olcott's office, 7 Beekman Street, New York, and decided upon the present name. The objects of the Society had been given to Col. Olcott by the Masters before that; they were adopted and have never been changed. Up to this time Olcott had been a well-known Club man, and no one supposed that he would ever show such abnegation as he since has in respect to the things of this world. The wisdom of his selection as President has been vindicated by our history. The Society was unpopular from the outset, and had indeed so little money that all the first diplomas were embossed by hand by one of the members in this city.

During the period between October, 1875, and November, 1878, Col. Olcott received many letters from the Masters on the subject of the Society, in which no promises were made that have not since been fulfilled. He worked steadily with the Society until 1878, and then, in December, went to India with H. P. Blavatsky. When they arrived there, full as many difficulties had to be met as in America, with the additional disadvantage to Col. Olcott, of being upon strange ground, but they persevered against all opposition. Among such troubles were those caused by the English police, who for a time suspected H. P. Blavatsky to be a Russian spy, a mistake happily remedied by orders from their superiors. In all I say here, it must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures.

In Bombay, in 1878, Col. Olcott hired a bungalow as temporary Headquarters. He had then no help and no acquaintance with Indian methods, but Madame Blavatsky and himself started the publication of *The Theosophist*, and Masters promised to give certain hints through its pages, a promise fulfilled by the publication of "Fragments of Occult Truth"* (since embodied in *Esoteric Buddhism*) and other articles. A young Hindu gentleman, Dāmodar Māvalankar, soon came and cast in his lot with the Founders, to be later called to Tibet by his Master. In these early days enough troubles of all kinds were experienced to bend any ordinary man of soft metal, but Col. Olcott went straight onward, depending upon the help of Masters to enable him to overcome all obstacles. When the project of starting a real Headquarters took shape he removed to Madras, where he was helped by Iyalu Naidu (now of Hyderābād) and others in getting the present building at Adyar.

*[*The Theosophist*, Vol. III, October 1881, March, September 1882; reprinted in *A Modern Panarion*, Theosophy Co., Los Angeles, 1981, pp. 438-74.]

Various Branches had been established and interest was gradually spreading, but nothing could be done anywhere without Col. Olcott, upon whom all the Hindu members had come to rely. This necessitated much travel on his part at a time when his office assistance only comprised Messrs. Dāmodar, Ānanda, and Babajee. Dāmodar attended to a vast mass of correspondence and worked night and day, snatching his brief rest on skins spread upon the marble floor. Ānanda, with similar devotion, gave up a clerkship under Government to work at the accounts and general routine, while Col. Olcott travelled North, South, East, and West, lecturing and stirring up the natives to the truths of ancient philosophy, and, in spite of severe and hurried journeys in a country where all our modern luxury of travel is unknown, his speeches are all excellent, and many of them are thrilling from their exquisite eloquence and diction. He also took complete charge of all Conventions, a step which always resulted in greater unity. Going to Ceylon, he inaugurated a great movement there, and was received into the Buddhist Church by the High Priest, who authorized him to admit others also. He had previously been invested with the Brahmanical thread by Brahmans in India, an honor by them considered as the highest possible mark of respect and friendship. The Ceylon movement prospered largely, and now has instituted Sunday Schools, a newspaper, and Headquarters of its own. Each year Col. Olcott makes a tour through India, working with indescribable energy, received everywhere with enthusiasm, lecturing to hundreds in crowded halls, opening schools and other reform societies for boys, and increasing the size and usefulness of Branches in all directions. When he conceived the idea of a grand Asiatic Library at Headquarters in Adyar, he pursued it so vigorously that it soon became a fact, and one of the highest importance. Many palm-leaf MSS which would otherwise be lost will be preserved there, and many rare and often hitherto unknown books will be presented. The Library already numbers 460 volumes in Sanskrit (inclusive of MSS), 263 volumes in other Indian languages, and about 2,000 volumes in Western languages, including the Classics and Hebrew. The very learned N. Bhāshyāchārya of Cuddapah has consented to become its Director and Professor. A Permanent Fund was also started by Col. Olcott with the object of providing sufficient income for the maintenance and repair of Headquarters, and, as this Fund is slowly growing, it is hoped that it may also pay the expenses of propaganda in time. Hitherto all excess of expenditure above the small sums received from dues and charters has been met by the private means of the two Founders.

Envious minds may think that Col. Olcott, now known all over

India and Ceylon as well as being a name of note in Western countries, knew that he should gain a greater fame and wider acquaintance by resigning all that most men esteem as most pleasant and valued in life, just at a time too when the tendency is to grow fast to the personal center and going to a far land, there to pass his days in unremitting and arduous labors for the good of humanity, for a sublime Ideal. This is seen to be wrong when we consider that he had no certainty of success, nothing to go upon but promises made by Masters, who do not mix in public matters. Moreover, he had a wide acquaintance here, and all his American friends thought him foolish to go to a distant country on what they call "a wild goose chase," and an impracticable affair all round that "has no money in it." On the other hand, if they now say that he knew well what he was doing when he thus depended on promises made by the Adepts, there is no escape from the conclusion that those Adepts can be trusted, and on their part know the future and what is best for man. The faith of Col. Olcott himself in these great Beings has always remained unshaken, as his last act evinces. He has been several times urged by members to promulgate a creed to be accepted, but has always refused to go one step beyond the original lines and objects laid down by Masters, so that he has been thus greatly instrumental in producing an unsectarian and united Society devoted to spiritual things.

The following extract from a letter to the Simla Eclectic Theosophical Society from the Masters, on this subject, sustains him in his position:

It is time that theosophy should enter the arena; the sons of theosophists are more likely to become in their turn theosophists than anything else. No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle. . . . And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title, that of Brotherhood of Humanity, to become a simple school of psychology. No, no, good brothers, you have been laboring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently, to work for it, need not undertake a task too heavy for him. But there is hardly

a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself this idea.*

In this loyalty and faith he has found a power which enables him to go on and on under immense strain, ill at times, often in utter darkness as to the morrow's trials, but ever upheld by a self-forgetful enthusiasm, ever devoted and forceful as only those men are who live out their inner convictions, who will throw aside all life seems to hold rather than renounce one of these beliefs, and who have based them upon the holy Cause of Universal Brotherhood and the existence of those Masters Who are sharers in the divine and eternal, Who live but for Humanity.

WILLIAM Q. JUDGE.

Culture of Concentration

(A PAPER READ BEFORE THE ĀRYAN THEOSOPHICAL SOCIETY OF NEW YORK)

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PART I

The term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Īśvara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The *Bhagavad-Gītā* in Ch. 15 [7-9] says that an eternal portion of this spirit, "having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body Īśvara enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches

*[These passages are from a communication from the Mahā-Chohan forwarded to A. P. Sinnett by Master K.H. The original of it has not come down to us, but several copies existed in the hands of some of the early members, among them being William Q. Judge. For complete text, consult *Letters from the Masters of the Wisdom, 1870-1900*, First Series, comp. C. Jinarājadāsa, 6th edition, Theosophical Publishing House, 1988, Letter No. 1; also Margaret Conger, *Combined Chronology*, Theosophical University Press, 1973, pp. 43-7.]

the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter: "the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing within — or connected with — the body, is not polluted by the actions of the body."*

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanskrit is "Ātmānam ātmanā, paśya," meaning, "Raise the self by the Self," and all through the Upanishads, where the self is constantly spoken of as the same as the Īśvara of the *Bhagavad-Gītā*. Max Müller thinks the word "self" expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say "self culture," while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, "such culture or practice to be pursued by us shall enable us, while on earth, to mirror forth the wisdom and fulfill the behests of the self within, which is all wise and all good." As the use of this term "self culture" demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

*[*The Bhagavad-Gītā*, trans. J. Cockburn Thomson, Stephen Austin, Hertford, England, 1855.]

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, "the object of spiritual knowledge is the Supreme Being."

There are two great divisions of Yoga found in the ancient books, and they are called Haṭha-Yoga and Rāja-Yoga.

Haṭha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter [26, 29] of the *Bhagavad-Gītā* thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Haṭha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Haṭha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Haṭha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man, — roughly speaking, to the body, and what is gained through it is lost at death.

The *Bhagavad-Gītā* refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice" [4:30-1]. This means that the Haṭha-Yoga practice represents the mere sacrifice

itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Rāja-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the

body has to mature before its organs fulfill their functions fully. By *inner man* I do not mean the higher self — the Īśvara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man — not the spirit; and third, the spirit itself.

Now while it is quite true that the second — or inner man — has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master — the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. The spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development and

completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centers of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then reassume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger

must be strictly avoided, and it cannot be avoided unless charity and love — absolute toleration — are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being; as in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

In my next part the subject will be further developed.

PART II

It is now over one year since I sent in Part I to the Editor of *The Path*. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second, I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book-knowledge is derided in this school as much as it is by the clodhopper; not that I think book-knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Rāja-Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kabbalah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to

reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in *Bhagavad-Gītā*. But such a birth as this, says Kṛishṇa, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the king." Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given*. Great stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking; it must *be taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take

Éliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only that the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apocryphal attempt recorded by Éliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RĀMATĪRTHA.

The Three Planes of Human Life

JĀGRAT, SVAPNA, SUSHUPTI:

WAKING, DREAMING, DREAMLESS SLEEP

[*The Path*, Vol. III, August 1888, pp. 147-9]

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first — the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Svapna the memory of experiences in Sushupti, nor in Jāgrat those of Svapna, and *vice versa*.

Jāgrat, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states — heaven, hell, *avīchi*, *devachan*, what not — from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself, unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jāgrat acts on *Svapna*, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration, which tend to lessen the distortions of the mental experiences of dream life. *Svapna* again in its turn acts on the waking state (*Jāgrat*) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In *Job* it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both *Jāgrat* and *Svapna*.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated “*dreamless sleep*.” The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters *Sushupti*. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and

soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Svapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jāgrat. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Svapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of the Svapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a center of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point — looking at it from that plane — converge the rays from the whole waking man toward Svapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Svapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Svapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve; while

the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

Respecting Reincarnation

[*The Path*, Vol. III, August 1888, pp. 163-4]

Objections frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever-present death, the Christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are

aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves, must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish — unless we are grossly materialistic — to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law — a part of the law of Reincarnation not often stated or dwelt on — that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son — or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

英文真宗教旨

A Buddhist Doctrine

[*The Path*, Vol. III, September 1888, pp. 183-7]

There are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M.A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A.D.; the Zen-Shiu was started by Ei-Sai in 1191 A.D.; the Shin-Shiu was founded in 1224 A.D. by Shin-Ran; and in 1253 A.D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the *Saddharmapundarika* as the principal Sūtra of it, he altered the substance of the doctrine. For that reason it is called, periphrastically, "Nichi-Ren's *Saddharmapundarika* sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shiu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "by the power of another" who is Amida-Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gautama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahā-Kāśyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ānanda received it from Kāśyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brāhmaṇa." A later devotee in 729 A.D. came from China to

Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem *Bhagavad-Gītā* [12:5] may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-Shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida-Buddha (Amitābha): the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner:

Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows:

Some say that we should practice various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitābha Buddha, in order to be born in his Pure Land, by the merit produced from such repetition. These doctrines are all considered as yet the temporary expedients. To rely upon the power of the Original Prayer of Amitābha Buddha with the whole heart and give up all idea of Ji-Riki or "self-power" is called the truth. This truth is the doctrine of this sect.*

The eighteenth of the forty-eight prayers of Amida-Buddha is the prayer referred to. It is: "If any of living beings of ten regions, who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly

**A Short History of the Twelve Japanese Buddhist Sects*, by Bunyiu Nanjio, Tokyo, 1886, p. 122.

claims that his prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amida-Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amida himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim — as the Christian does for his dogma — that there is no other way to be saved. They admit that a person may be saved “by his own power” — if he has the requisite strength to hold out — but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, “Faith by one’s own power cannot afford rest to the heart. It is said, ‘Shall I surely attain salvation or shall I not?’ and thus what is called faith is in reality doubt,” but “Faith by the power of another affords rest to the heart. It is said: ‘I am born by the power of that vow; I shall certainly attain salvation.’ There is not the smallest doubt in the heart.” Another Sūtra says: “Those who follow the method of ‘self-power’ believe in many other Buddhas; those who follow the method of ‘another’s power’ believe only in the one Buddha, as a faithful servant does not serve two masters.”

In a compilation [“A Synopsis of the Doctrines of the True Sect,” 1876] made by direction of the Eastern Hongwanji of Japan, it is said,

The appellations “true” and “popular” are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed “the popular system.”

It is said in the Sūtra: “*The living beings in the ten regions, be they householders or houseless.*” . . . Shall the holy path be different for them? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. . . . The sins of the unenlightened are heavy; if you precipitate them on the three worlds they inevitably sink; but if you place them on the ship of the vow they assuredly become light. The merit of

living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks."

From a later part of the same compilation:

Our Founder said: "*brothers within the four seas.*" Faith by the power of another proceeds from Mida. Thus Mida is father and mother; all within the four seas are brothers. The Chinese call foreigners barbarians; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of "home" or "foreign." Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend; two persons the same mind; their spirit is as dissepated gold. One country the same mind; as a golden bowl without defect. All countries the same mind: then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha. . . .

Zendo has said: "We are truly like this: unenlightened we are subject to the evil of birth and death; for long kalpas we revolve, sinking and floating in the sea of existence; there seems no cause of escape". . . But He, Amida-Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.* [*Transactions of the Asiatic Society of Japan*, Vol. XIV, pt. 1, pp. 1-17, 1885.]

Hence we find the sect without spells or supplications for the avoid- ing of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the "popular system" gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha's sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN.

A German Mystic's Teachings

[*The Path*, Vol. III, October 1888, pp. 224-6]

In the last three numbers of *The Path* we have given a story by the German Mystic Kerning of the experiences of a sensitive. The story is called advisedly "From Sensitive to Initiate." We did not think that it was intended to show what the final initiation is, but only one of the many initiations we have to undergo in our passage through matter. The trials of Caroline illustrate those we all have, whether we know them as such or not. She had a presence to annoy her; we, although not sensitive as she was, have within us influences and potential presences that affect us just as much; they cause us to have bias this way or that, to be at times clouded in our estimate of what is the true course or the true view to take, and, like her, so long as we do not recognize the cause of the clouds, we will be unable to dissipate them. But Kerning was a theosophist, and one of those men who knew the truth in theory and at the same time were able to make a practical application of what they knew. There are many cases today in which sensitive people do just what Caroline did and have "presences" to annoy them; but how many of our theosophists or spiritualists would be able to cast the supposed obsessor out, as Mohrland did in the story? They can be counted on one hand. The simplicity with which Kerning wrote should not blind us to the value of his work. In the preceding articles by him which we have from time to time given, there is much to be learned by those who look below the surface. We therefore add the following as a note to the last story in order to try to show its theosophic meaning.

The conversation about "Mantras" between the Sage and the Student in *The Path* for August involves an occult truth so important that it is worth while to recall that the power of mantras is recognized by the school of German occultists represented by Kerning. Readers of *The Path* who have attentively read "Some Teachings of a German Mystic" have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the "spiritual rebirth," by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her

invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantras, given her by the Adept Mohrland, to restore her self-control and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. Every hapless "medium" who is obsessed by elementals and elementaries that make life a torment and who is compelled to do the bidding of these forces generated by personal vitality, and whose conflict obscures the true self — like a spring whose waters, finding no adequate channel, rise to the level of their source and thus drown it — has it in his or her power, by intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, "right motive" must be kept constantly in view; care must be exercised to keep absolutely free from all mercenary or other selfish considerations, else one will become a black magician. The condition known as "mediumship" has been the subject of too much indiscriminate condemnation; it can be made a blessing as well as a curse, and the aim should be, not to suppress it, but to develop it in the right direction. The psychic powers, like all other natural forces, can be made either a good servant or a terrible master, and, in proportion to their subtlety as compared with other forces, so much greater is their power for good or for evil.

In psychic work the power of united endeavor has often been emphasized, and it is easy to see that the power is developed whether consciously or unconsciously exercised. Thus, with thousands thinking unitedly in one direction, as in the present Theosophical awakening, they all help each other, lending strength to each other's will, whether they are aware of it or not. According to this principle it would seem that a word used commonly for mantric purposes has a greater potency over the forces of the spirit, owing to the impression it has made upon the *ākāśa*, than a word not commonly used, for in the case of the former the user has the aid of the wills of all others who have used it.

In one of his works, *The Freemason*,* Kerning gives a good explanation of the power of mantras, in replying to the strictures of a rationalistic critic, who says that such a use of words is made by the bonzes (yogis) of India, and therefore must be wholly nonsensical! Says Kerning:

Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he

*[*Der Freimaurer*, by Johann Baptiste Krebs (1774-1851), using pseudonym of Kerning; Dresden, 1841.]

thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases, not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty.

Two Systems — of Lust and Sorrow

[*The Path*, Vol. III, November 1888, pp. 254-6]

The great Buddha referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self torture in order to acquire knowledge and powers. This was extensively practiced by Hindu ascetics in Buddha's time, and is today pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practice of austerities. Not ten years ago there died in India a certain Svāmi — or holy man — who was known as the Svāmi of Akalkot. He did many wonderful things, and nearly all of them known to young and old in India today. His powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gītā* this practice is spoken of by Kṛishṇa, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As the Prince Siddhārtha, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realization of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last, pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties. It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power is required — more power than men in general possess. The reason is that, from the action of a law which may be roughly called the Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed acquire great powers, such as those possessed by Viśvamitra, Vasishṭha, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower and lower with no hope of salvation.

In pursuing the middle course — that of moderation — Buddha did not ignore any department of his nature, for he says, "By five means have I seen these truths — by the mental eye, by understanding, by wisdom, by science, and by intuition." Herein he agrees with the teaching of the *Bhagavad-Gītā*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Kṛishṇa says further, "Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat."

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate

the Universe in the Night of Brahmā. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

Such is the law . . .

The heart of it is love; the end of it

Is peace and consummation sweet. Obey!*

A BUDDHIST.

Is Heredity a Puzzle?

[*The Path*, Vol. III, November 1888, pp. 256-9]

A well-known writer in *Harper's Magazine* said lately, "Heredity is a Puzzle." He then proceeded,

The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility . . . We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins.

This is the general view. Heredity is a puzzle, and will always remain one so long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit — excepting those who say they do not know — the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only mortal and are not spirits. The religious investigators admit we are spirits, but go no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they

*[Edwin Arnold, *The Light of Asia*, Book VIII.]

know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "heredity," he cannot in any sane sense be responsible. Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life — that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and

in a great-grandson we shall see often the bodily habits of his remote ancestors reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindu sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numerous illustrations; as, for instance, that the eye could not see, even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep-walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is

using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect and sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

The Dweller of the Threshold

[*The Path*, Vol. III, December 1888, pp. 281-4]

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theosophical books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer-Lytton has made so famous in his *Zanoni*. But the Dweller is not to be wooed in such a way, and has not appeared at all, but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may

say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, *WHAT* is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer-Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Where, then, does it dwell is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as being in the center of a sphere, we will find that there is no way of

escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until as last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated — that is, grew fearful — it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a

thing to be dreaded by mere dilettanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of development for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

Theosophic Diet

[*The Path*, Vol. III, December 1888, pp. 290-2]

The question "whether to eat meat or not to eat it" is one which is uppermost in the minds of many theosophists today. Some will eat no meat, while others still use it, and a few who are vegetarians seem to think that the meat-eaters are sinners and cannot be spiritual.

Although I belong to the Spanish-speaking people, I am a vegetarian and a theosophist; and I hope that the difference in race will not have any effect on my American readers, brother theosophists.

Let us examine the different standpoints taken, and look at the matter without any bias in favor of either vegetarianism or carnivorous diet.

The meat-eaters say that in nature we find cows and elephants eating no meat, and yet that they seem to have no additional spirituality as a result, and that among men we often see those who, although they eat meat, are at the same time highly spiritualized. This is their case.

The vegetarians have these arguments: (*a*) that animal food necessarily imparts to the eater the qualities of the animal, and that the eating of meat not only may give us the diseases of the animal, but also tends to inflame the blood and makes the gross envelope of the body more dense than ever; (*b*) that it is wrong to kill animals for food, because, as we did not give them life, we have no right to take it away from them; (*c*) that by living on vegetable food we make the gross body more permeable to higher influences. There may be finer divisions of the argument, but the above will give their case in general.

It must make much difference in the conclusion whether one is speaking of a man belonging to the western nations or of one who, like the Hindu, comes of a race which for ages has taken no animal food. It is held by many physiologists that the stomach is an organ for the digestion of animal food only, and that in a vegetarian the pyloric valve leading from the stomach is so paralyzed from want of use that the food passes directly into the intestines. It must therefore follow that the western man may be placing himself in danger of fatal derangement

of his system when he leaves meat-eating and takes up vegetarianism. This has, indeed, been proved in many cases to be a real danger. I have before me the reports of several theosophists who found that it was not possible for them to make the change; at the same time others have made it with perfect safety. The trouble did not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeast and other growths were thrown into the circulation; these are sufficient to bring on tuberculosis, nervous diseases, and other manifold derangements. It is well known that a man who has melancholia due to sytememia cannot expect to reach a high development in occultism.

We next find that there are powerful black magicians in farther India and in many other places who do not deny themselves meat but take as much as they wish, and also stimulants. From this we conclude that power over nature's forces is not solely in the hands of the vegetarians. We need not stop to consider the fate of such magicians, as that has been often dilated upon.

Now although the Hindu has been always a vegetarian, it is a fact that for him the acquirement of knowledge of absolute truth is as difficult as it is for the western man who eats meat. In the books of the Hindu on the subject of spiritual culture or soul development, the rules laid down are extremely hard to follow. The eating of meat is not definitely referred to, but the attainment of union with the Supreme, *from which alone knowledge of absolute truth results*, is hedged about with difficulties in comparison with which the eating of meat sinks into the shade; but we must remember that it is assumed in India that the student is not a meat-eater. The reason for the prohibition, however, is that a man has no right to kill animals for his food or for any other reason. He must refrain, not because the act is forbidden, but because his whole nature, through the great love and pity that he feels, naturally recoils from such an act. It is plain, if this rule be the correct one — and I think it is — that a person who stops the eating of meat in order that he may by complying with that condition attain to a development he has set before him, misses the mark, and has acquired a selfish motive for the line thus adopted. It is an old and true saying that the kingdom of God cometh not from taking or refraining from meat, nor from the refraining from anything whatever, but that it is *within us*. In another place it is said that this kingdom of heaven is taken by violence; that is, it requires all knowledge and all goodness to attain at last to that union with the spirit which is the kingdom of heaven. And such attainments are not in the reach of either those who, on the one hand, long for

sentimental religion only, or those who, on the other, work that they may reach the blissful result for themselves. The first, although extremely good, are barred from want of knowledge, and the other by the selfish motive at the bottom of their practice. In the "Great Journey," translated from the Sanskrit by Mr. Arnold,* is a beautiful illustration of the spirit and motive which must actuate us. Yudhishtira reached heaven after losing his friends on the way, and was at the gate accompanied by his dog who looked to him as his only friend; and when he was refused admission because the dog was with him, he declined to enter. He was let in, and the dog revealed himself as one of the gods; then the king found that his friends were not there, and was told that they were in hell. He asked to go there, and was sent. He found it an awful place and was on the point of returning, when the pitiful voices of his friends called him back, saying that he gave them some comfort by his presence, and he then said he would stay in hell for them. This was reported to the gods, and they in a body went to hell and rescued all the denizens of the place for his sake. The selfishness or selflessness of the motive will determine the result.

We find, on referring to the great Indian work of Patañjali on the Philosophy of Yoga, that nothing is said about meat-eating. The disciple is not met with the regulation at the outset, "You must refrain from eating meat." This is not because the people were all vegetarians at the time it was written, because even then permissions were extended to certain classes of men for the eating of flesh. The warrior was allowed to eat meat, and out of the warrior caste arose many who attained to the supreme heights of adeptship. To say that carnivorous diet will *in itself* exclude you from spiritual attainments is of like character with the statement that one cannot attain unless he is of the unsullied Brahman caste. That was sometimes said by some Brahmans, but is easily met by the fact that the great Kṛishṇa was a shepherd by caste.

What, then, is the true theosophic diet? It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood; and, if it is practiced from the sincere conviction that it is not true brotherhood to destroy living creatures so highly organized as animals, then so much the better. But if you refrain from meat in order to develop your psychic powers and senses, and continue the same sort of thoughts you have always had, neither cultivating nor practicing the highest altruism, the vegetarianism is in vain.

*[Section of his *Indian Idylls* (Boston, 1884), being translations from the *Mahābhārata*.]

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine; it is unselfish thoughts and deeds, untiring devotion to the welfare of “the great orphan Humanity,” absolute abnegation of self, unutterable aspiration to the Divine — the Supreme Soul. This only is what we can grow upon. And vain are the hopes of those who pin their faith on any or other doctrine.

RODRIGUEZ UNDIANO.

The Press and Occultism

[*The Path*, Vol. III, February 1889, pp. 338-9]

When *The Path* first appeared on the scene, the *World* and the *Sun*, two prominent daily newspapers of New York, devoted a large space to a criticism of this journal anent a prophecy concerning the Theosophical Society based on certain books in India called *Nāḍīgranthams*, and took pains to say that we were all only superficial dreamers and dabblers, but at the same time the *Sun* itself displayed ignorance of the subject. We then went on to record, among others, a prophecy as follows:

The Sanskrit language will one day be again the language used by man upon this earth, first in science and metaphysics, and later on in common life. *Even in the lifetime of the SUN's witty writer, he would see the terms now preserved in that noblest of languages creeping into the literature and the press of the day.**

Already our words are coming true, and even in the paper that abused while it advertised us. In that paper of January 2nd, appears this editorial paragraph:

For the space of 111 years from today we are to have the figure 9 in our years, and the occultists, who put much stress upon numbers, predict that the condition of mankind will be greatly improved over all past times during this period. It is the age of Kal-Yuga.

In this is a reference, in seriousness, to “the Occultists,” together with more superficial statements of what those persons say, nearly all of it wrong, chiefly that the Occultists “predict that the condition of mankind will be greatly improved over all past time during this period.” What they do say is that things will grow worse in reality instead of

**The Path*, Vol. I, May 1886, p. 58 [see this volume, pp. 16-17].

better. But at the end of the paragraph we find the paper referring to the present age as the age of “Kal-Yuga” — which ought to be *Kali-Yuga*. The same “witty writer” who criticized our superficial oriental knowledge probably wrote the lines above and forgot to inform himself that Kali-Yuga means Dark Age, and hence he grew tautological. Still, we can forgive him, inasmuch as probably several hundred thousand readers of the *Sun* read the statement, and will remember “Kali-Yuga,” two words from the Sanskrit, after the journalist who wrote them has ceased airing his superficial attainments.

In other journals we can find numerous references to such Sanskrit terms as *Nirvana*, *Sattva*, *Devachan*, *Īvara*, and a host of others, all taken from Sanskrit metaphysics and philosophy.

On the whole, therefore, we begin to see a beginning of the fulfillment of the prophecy made so long ago.

Spiritual Gifts and their Attainment

[*The Path*, Vol. III, February 1889, pp. 339-41]

One of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, How can I make progress in the higher life? How can I attain spiritual gifts? For the phrase “spiritual gifts,” which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: “Concerning spiritual gifts, brethren, I would not have you ignorant.” Among the “gifts” which he goes on to enumerate are these — wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to “covet earnestly the best gifts,” he yet proceeds to show them a more excellent way, namely the supreme law of love. “Now abideth,” he says, “faith, hope, charity (or love), these three; but the greatest of these is charity.” Spiritual gifts, then, however desirable their possession may be, are plainly not, in the opinion of this good Adept, on the highest plane, not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others; but they are not in themselves the chief object of human desire. For man’s supreme aim should be to become God, and “God is love.” [Above references to *1 Corinthians* 12-13.]

But let us look at the matter a little more closely. In the first place, what is a "gift"? What is the common acceptance of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit," not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit. No new "gift" has been conferred upon it; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves. In the same way the transcendental powers possessed by the Adepts are not gifts; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts."

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above" [1:17]. Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness: — these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts" — gifts from the higher nature to the lower, from the spiritual to the human. And this action of the above upon the below is seen in those humane attributes, or qualities, or virtues — whatever one may be pleased to call them — which Paul in another place enumerates as the "fruits of the spirit — love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" [*Galatians* 5:22-3].

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a "forcing" process. We must be content to wait and work; to grow and develop; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the perfect man. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the good, we must think good thoughts; we must be filled with good desires; in short, we must *be* good.

And this practical suggestion is to fulfill faithfully and conscientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life — slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

DIES NON.

Of Occult Powers and their Acquirement

[*The Path*, Vol. III, February 1889, pp. 342-3]

There are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought-reading, seeing events yet to come, unveiling the motives of others, apportionation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

[The educing of the faculty] of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule is that what powers one gets *he must himself acquire*. And when acquired and ready for use the powers lie dumb and dormant in their potentiality like the wheels and clockwork inside a musical box; and only then does it become easy to wind up the key and set them in motion. . . . Yet every earnestly disposed man *may* acquire such powers practically. That is the finality of it; there are no

more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.**

This is perfectly clear and strictly according to the Secret Canon. "When the materials are all prepared and ready, the architect shall appear"; and when we have *acquired* the powers we seek, by educating them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But — even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, he can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which "lie dumb and dormant in their potentiality." To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

RODRIGUEZ UNDIANO.

Stray Memoranda

[*The Path*, Vol. III, February 1889, pp. 350-2]

"Why not," I said to a Master's messenger, "give to all these gaping theosophical children throughout the Society the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes: then give it out for good and all."

Looking at me seriously, he said, "Would they believe it? I think not." But he left behind him some strange jottings . . .

"The science-worshipping theosophists, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding 'missing links' and the dispersion of races. But the dawn of a new age is not

*[*The Mahatma Letters to A. P. Sinnett*, 2nd and 3rd ed., p. 65.]

heralded by such divulgements; and to tell the facts before the time would only result in strife, bitterness, and laughter.

“Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the ‘coat of skin,’ full of what wickedness they were unable to disperse in life. This unsavory remainder is worshipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?”

“The extraordinary psychical manifestations occurring during the last forty years all over the Western world have been dubbed by the ‘spiritists’ as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

“By careful and painstaking attention to this worship of the dead, new forms are created in the astral light, compounded of the reliquiae of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

“Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

“The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium’s body.

“The money paid to mediums for ‘spirit communications’ is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

“The trajectory of a spiritual being through space is visible to the

human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person's eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

"Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker's thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

"There are beings who have their existence in your body. Some live but a moment, others for longer periods.

"Where cities are 'destined' to be built, whole armies of celestial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

"There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late the human beings come and erect their dwellings there.

"Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

"Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall easily away from the appointed orbit.

"In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind."

URBAN.

End of Our Third Year

[*The Path*, Vol. III, March 1889, pp. 365-6]

With this number the third year of *The Path's* existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged

in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that *The Path* has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters — the Theosophical Society — without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what *is* the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

Why the Theosophical Society Is Poor

[*The Path*, Vol. III, March 1889, pp. 370-1]

A very great difference is to be observed between the condition of the treasury of our society, especially of the East Indian section, and that of almost any religious sect in either Europe or America. Enormous salaries are paid to celebrated ministers of the Methodist, Unitarian, Presbyterian, and Congregational Churches; millions of dollars are donated for keeping up the expensive missionary establishments that

convert nobody in India, while their home secretaries accumulate property out of the savings from the compensation paid for doing the Lord's work at home, while the work of the Theosophical Society is carried on by a few who have but small means. And that the churches have funds is no proof that they are in the right, nor are we shown to be wrong because we have little wealth, or because those in the world who have it do not offer means to us. If we argue strictly on the lines laid down by Jesus, the founder of Christianity, then the conclusion is inevitable that the churches are not doing his work, for, poor himself, he commanded his disciples and apostles to go with no money in their purses and to take no thought for the morrow.

The reason for our poverty is not far to seek. It lies in this, that we offer no dogmatic creed, and, instead of leading men by definite statements of what exactly they must believe, we try to make them stand upon their feet and exercise their reason unawed by superstitious theories. Long ago the leaders of the society could have filled its coffers to overflowing, had they chosen to pander to weak and wealthy persons who will pay for the privilege of being led by the nose. Even in the United States, if we had set up a new Buddhist Church, many members would have come into its folds and plenty of money filled the Treasury. But such a policy should never find lodgment in the minds of our members. There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure; in the churches, the return they receive is a measurable assurance of happiness after death.

So it is found that the Theosophical Society is poor in money but rich in effort, and we can safely say that no movement of the past few centuries has ever made without money such strides in fourteen years as ours.

And from this date it is likely that the society will be poorer than ever in India, for at the Convention held there last December, the Indian section resolved to abolish all fees in India, depending upon donations of money for its support there. It remains to be seen whether hereafter the Indian Section will be helped by members and sympathizers in the same way that other missionary bodies are assisted.

Occultism for Barter

ESOTERIC COLLEGES AND FALSE PROPHETS

[*The Path*, Vol. III, March 1889, pp. 381-3]

When Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then — false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit.

It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the *Esoteric*. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that *The Path* gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them — to wit, Mr. Hiram Butler — was a theosophist; or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in

which mysterious statements were made that one Vidyā-Nyaka desired to found a College in the U.S. to teach the stockholders(!) and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in America, and this "Letter to a Seeker" took as subtitle, "The Wisdom of the Wise." Fragments are taken, word for word, from several pages of Harris' book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-theosophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidyā-Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidyā N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business principles*, but when he combined with Butler he played upon the credulity of the mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful exposé in the *N.Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Inquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and today hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis provided by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favor nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyance have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both, but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. [Hermetic Brotherhood of Luxor] invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

Universal Applications of Doctrine

[*The Path*, Vol. IV, October 1889, pp. 219-25]

During the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practicing many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to at-

tempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Bṛihadāranyaka-Upanishad* it is said:

Tell me the Brahman which is visible, not invisible, the *ātman* who is within all . . .

This, thy Self, who is within all . . . He who breathes in the up-breathing, he is thy Self, and within all. He who breathes in the down-breathing, he is thy Self, and within all. He who breathes in the on-breathing, he is thy Self, and within all . . . This is thy Self, who is within all.*

The 6th Brāhmaṇa is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that “the puller” or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that “what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether,” and that the ether is “woven like warp and woof in the Imperishable.” If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the Upanishads conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, “By what is the astral light symbolized?” By the eye, and especially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina

*Third Adhyāya, 4th Brāhmaṇa, 1, Sacred Books of the East, vol. 1.

are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahmā.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurements that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction — by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manvantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manvantara, and after the period of rest reincarnates once more, the sum total of all that we have made him — or it. And when I say “we,” I mean all the beings on whatever plane or planet who are included in that Manvantara. Therefore this Manvantara is just exactly what the last Manvantara made it, and so the next Manvantara after this — millions of years off — will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of

Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith — of Jesus — to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking, and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentiments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man — that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract — even in the gross material cells — the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man:

The Hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or

sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules — called also “*lives*”; living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation — or the state of each newly-manifested universe — must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small *manvantara* just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all — or rather they are all lives — who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called “spirit.” That is, as it is put in the *Bhagavad-Gītā*: “He who is spirit is also matter.” Or, in other words, spirit is the opposite pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter; even science holds that we do not really see matter.

Now during a *Manvantara* or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating, the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are

affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why Universal Brotherhood should be believed in and practiced.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The Secret Doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

W.Q.J.

Professor Max Müller on Buddhism

[*The Path*, Vol. IV, October 1889, pp. 225-6]

The distinguished Sanskritist Max Müller delivered last year before the University of Glasgow a series of lectures — called *Gifford Lectures** — upon Religions, and made the following remarks about Buddhism which will be of interest: —

The essence of Buddhist morality is a belief in *Karma*, that is, of work done in this or in a former life, which must go on producing effects till the last penny is paid. There can be no doubt, the lecturer thinks, that this faith has produced very beneficial results, and that it would explain many things which to us remain the riddles of life. Thus, while to us the irregularities with which men are born into the world seem unjust, they can be justified at once by adopting the doctrines of Karma. We are born what we deserve to be born. We are paying our penalty or are receiving our reward in this life for former acts. This

*[*Natural Religion*: The Gifford Lectures delivered before the University of Glasgow in 1888. London, 1889.]

makes the sufferer more patient, for he feels that he is working out an old debt, while the happy man knows that he is living on the interest of his capital of good works, and that he must try to lay by more capital for a future life. The Buddhist, trusting in Karma — and he does trust in it with belief as strong as any belief in a religious dogma — can honestly say, Whatever is, is right; and the same belief, that makes him see in what he now suffers or enjoys the natural outcome of his former deeds, will support him in trying to avoid evil and to do good, knowing that no good and no evil word, thought, or act performed in this life can ever be lost in the life of the universe. But while Müller regards the Buddhist belief in Karma as extensively useful, he cannot see how it can be accommodated under any of the definitions of religion which he has passed in review.

But who, asks Müller, has the right so to narrow the definition of the word religion that it should cease to be applicable to Buddhism, which is the creed of the majority of mankind?

Cycles

(A PAPER READ BY WILLIAM Q. JUDGE BEFORE THE ĀRYAN T.S.,
OCTOBER 22, 1889)

[*The Path*, Vol. IV, December 1889, pp. 272-81]

In advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius* in matter furnished me by Brother Charles Johnston, now of India, read:

After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him . . . that a strong tribe of envious and malignant daemons were present with Typhos as his patrons, to

*[These passages were based on the translation of Thomas Taylor from the work of Synesius of Cyrene known as *Aegyptius sive de Providentia*, or simply *On Providence*, written sometime early in the 5th century A.D.]

whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil daemons. . . .

Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns . . . This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time . . . But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring . . . When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.

And in the *Bhagavad-Gītā* it is said by Kṛishṇa:

When Righteousness
Declines, O Bhārata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move *a man with men*,
Succoring the good, and thrusting the evil back,
And setting Virtue on her seat again. [4:7-8, tr. Arnold]

At the approach of Brahmā's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahmā's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously. [Cf. 8:17-19]

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the *Bhagavad-Gītā* the beginning of this great cycle is beautifully called by him "*this vast Dawn,*" and of the close he reads:

When that deep night doth darken, all which is Fades back again
to Him who sent it forth.

The real figures expressing the mortal years included in this period are not given. Each Manvantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in *The Key to Theosophy*, p. 83, H. P. Blavatsky gives us a clue thus:

Take as a first comparison and a help towards a more correct conception, the solar year, and as a second, the two halves of that year, producing each a day and a night of six month's duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, ETERNITY. Let the sun represent the universe, and the polar days and nights of six months each — *days and nights lasting each 182 trillions and quadrillions of years*, instead of 182 days each. As the sun arises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity — the antipodes of the former. This is the "Cycle of Life." And as the sun disappears from our horizon, so does the Universe disappear at regular periods, when the "Universal Night" sets in.

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol. I, p. 31 of *Isis Unveiled* will give us the Indian figures. She says:

The Mahā-kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a kalpa or grand period of 4,320,000,000 years, which they divide into four lesser yugas, running as follows:

1st — Satya-yuga	1,728,000 years
2nd — Tretā-yuga	1,296,000 years
3rd — Dvāpara-yuga	864,000 years
4th — Kali-yuga	432,000 years
Total	4,320,000 years

which make one divine age or Mahā-yuga; seventy-one Mahā-yugas make 306,720,000 years, to which is added a *sam̐dhyā* (or the time when day and night border on each other, morning and evening twilight), equal to a Satya-yuga, 1,728,000, making a manvantara of 308,448,000 years; fourteen manvantaras make 4,318,272,000 years; to which must be added a *sam̐dhyā* to begin the kalpa, 1,728,000 years, making the kalpa or grand period of 4,320,000,000 of years. As we are now only in the Kali-yuga of the twenty-eighth age of the seventh manvantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.*

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as on p. 34 of Volume I:

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

Leaving the region of mathematics, we find this great period represents the extension of pygmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his year brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity.

*[Quoted from Godfrey Higgins, *Anacalypsis*, London, 1836, Vol. 1, p. 176; Glasgow, 1878.]

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The *Samdhyā* and *Samdhyānsā* referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age — *i.e.*, 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this:

The digits of Satya-yuga 1. 7. 2. 8. added together make 18; those of Tretā-yuga 1. 2. 9. 6. make 18; those of Dvāpara-yuga 8. 6. 4. make 18; while those of Kali-yuga 4. 3. 2. sum up only 9; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Kṛṣṇa in the *Bhagavad-Gītā*, and the poem has 18 chapters in it. If the three 18s and one 9, found as above, be added together, the result will be 63, and $3 \times 6 = 18$; if added together, 6 and 3 make 9, and 18, if added together, makes 9 also. If we multiply the three 18s, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying and adding, we discover a recurrence of the three 18s and one 9, only inverted, as: the first 18 multiplied by the second 18 gives 3. 2. 4., which, added, results in 9; 324 multiplied by the third 18 gives 5. 8. 3. 2., which, being added, gives 18; and the sum of the addition of 5,832 plus 9 (9 being the addition of 432 — the digits of Kali-yuga) becomes 5. 8. 4. 1., which, on being added, gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are 1 x 8.....	8
The second 3 x 2 x 4.....	24
The third 5 x 8 x 3 x 2.....	240
The fourth 5 x 8 x 4 x 1.....	160
These added together give	<hr/> 432

which are the digits of Kali-yuga.

Now turning to *Isis Unveiled*, p. 32 of Vol. I, we find this remarkable paragraph:

Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle.

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali-yuga, 432,000, and in the great total (leaving out the Saṃdhyās), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By “descending” I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Kṛishṇa who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Kṛishṇa in the same way as Typhos conspired against the life of Osiris. And Rāma also, in Hindu lore the great Adept or ruling god, was opposed by Rāvaṇa, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings — called gods — governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain “orderly periods of time,” upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in the *Bhagavad-Gītā*.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, “to impart a beneficent impulse in the republics of mankind.” This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmānakāyas* or Jñānis is supported in the Egyptian scheme in these words:

For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.

These “heroes” are none other than Nirmānakāyas — Adepts of this or previous Manvantaras — who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this “sacred tribe of heroes” must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact

*For Nirmānakāyas, see *The Voice of the Silence* and its Glossary.

that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Böhme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright — seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of “the sacred tribe of heroes,” and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the second volume of *The Secret Doctrine*, at pages 302-3, some suggestive words. The author says:

Now that which the students of Occultism ought to know is that THE “THIRD EYE” IS INDISSOLUBLY CONNECTED WITH KARMA . . . in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the “Master” principle in man, in those days. Thus it is that in those days the heaviest Karma of the Fifth Race was generated by our Monads . . .

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies.

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then; and supposing that many more have been our lot — as in my opinion, then we have to place ourselves among

those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the "sacred tribe of heroes" for a new cycle in which the assistance of a great number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1877, Madame Blavatsky says in *Isis Unveiled*, Vol. I, p. 38:

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin*, and the future pages of history may contain full evidence, and convey full proof that

“If ancestry can be in aught believed,
 Descending spirits have conversed with man,
 And told him secrets of the world unknown.”

— [John Home, *Douglas* (1756), act 5, sc. 1]

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle had been revolving for many years among the Orientalists before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youth. For in every direction now, children are likely to

hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

Roll on, O Wheel, roll on and conquer;
Roll on forevermore!

Of Studying Theosophy

[*The Path*, Vol. IV, January 1890, pp. 319-21]

It is often asked: How should I or my friend study Theosophy?

In beginning this study a series of "don'ts" should first engage the student's attention. Don't imagine that you know everything, or that

any man in scientific circles has uttered the last word on any subject; don't suppose that the present day is the best, or that the ancients were superstitious, with no knowledge of natural laws. Don't forget that arts, sciences, and metaphysics did not have their rise with European civilization; and don't forget that the influence of Socrates, Plato, and Aristotle of ancient Greece is still imposed upon the modern mind. Don't think that our astronomers would have made anything but a mess of the zodiac if the old Chaldeans had not left us the one we use. Don't forget that it is easy to prove that civilization of the highest order has periodically rolled around this globe and left traces great and small behind. Don't confuse Buddhism with Brahmanism, or imagine that the Hindus are Buddhists; and don't take the word of English or German Sanskrit scholars in explanation of the writings and scriptures of eastern nations whose thoughts are as foreign in their form to ours as our countries are to them. One should first be prepared to examine with a clear and unbiased mind.

But suppose the enquirer is disposed at the outset to take the word of theosophical writers; then caution is just as necessary, for theosophical literature does not bear the stamp of authority. We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

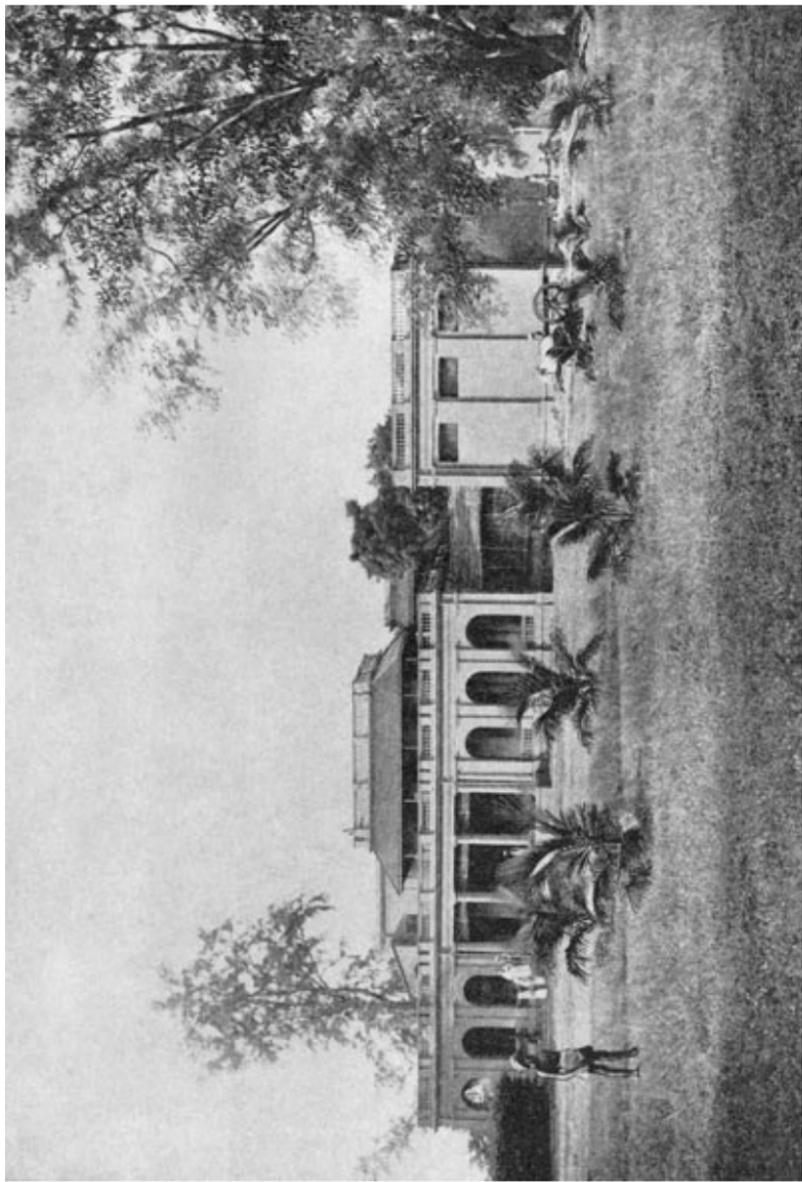
But what is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when, or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is — well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

There is too little of such right study among theosophists, and too much reading of new books. No student can tell whether Mr. Sinnett in *Esoteric Buddhism* writes reasonably unless his book is learned and not merely skimmed. Although his style is clear, the matter treated is difficult, needing firm lodgment in the mind, followed by careful thought. A proper use of this book, as well as *The Secret Doctrine*, *The Key to Theosophy*, and all other matter written upon the constitution of man, leads to an acquaintance with the doctrines as to the being most



H. P. Blavatsky

HELENA PETROVNA BLAVATSKY
August 12, 1831 – May 8, 1891



HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN 1890
Adyar, Chennai (formerly Madras), India

concerned, and only when that acquaintance is obtained is one fitted to understand the rest.

Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of humanity. Those should study all branches of theosophical literature all the harder, in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.

WILLIAM BREHON.

Our Sun and the True Sun

[*The Path*, Vol. IV, February 1890, pp. 332-3]

Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the 19th-century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*.* On one hand it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically

*Among great scientists such as Newton, Secchi, Pouillet, Spoerer, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterston 9,000,000° or a variation of 8,998,600°! [Cf. *The Secret Doctrine* 1:484.]

— and no more — that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered* objects (or changes) on the photosphere consisting of what he called “willow leaves,” 1,000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen-sighted ordinary mortal using a fine telescope. And as to whether these “willow leaves” have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed — such as that a few years ago attributed to “cosmic dust,” for the want of a better explanation to veil ignorance; and a few other matters of interest.

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern astronomers, for they have begun to admit that our entire solar system is in motion around some far-off undetermined center which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown center be a sun. They conjecture that it is, but will only assert that it is a center of attraction for us. Now it may be simply a larger body, *or a stronger center of energy*, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful center. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true center is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may

*See *The Source of Heat in the Sun*, by R. Hunt, F.R.S., in *The Popular Science Review*, Vol. IV, January 1865, p. 148. [Cf. *The Secret Doctrine* 1:530.]

be the real sun, for I opine it is none of them, since, as I said before, a physical center of attraction for this system may only be a grade higher than ours, and the servant of a center still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTTANDA.

Is Karma Only Punishment?

[*The Path*, Vol. IV, February 1890, pp. 333-5]

The following query has been received from H.M.H.:

In August *Path*,* Hadji Erinn, in reply to the above question, stated that "those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma." I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment* and *reward* should not be used.

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce every thing to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron*, because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miserably

*["The Stream of Thought and Queries," Vol. IV, pp. 139-42, appears in Volume 2.]

circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation*, we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases — and they are not a few — we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

HADJI ERINN.

H. P. Blavatsky

[*The Path*, Vol. IV, February 1890, p. 338]

We have inserted in this issue a picture of H. P. Blavatsky,* who is — whether from the standpoint of her enemies or that of her friends — the most remarkable person of this century.

Fifty-eight years ago she was born in Russia, and in the year 1875 caused the starting of the Theosophical Society. Ever since that date she has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the lukewarmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit.

When she will leave the mortal frame now occupied by her we know not; but we are convinced that, when the personality denominated H. P. Blavatsky shall have passed away, her pupils and her friends will acknowledge her greatness — perhaps not before.

*[See page 133.]

The Allegorical Umbrella

[*The Path*, Vol. IV, February 1890, pp. 347-8]

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments references to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durgā and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishads we read the invocation: "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid" [*Īśā*, 15]. This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers: the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery-land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true center* of which the sun in heaven is a symbol and partial reflection. This center let us place for the time with the Dhyāni-Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishis, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the *true center* coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the Adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON.

The Path's Fifth Year

[*The Path*, Vol. V, April 1890, pp. 1-2]

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of *The Path* its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the center between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favor of any one; — this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

— *The Voice of the Silence*, Fragment II, p. 36

The Headquarters at Adyar

[*The Path*, Vol. V, April 1890, p. 8]

Having shown our readers in February *Path* the counterfeit presentation of H. P. Blavatsky, to whom the Theosophical Society owes its origin, we wish them this month to see the Headquarters of the Society in India as they now appear, unless lately changed. [See page 134.]

When H.P.B. and Col. Olcott began work in India, they occupied a bungalow in Bombay, on India's western shore in a suburb of the city called Girgaum. The present Headquarters are on the eastern shore in a suburb of Madras called Adyar, so named from the Adyar river — or the river from it. This river is a small one, frequently closed by the sand washed up from the ocean. It runs past the building, washes, indeed, the base of the wide piazza at the back. The building is made of brick and plaster, painted white, except some rooms erected upon the roof. There is a central hall paved with marble squares black and white. The offices were in the back from where good light and air could be had. Since 1884 considerable changes have been made. The former *porte cochère* was done away with by the building of additions on each side, so that now there is a straight front with the pillars of the old *porte* forming the entrance. Another building upon the same front line was added on the ocean end of the main building, and is used for the Oriental Library. The grounds comprise about twenty-one acres, bounded in front of the house by a large grove of trees, on the back by the river, and on one side by the main road leading out of Madras. The view from the front is not interesting, as whatever might be seen is hidden by the grove of trees. There are numerous mango trees in the compound between the house and the main road, and these afford a grateful shade, their spreading branches covering great distances around their trunks. In the picture Col. H. S. Olcott, dressed in a long white coat or robe, can be seen standing at one end.

The Sevenfold Division

WHY NOT CHANGE THE DESIGNATION?

[*The Path*, Vol. V, April 1890, pp. 14-15]

Mr. Sinnett's book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man," and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Ātman. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Ātman includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid sevenfold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a fourfold or fivefold division. During that debate the chief Hindu controvertor, while holding to a different system, admitted the existence of "a real esoteric sevenfold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of Theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE — the Ātman — to fully comprehend nature and "bring about the aim of the soul," why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all parts of the philosophy. It is in effect the same as *Upādhi*, or basis, foundation, carrier. By its use we make no error when we say that Theosophy declares there is Ātman, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Ātman, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gītā*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosophists themselves, indeed, need to use their words with care

when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*. The scheme will then stand thus:

Ātman (spirit), one principle, indivisible.

Its vehicles are:

<i>Buddhi</i>	Spiritual Soul
<i>Manas</i>	Human Soul
<i>Kāma-Rūpa</i>	Animal Soul
<i>Līnga-Śarīra</i>	Astral Body
<i>Prāṇa or Jīva</i>	Vitality
<i>Rūpa</i>	The Body

Names have power, and if we go on talking of seven principles when in truth there is but one, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN.

Hypnotism — Mesmerism

SCIENCE TAKES A STEP

[*The Path*, Vol. V, May 1890, pp. 44-6]

The encyclopaedias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the encyclopaedias, yet today the most eminent physicians in Europe declare that Mesmer was right and that mesmerism is not a superstition, but that it is necessary for reputations to adopt a new name — so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner*, Dr. William James writes upon this subject under the name of the “Hidden Self,” and the April *Forum* admits an article by the eminent Dr. Charcot upon “Hypnotism and Crime.”

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no

high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U.S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam. Houston, Henry Clay, and others, who invited Dr. Dods to lecture before them in Washington. He delivered his lecture, went on with his experiments, and published a series of Lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the "science" about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is today thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before a long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly

any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self — using, indeed, the very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in *The Secret Doctrine*, to the effect that dead facts and events deliberately drowned in the sea of modern skepticism will ascend once more and reappear upon the surface.

RODRIGUEZ UNDIANO.

Occultism: What Is It?

[*The Path*, Vol. V, May 1890, pp. 55-8]

Not only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the center of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilettanti in this science have always been abroad. No age or country has been without them, and they have left after them many books — of no particular value. Those of today are making them now, for the irresistible impulse of vanity drives them to collate the more-or-less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living gems from the masses of men. For occultists must be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulæ and assertions left over from mediaeval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of P. Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed on the nature and heaviness of the task. Speaking of this tremendous thing — Occultism — Kṛiṣṇa in the *Bhagavad-Gītā* says: "During a considerable period of time this doctrine has been lost in the world . . . This mystery is very important" [4:2-3]. We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men — the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka . . . and hence they proceed to the lowest plane of being" [16:16,20].

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent; but we are talking of a problem whose implacable front yields to nothing but *force*, and that force must be directed by *knowledge*.

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centers of force. Each one is ruled by its own law. The aggregate of centers and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to

calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practices.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

One of the Signs of the Cycle

[*The Path*, Vol. V, May 1890, pp. 58-60]

The people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks

aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future; and Tom Paine, the last who could be called a seer, had one such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista opening for the world in the affairs in America*. This was before he wrote *Common Sense*, which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally — in the occultists' eyes at least — he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Émil Bournouf, who said that one of the three great factors in religious development of today is the Theosophical Society. If we assume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one Branch existed — the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T.S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathize with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say, 175 active Branches.

Turning now to America — to the United States where Theosophy has been promulgated — we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in

the T.S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing its name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from lowest to highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion: they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition: given the U.S. with 50 million people and 36 Branches, more than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolaters, some Jains, some Mohammedans, some Fire-worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding Theosophy creeping into their thoughts and their literature. It is a sign of the Cycle; it points to India as the conserver of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?" H. P. Blavatsky in *The Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON.

Much Reading, Little Thought

[*The Path*, Vol. V, June 1890, pp. 84-5]

The wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better with if they devoted more time to thinking them out for themselves.

In the field of everyday books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gītā*, the Upanishads, and *The Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analyzed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

WILLIAM BREHON.

Remembering the Experiences of the Ego

[*The Path*, Vol. V, June 1890, pp. 91-2]

To many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences," we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The Ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the Ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So

with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the Ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the Higher Self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

EUSEBIO URBAN.

True Progress

IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

[*The Path*, Vol. V, July 1890, pp. 112-14]

Perhaps those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of Theosophy, may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvelous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

"Beware of the illusions of matter."

"But," said I, "is this matter into which I gaze?"

"Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived."

"How," replied I, "am I to know aught about it unless I investigate it?"

"It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see."

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these "seers" were but half-seers — and hardly even that. One could hear astral sounds but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light

with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reasons of things, for it knows them not.

“But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon.”

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy, and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words: “Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena.” Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin?

BRYAN KINNAVAN.

Practical Theosophy

[*The Path*, Vol. V, July 1890, pp. 122-4]

The ethics of life propounded by Jesus are not different from those found in Theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practice virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn

the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then — pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical Theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a Wisdom-Religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation

and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them.

The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

“Teach, preach, and practice this good law for the benefit of the world, even as all the Buddhas do.”

QUILLIAM.

Evolution

[*The Path*, Vol. V, August 1890, pp. 145-8]

The word “evolution” is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the Wisdom-Religion can be gathered. In the *Bhagavad-Gītā* we find Kṛishṇa saying that “at the beginning of the day of Brahmā all things come forth from the non-developed principle, and at the coming on of Brahmā's night they are resolved into it again” [8:21-2], and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The “Days and Nights of Brahmā” are immense periods of time during

which evolution proceeds, the manifestation of things being the “day” and their periodical resolution into the Absolute the “night.”

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in Theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, “What is this inherent law of the Absolute as nearly as can be stated?” Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word “state” for locality or place, and instead of the sun we call that object “the Absolute,” we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives,— that is, the night of Brahmā. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called *Jīvas* and *Jīvātman*. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds calling for some attention, for they may ask “What then do you do with that which we call ‘matter,’ and by and through which the lives manifest themselves?”

The reply is that the so-called matter is an illusion and is not real matter, but that the latter — sometimes known in Europe as primordial matter — cannot be seen by us. The real matter is itself only another

form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad-Gītā* refers where it says that spirit (purusha) and matter (prakṛiti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing, everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramātmān* alone is self-existing, single, eternal,

immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or Manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on, with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until one wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls, *second*, that there is, or was, or could be by any possibility any creation of this world or of any other, and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by

experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by Theosophy in a way peculiar to itself, and of which more will be said as we go on.

W.Q.J.

Two Lost Keys

THE BHAGAVAD-GĪTĀ — THE ZODIAC

[*The Path*, Vol. V, August 1890, pp. 154-6]

It has never been admitted by orientalists that there existed a key to the *Bhagavad-Gītā*, other than a knowledge of the Sanskrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of Theosophy — among them such an authority as H. P. Blavatsky — that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern stargazers would have been able to construct anything whatever in the way of a Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gītā* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now

in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed tomorrow, the materials for their reconstruction are near at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages — not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of today the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gītā* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a

little of ourselves without knowing more of the great system of which we are a copy.

For Ātman is the sun,
The moon also it is;
And the whole collection of stars
Is contained within it.

WILLIAM BREHON, F.T.S.

Hit the Mark

[*The Path*, Vol. V, September 1890, pp. 185-6]

Having taken the Upanishad as the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend, — the Indestructible! Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow (becomes one with the target), he will become one with Brahman . . . Know him alone as the Self, and leave off other words! He is the bridge of the Immortal . . . Meditate on the Self as Om! Hail to you, that you may cross beyond (the sea of) darkness!

— *Muṇḍaka-Upanishad*, II, ii, 3-6.

Archery has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gāṇḍīva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gāṇḍīva as well with his right as with his left hand, and so was once addressed by Kṛishṇa in the *Bhagavad-Gītā* dialogue as “thou both-handed.” The bow figures in the lives of the Greek heroes, and just now the novelist Robert Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment

of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the *Munḍaka-Upanishad* refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

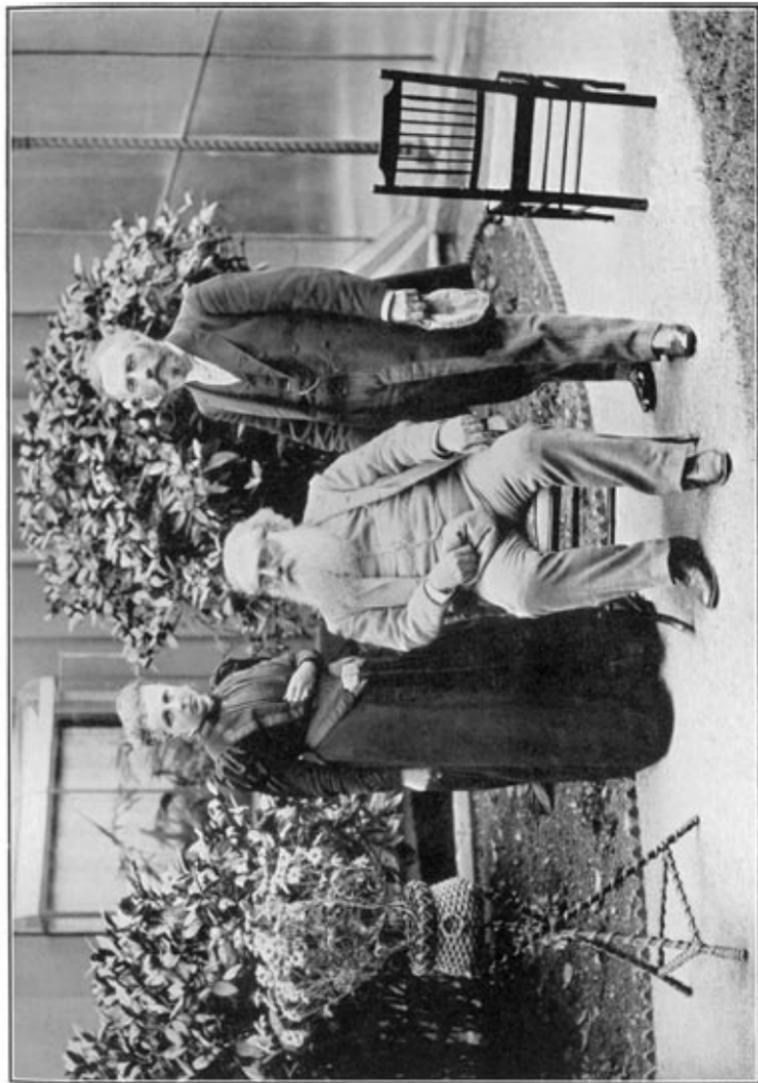
When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON.



WILLIAM QUAN JUDGE AIMING BOW AND ARROW



ANNIE BESANT, HENRY S. OLCOTT, AND WILLIAM QUAN JUDGE

In garden of 19, Avenue Road, London (Reproduced from

H. S. Olcott's *Old Diary Leaves* 4:384)

Devachan

[*The Path*, Vol. V, September 1890, pp. 190-2]

A letter to the editor from Holland upon this subject deserves reply, as it must give utterance to the questions of many other students.

The complaint in this letter is that when one goes to Devachan much time is lost away from earth-life, where otherwise unselfish work for others might be continued by instantly returning to it after death. The reason given is that Devachan is an illusion, while the so-called illusions of earthly existence are in such a sense real that they are preferable to those of Devachan. In illustration of this, the supposed case is given of a parent in Devachan imagining that the beloved child is also there, when, in fact, the child not yet physically dead remains on earth perhaps in misery or leading a life of vice. This is the root of the objection — the supposed illusionary character of Devachan as compared to earth-life.

Now these feelings are always due to the thirst for life in the form which presently is most known to us — that is, in a physical body. We cannot argue Devachan away any more than we can the necessity of incarnation upon this earth; the one is as philosophically necessary as is the other. A very easy way out of the difficulty — which arises almost wholly from our feelings — would be to calmly accept the law as it stands, being willing to take whatever may be our fate, whether that be in Devachan or in this earth-life. Our likes and dislikes can have no effect on the course of nature, but they may have an effect on ourselves which will be far from beneficial. For the dwelling upon pleasure or the constant desire to fly from “pain not yet come” will inevitably create Karmic causes which we would wish to avoid.

But perhaps there are some considerations on the subject of Devachan which may be of use. In the first place, I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of fifteen hundred years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as fifteen hundred years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than fifteen hundred years. Indeed, the Hindu Scriptures give many special ceremonies for the attainment of heaven, or the regions of Indra, which is Devachan; and those ceremonies or practices are said to cause a stay in Indraloka “for years of infinite number.”

The first question, however, must be, “What is the cause for passing into Devachan?” Some have said that it is good Karma or good acts that

take us and keep us there, but this is a very incomplete reply. Of course, in the sense that it is happiness to go into that state, it may be called good Karma. But it does not follow that the man whose life is good, passed in constant unselfish work for others without repining, and free from desire to have somewhere his reward, will go to Devachan. Yet his Karma must be good; it must act on him, however, in other lives, for the earth-life is the place where such Karma has its operation. But if at the same time that he is thus working for others he wishes for release or for some place or time when and where he may have rest, then, of course, he must go to Devachan for a period which will be in proportion to the intensity of those desires.

Again, it should not be forgotten that the soul must have some rest. Were it, before becoming bright as the diamond, hard as adamant, and strong as steel, to go on working, working through earth-life after earth-life without a break between, it must at last succumb to the strain and come to nothing. Nature therefore has provided for it a place of rest — in Devachan; and that we should thankfully accept if it falls to our lot.

But does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ṛibhu, Viṣṇu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the *Īśā-Upaniṣad* [7] settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree." Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.

Then, again, the fact seems to be lost sight of that each night we go into a sort of Devachan — the dream state or sleep without dream. The loving mother, no matter how unfortunate or evil her child, must sleep, and in that state she may have dreams of her loved ones around her in just the very condition of mind and body she would have them enjoy. If Devachan be objectionable, why not also rebel against our necessary sleep which acts on our physical

frame to give it rest, as Devachan does upon our more ethereal parts?

Lying unnoticed at the foot of this matter is the question of time. It goes to the very root of the objections, for the aversion to the stay in Devachan is based upon the conception of a *period of time*. This period — given or supposed at 1,500 years — is another great illusion which can be easily proved to be so. What we call time, measured by our seconds and minutes and hours, is not necessarily actual time itself. It is not the ultimate precedence and succession of moments in the abstract. For us it depends on and flows from the revolutions of our earth, and even with that standard it can be shown that we do not apprehend it correctly. We speak of seconds, but those are such as our watchmakers give us in the watch. They might be made longer or shorter. They are arrived at through a division of a diurnal revolution, the observation of which is necessarily mathematically accurate. If we lived on Mercury — where we must believe intelligent beings live — our conception of time would be different. From our childhood's experience we know that even in this life our appreciation of the passage of time rises and falls, for in early youth the 12 months from one Christmas to another seemed very, very long, while now they pass all too quickly. And from watching the mental processes in dreams we know that, in the space of time taken for a bell to drop from the table to the floor, one may dream through a whole lifetime, with all the incidents of each day and hour packed into such a limited period. Who can tell but that in a Devachanic state of three months the person may go through experiences that seem to cover thousands of years? If so, why not say for him — since time as we know it is an illusion — that he was in Devachan for those thousands?

Devachan, however, is not a meaningless or useless state. In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; our strength is revived for another journey between deaths. Why shall we repine that nature kindly aids us in the interminable struggle; why thus ever keep the mind revolving about this petty personality and its good or evil fortune?

W.Q.J.

Prince Talleyrand — Cagliostro

[*The Path*, Vol. V, October 1890, pp. 211-13]

A good deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of

Jesus, that the ordinary run of people have come to think of him as no more than an impostor, and a very cheap one at that. This has been pushed so far that his name in the encyclopedias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow student Helena P. Blavatsky, and for similar reasons, with just as little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great impostor, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopedias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary M. Colmache, in chapter four.* It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly every one was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure — a woman dressed in black and whose face was veiled — of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was

*[This very rare work concerns Charles Maurice de Talleyrand-Périgord, Prince Bénévent (1754-1838). The first edition is entitled *Reminiscences of Prince Talleyrand*, edited from the papers of the late M. Colmache, private secretary to the Prince, by Madame Colmache, H. Colburn, London, 1848, 2 vols., 8vo. The second edition, in one volume, was published in 1850 by the same publisher, under the title *Revelations of the Life of Prince Talleyrand*. — COMPILER.]

not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince produced the bottle, but contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetized, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER.

Which is Vague, Theosophy or Science?

[*The Path*, Vol. V, November 1890, pp. 242-4]

It is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, "All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp."

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity. Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day act the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense

for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that there is such a thing as the soul, "for," he says, "no man has ever seen it, and none ever can; it cannot be demonstrated." With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is today as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for the astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this important matter. In Theosophy, however, on the other hand, although there is some vagueness with mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But let us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if Theosophy is more vague than its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man* says, in speaking of Darwin's teachings and lauding them:

Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed

plan, a *series of natural forces working blindly*, as we say, *without aim, without design*. In place of an arbitrary act we have a necessary law of Evolution . . . A *mechanical origin of the earliest living form* was held as the necessary sequence of Darwin's teaching. [1883 ed., pp. 34-5]

Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the smallest form we can see. There is not a single proof in present life whether mineral, vegetable, or animal, that such a result from such a beginning could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind*, undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahman and Mūlaprakṛiti and Hosts of Dhyanī-Chohans, but we allege design in everything, and our Parabrahman is no more vague than motion or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of Theosophy, relating, as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN.

Fifteen Years Ago

[*The Path*, Vol. V, December 1890, pp. 272-4]

Fifteen years ago in November the Theosophical Society was started at the residence of H. P. Blavatsky in Irving Place, New York City, and was inaugurated in Mott Memorial Hall not far away. Since then the great Émile Bournouf has said in a prominent Parisian journal that the Theosophical Society is one of the three great movements of the age, the other two being Roman Catholicism and Buddhism. Of those who helped to start it, but few remain in the ranks. Nearly all the spiritualists dropped out in disgust, because they saw in it a foe to the worship of the dead. The Society has been often since then solemnly declared dead by a coroner's inquest composed of those who neither knew nor cared.

Its center of activity was moved to India in pursuance of a deliberate purpose, a purpose which has been accomplished. That was to affect the thought of the age even if in doing so the Society itself should meet its death. There, too, the coroner's inquest was held, but by those who knew and feared, and who rendered the same verdict, rehashed last month by Major Twigg in Chicago, who informed astonished members and the world that the Society was dead in India. However, we may disbelieve his report in view of over 160 Branches there and an imposing headquarters building erected upon 21 acres of land.

The wave of interest once more arose in the United States, and upon our records are 49 Branches reaching from the Atlantic to the Pacific Ocean, and after rolling over this country it suddenly raised itself in England where the sphinx of the Century, the original founder, took hold of the work in 1886. Then there was in England one Branch; now there are many, and the Society there owns a building for its center of activity from which the wave is bound to roll again even unto far Cathay.

The work of those Fifteen years is not to be measured by the number of Branches or by the three magazines carried on in the three great countries, India, England, and the United States. It is to be measured by the thoughts of men. What are they now? They are full of the great doctrines the Adepts said should be taught once more, drawn from Brahmanism and Buddhism,— Karma and Reincarnation; with all the other doctrines brought forward prominently to the Occident. It was once impossible to find three men in New York or London who knew the word Theosophy. Now the Reviews print articles upon it, people in drawing rooms speak of it, the clerk, the merchant, and the professor read of it. But surer sign than all, though sadder than any, is the adoption of the terms found in Theosophical literature by men who design thereby to gain a living or get fame. They could not do this with that which was unfashionable, unfamiliar, or repulsive. Next comes literature in general. It is full of the words so long used by our members. The greatest publishers do not fear to print books ground out by writers whose knowledge of Theosophy is derived from its popularity. They are sure barometers. They indicate an area of pressure or high expansion.

Who did all this? How was it? You may say that it would have been anyway. But you cannot rub out an historical fact, nor postulate for the past reasons which are impossible by reason of their non-existence. There is a sequence in cause and effect that compels us to accept all the factors. The Theosophical Society for many years has been giving out theosophical ideas and language, and now the whole world is using

them. These fifteen years of its work just fading out to reincarnate in its sixteenth have been of use to the world, even though the world should deny it.

And who has held the position for strong and weak members alike? Two figures, a woman and a man, Helena P. Blavatsky and Henry S. Olcott. His devotion and her tremendous strength have carried us to this point, and been the main agents for the influence our movement now has upon the thought of the world.

Such work can not be stayed nor counteracted. The flimsy edifice of dogmatism is crumbling, the period of total disintegration is near, and our work has only begun. We have to hasten on with the materials for the future, so that ere the old structure is demolished the new one shall be ready for occupation. In five more years the Society will be of age, and must then be able to stand upon its feet, to think for itself, to act upon its convictions. Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

Shall We Teach Clairvoyance?

A NOTE OF WARNING

[*The Path*, Vol. V, December 1890, pp. 282-4]

My attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practice given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions: "Is it well to try to develop clairvoyance?" And: "Shall we teach it?" have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practice.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an Adept.

Who are the teachers of clairvoyance, and those who advise that it be practiced? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers.

One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer — an Adept, in short — can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centers of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a-days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely — almost beyond recall — into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are

said by mediums to be the gentle touches of "the spirits." But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images.

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and — practice altruism.

WILLIAM Q. JUDGE.

Theosophy and the Theosophical Society

(A PAPER READ BEFORE THE ĀRYAN T.S., N.Y., NOV. 4, 1890)

[*The Path*, Vol. V, December 1890, pp. 284-8]

Underlying the doctrines of Theosophy is one fundamental proposition, namely, "the essential Unity of all life and being." Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects, the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles marks the degree of differentiation from the *Unity*, in its downward or upward course. This universal truth of the essential unity of all life and being throughout nature was the basis upon which the ideal undertaking was grounded for providing a vehicle for its dissemination; therefore the T.S. was founded for the purpose of establishing a practical working center for the exposition of these doctrines, but foremost with the object of the amelioration of human affairs, to point out the identity of interest, the common source of origin, the relative position in life to the rest of nature, and the probable destiny of the human being in the grand scheme of evolution. Besides this primary purpose of thus forming the nucleus of a Universal Brotherhood of humanity, its objects are to promote the study of Āryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers of man.

Theosophy is not a new invention, but the essential underlying truth of all philosophies; it is a body of doctrine in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred theories*, which were worked out by a brotherhood of devotees and initiates

who used every method of scientific investigation known to us, as well as their own highly developed practices of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, and the psychic development of these devotees and students gave them great power over nature and insight into the mystic side of the universe and man.

These doctrines were handed down from generation to generation since time immemorial, and were guarded by the most sacredly pledged disciples, who had devoted their whole lives to the development of their psychic and spiritual faculties. The reason why these doctrines had been so strenuously guarded from the profane and unripe is because the possession of their knowledge gives great power for use or abuse. It embraces the science of the finer forces in nature, their relation and correspondences in themselves, and the knowledge of their uses and application for the benefit or destruction of humanity.

Although this transcendental knowledge was accessible at all times to those who were ripe and who felt the craving for it strong enough to make the unremitting sacrifice, it would be acquired only by those whose supreme intensity of excitement and enthusiasm made it possible in those times to incur the self-denial and renunciation of worldly concerns necessary to initiation. Nor is it any different now, and never will be, except that portions of the doctrine are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization.

This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man's capability of spiritual culture. These higher faculties have been allowed to remain dormant during the race for material aggrandizement and personal recognition.

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development,

very little indeed has been accomplished, but instead we find ourselves — as the result of misdirected energies — in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means — the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and the fruitless search for peace, the T.S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T.S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a Universal Brotherhood of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him. It is with the endeavor to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more developed faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution.

The spiritual unity of mankind is the basis of our moral life. Regard, consideration, love, kindness are qualities which are exhibited and practiced intuitively during the greatest part of daily life; the voice of conscience which meddles in every thought and act is indicative of a brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *human* nature.

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply to the human being. The same conditions prevail; the great universality of government, embracing all and moving all

with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all.

Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

Besides, the degree of relative brotherhood of mankind to itself must be closer than to anything else, because humanity is composed of one kind of units (more or less), and in the same stage or degree of development, at least as compared to other kingdoms in nature.

This essential unity of all being, however, becomes only realizable in the ratio in which consciousness on a higher plane is awakened, and this superior consciousness regards our present conception of all separateness apart from the whole as an illusion, because there it is no separation in reality; it only appears so to us on our present plane of consciousness. Therefore this tenet, although it is a fact in nature, is not so easily demonstrable on physical lines, because the problem itself transcends perception on this lower physical plane; in other words, it cannot be seen or heard, felt, smelt, or tasted, nor sensed with any physical instrument; still it is a fact which is at once plausible by conceding to the human being spiritual life at all, and perfectly realizable to those who have penetrated beyond the veil which surrounds gross matter.

Although the consciousness beyond the veil of matter may be very limited for us at present, cultivation of the mystic side of our nature will open vistas undreamed of, and widen our consciousness.

For instance, the investigation of the significance of our consciousness during the dream state and that in dreamless sleep. Our ideal life is derived from the state of dreamless sleep.

During that time of the entire oblivion of our self-consciousness we are quite on another plane.

Intelligent and persistent scrutiny and searching into the dreamless sleep will soon reveal, first, the fact that it is a state of great purity, entirely uninfluenced by good or bad actions which we may have performed during the day; and second, that we receive ideal impulses during our daily life which come to our perception quite unawares and are, as we think, perfectly natural, but which are in reality reflections in the physical brain from the dreamless sleep.

Man leads a dual life even in the waking state. In every thought and deed is a dual aspect. The first and most pressing one in our day is that which concerns our personality, the second how it affects our relations with the world at large.

The process itself is so automaton-like that it eludes notice, but to these two aspects all our activities are subjected.

If the predilections of the personality predominate, the result will be correspondingly selfish; if, on the other hand, the ideal aspect is duly regarded, the act will be corresponding to, and mean, better intuition. This latter is the ideal side of man's dual life, a state of higher consciousness, the exploration of which will greatly expand the conception of the part man is playing in the drama of life, and that "*Ideal Unity*" or "*Universal Brotherhood of mankind*" is a "*fact*" and the notion of the separateness of humanity is an illusion.

India a Storehouse for Us

[*The Path*, Vol. V, February 1891, pp. 343-6]

Hindustan has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favors from fortune; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that include the Royal Sages, the Adepts, the wonderworkers, and countless monuments of human skill or limitless power. Among buildings its beautiful Tāj Mahal stands unrivalled since the days of its builder Shāh-Jahān; of marvelous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always reveled. And this fact has ingrained in its people reserve and secretiveness that are not equaled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior there fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount. In these two

conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of Christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of today, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous, eager mind of the West.

Max Müller in his Cambridge Lectures upon India said,

but what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in a right spirit, is full of human interests, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant . . . There are other things, and, in one sense, very important things, which we too may learn from India . . . If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found solutions* of some of them which well deserve the attention even of those who have studied Plato and Kant — I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life — again I should point to India . . . I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand years ago . . . This India . . . is full of problems the solution of which concerns all of us, even us in this Europe of the nineteenth century. [*India: What Can It Teach Us?*, Longmans, London, 1883, pp. 5-7.]

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Müller says, I am not thinking of the Indian people of today, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical

Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to understand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are, they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of today cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Müller.

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth-century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalist and archaeologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana,* which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with much show to prove that the Christian Bible is the

*See *Current Literature*, Jan. 1890, page 48, "Nirvana," by Carrie Stevens Walter.

only Bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single Semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the Semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountainhead is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object — the investigation of Āryan literature, religion, and science.

We must prepare. There are men in India today who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularize true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought not the year 1891 mark a step in advance? Ought not the many members to now come to the aid of the few who hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

Why Yoga Practice is Dangerous

[*The Path*, Vol. V, March 1891, pp. 367-8]

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H.P.B. that these

practices are prejudicial, have frequently asked for reasons. Many of the reasons given in *The Path* and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha-Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result:

First minute.	Pulse fell to 91 beats.
Second minute.	Pulse fell to 81 beats.
Third minute.	Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result:

First minute.	Pulse running at 91 beats a minute.
Second minute.	Pulse fell to 86 beats.
Third minute.	Pulse remained at 86.
Fourth minute.	Pulse fell to 76.
Fifth minute.	Remained at 76.
Sixth minute.	Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects. Students have been too anxious to try these experiments without paying any attention to the

cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

WILLIAM Q. JUDGE.

How the Society is Run

WHO PAYS?

[*The Path*, Vol. V, March 1891, pp. 376-8]

A few facts may be useful to stimulate and interest by way of Chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefitted. Those few never begrudged the money, deeming it a duty to spend and be spent in a great and noble effort. But now that we have passed the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work — for of that there is a minimum — but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred-thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent each member, and a carefully written article to each Branch. The printing of these, some \$27 per month, was paid for by the treasury. Who paid for the labor, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And

yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous letters from members and inquirers. Who paid? No one; it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favorite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of Theosophy for an occasional whiff of the fragrant weed — their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with, about Theosophy, many articles written for the papers so that the name of Theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be, is that when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member there would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American Section should have in its special pay a number of learned men — they are called pandits — in India for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount of money per month needed for the object is not very large. We have in India from the efforts of Col. Olcott a library which will one day be a great institution. We ought to have the

staff of pandits there too, for the especial use of this Section. It remains to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying the salaries of useless missionaries to people who cannot be converted and are better unconverted. And we need also theosophical apostles.

Turn now to London. There we see that by the noble sacrifices of the few there is a headquarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not given one to them, and how could they ever have produced the mass of literature given out by H. P. Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English government and the colleges pay for the work of such men as Max Müller and others, which, although it is good work in its way and has been going on for many years, has made no sensible change in the people by its weak and warring impact upon their minds. Yet in fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the vast stores left to us by the ancient philosophers of the East. And all of this by the few for no pay and for no honor, and in the face of calumny and scorn from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for the pushing on the work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to spare in the course of the year at least five dollars. It may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be enough to carry on the various old plans so long in use, and forward others just formulated and to be made in the future. And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of Theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society — the brotherhood of man — among men, which now sadly enough resides above, in the ideal, in the field of the stars.

WILLIAM Q. JUDGE.

Five Years Finished

[*The Path*, Vol. VI, April 1891, p. 1]

About eighteen hundred and twenty-five days have slipped away since *The Path* was started, and now we enter upon the sixth year without any prospect of having to abandon the work. If asked whether we feel satisfaction regarding the five years finished last month, the reply must be that it is too soon to look for satisfaction. A great many persons have praised and blamed the magazine and its editor; he himself never had any great concern with what people think about it, but an effort has always been made to present what we feel is true, free from bias or desire for gain. In the course of a few centuries and in other lives, it will be possible to find out just what influence *The Path* has exerted. Just now we must content ourselves with offering thanks to those who with pen or money have assisted this most obscure journal, and to direct their attention to the new American theosophical year, which, beginning in April with *The Path's*, has so much of promise and potency for the future. Let us grasp the thread once more!

H.P.B. . .

A LION-HEARTED COLLEAGUE PASSES

[*The Path*, Vol. VI, June 1891, pp. 65-8]

On the shore stood Hiawatha,
 Turned and waved his hand at parting;
 On the clear and luminous water
 Launched his birch canoe for sailing,
 From the pebbles of the margin
 Shoved it forth into the water;
 Whispered to it, "Westward! Westward!"
 And with speed it darted forward.
 And the evening sun descending
 Set the clouds on fire with redness,
 Burned the broad sky, like a prairie,
 Left upon the level water
 One long track and trail of splendor,
 Down whose stream, as down a river,
 Westward, Westward Hiawatha Sailed
 Into the fiery sunset,

Sailed into the purple vapors,
Sailed into the dusk of evening.

Thus departed Hiawatha,
Hiawatha the Beloved, . . .
To the Islands of the Blessed.*

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago — the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H.P.B. in 1875, in the city of New York, where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and was helped in the proofreading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society — the London Lodge — the leaders of which thought it should work only with the upper and cultured classes. The effect of H.P.B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote *The Secret Doctrine*, *The Key to Theosophy*, and

*Henry Wadsworth Longfellow, *The Song of Hiawatha*: "Hiawatha's Departure," pt. xxii.

The Voice of the Silence, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century, but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Pārsīs. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface — India, England, and America — should have active centers of Theosophical work. This determination was expressed to me before the attempt made by the Society for Psychical Research on her reputation — of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé* — and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers

by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which can not be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts — however small itself might be — would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language — obstacles harder than all else to work against.

WILLIAM Q. JUDGE.

The Theosophical Society

[*The Path*, Vol. VI, June 1891, pp. 78-9]

The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is [a] matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and work of H.P.B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was in-

tended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy*:

If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!*

Let us, then, be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait.†

Is Poverty Bad Karma?

[*The Path*, Vol. VI, July 1891, pp. 101-2]

The question of what is good Karma and what bad has been usually considered by theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the

**The Key to Theosophy*, 1889, p. 307.

†Henry Wadsworth Longfellow, *A Psalm of Life*, verse 9.

result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in the humblest way, often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma." Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Īśvara, and bad that which is displeasing to Īśvara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self — Īśvara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of

wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Īsvara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

WILLIAM BREHON, F.T.S.

About "Spirit" Materializations

SOME EVIDENCE FROM SPIRITUALISM

[*The Path*, Vol. VI, July 1891, pp. 109-13]

An examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusions to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead"; and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes — corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries

of sorrow, long ago declared against it, so that today these so-called "spirits" are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits." For, as is well known to the thoughtful Theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualist can say with propriety that the evidence given through their own mediums and purporting to come from the "spirit land" is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the Theosophists, or, at the least, to throw doubt upon the assertions of spiritualists about the summer land and the returning of spirits.

In October, 1887, beginning on the 13th, the *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This "control" was called Jim Nolan, and the medium was Mrs. M. J. Hollis-Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practice. The place where the interviews took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world," said he did, and proceeded in substance thus:

The electrical particles in a dark room are in a quiet condition; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the "spirit," who steps into it and uses it as a form.

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan then proceeds:

Another way is this: We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person.

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds in the astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually heard from "spirits," yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *séances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the Theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the reply was:

It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for every one who wishes to go into it for some special purpose?

What use, truly, except to prove that spirits do come back in the way claimed by spiritualists? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all, but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

Nolan: "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere." At the sitting of October 27th in the same year he said:

The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*; the astral light retains all those peculiar things which occur to you from day to day.

And again, on the 12th of January, in reply to the sixth question, the same "spirit" said:

We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit.

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone on the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *séances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter. And therefore the great Roman Catholic Church has always insisted that its members should not run after these "spirits," accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once in a century of materialization, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elementals who work at the most of these *séances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigation of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

WILLIAM Q. JUDGE.

Are We Deserted?

[*The Path*, Vol. VI, August 1891, pp. 141-3]

Following on the departure of H.P.B. from the scene of action, some weak voices in the Society have asked, "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatmas," "Brothers," "Masters."

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves, so there must beyond us be still other grades, all leading up, *ex necessitate rei* ["from the necessity of the case"], to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts — once admitted as existing — have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have — in fact, wavering.

Those who think that the T.S. movement is merely a natural development of thought cannot be affected by the present discussion; the first and third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H. P. Blavatsky, who, consistently throughout her career, has declared that the Adepts — whom she was pleased to call her Masters — directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T.S. Among these persons we may mention

Mr. A. P. Sinnett, who has never abandoned that position, and who today possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T.S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe, and Asia; but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts, we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral — and hence external — progress of humanity, and Their methods, to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used to that end, whether they know of it or not. The departure of H.P.B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H.P.B.'s departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for any one save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence, for those who are not blind, of the help of the Masters. For, as They said long ago that the work would be helped, so it has been; no other reason can be given for the increase of the work in America, since the personal effort put forth by the members will not account for

the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will They repay.
W.Q.J.

Argument for Reincarnation

[*The Path*, Vol. VI, August, 1891, p. 152]

It has been suggested to *The Path* that theosophists jot down as they occur any arguments hit upon to support the doctrine of reincarnation. One furnishes this: That the persistency of individual character and attitude of mind seems a strong argument; and adduces the fact that when he was a youth thirty years ago he wrote a letter to himself upon questions about God, nature, and the inner man, and finds now upon re-reading it that it almost exactly expresses his present attitude. Also he thinks that the inner character of each shows itself in early youth, persisting through life; and as each character is different there must have been reincarnation to account for the differences. And that the assertion that differences in character are due to heredity seems to be disposed of by the persistency of essential character, even if, as we know to be the case, scientists did not begin to deny the sufficiency of heredity to account for our differences.

Another writes: If heredity would account for that which, existing in our life, makes us feel that we have lived here before, then the breeding of dogs and horses would show similar great differences as are observed in men. But a high-bred slut will bring forth a litter of pups by a father of equal breed, all exhibiting one character, whereas in the very highest bred families among men it is well known that the children will differ from each other so much that we cannot rely upon the result. Then again, considering the objections raised on ground of heredity, it should not be forgotten that but small attention has been paid to those cases where heredity will not give the explanation.

Inherent differences of character: The great differences in capacity seem to call for reincarnation as the explanation. Notice that the savages have the same brains and bodies as ours, yet not the same character or intelligence; they seem to be unprogressed egos who are unable to make the machine of brain to respond to its highest limit.

Methods of Theosophical Work

[*The Path*, Vol. VI, August 1891, pp. 159-60]

In my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H.P.B. always said — following the rules laid down by high teachers — that no proposal for Theosophical work should be rejected or opposed, provided the proposer has the sincere motive of doing good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere Theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid good-speed to every sincere attempt to spread Theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit; nature takes care of results.

A few examples may illustrate. Once in New York a most untrue newspaper article about Theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T.S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place but could not. By accident a placard that some members thought unwise fell into her hands noticing an address on Theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know Theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks

excellent members who had no other means of finding out about the Society. Certainly most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his. We should deny no man and interfere with none; for our duty is to discover what we ourselves can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time, with good results to come, when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers — absolutely necessary for the greatest of results — being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of Theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

WILLIAM BREHON, F.T.S.

Why Races Die Out

A THEOSOPHIST'S REASON FOR IT

[*The Path*, Vol. VI, October 1891, pp. 211-13]

In our own times we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the Continents of North and South America have been surely, if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded.

It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they begin to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence — on the Theosophical theory that brain is not the producer of mind — the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first steps toward old age and decrepitude are taken by such a race, the eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles.

We may suppose that the Red Indian's predecessors went through similar experiences, for there are in the Americas evidences of great convulsions such as upheavals from below and overflowing by water

that deposited great masses of mud. In one of the States there was lately found good evidence that animals had been thus buried for ages. The men, having reason to guide them, removed themselves to other parts to carry out the sad decrees of Karma which had ordered their demise. And under the suggestion made above, the Egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfills the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.

This process is almost exactly that which happens in families. Reincarnating Egos continue in families that suit their mental progress just so long as is needed; and if no more Egos are in the cycle of rebirth exactly fitted to the physical, psychical, and mental state of the family, it begins to die out. And it even exhibits often in its own small way the phenomena of natural cataclysms, for we know that sudden ruin and quick extinction often carry off an entire family, leaving not even a descendant in the very remotest degree.

Hence I conclude that, like families, Races disappear when they are of no further use in the gaining of experience by the great pilgrim soul.

WILLIAM Q. JUDGE.

The Synthesis of Occult Science

[*The Path*, Vol. VI, November 1891, pp. 242-5; February 1892, pp. 350-3;
March 1892, pp. 379-82]

The impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration, or respiration ceases altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes

purely from their objective side, the “missing links,” “impassable gulfs,” and “unthinkable gaps” occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no “missing links,” “impassable gulfs,” or “unthinkable gaps,” because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the standpoint of Nature’s wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively *gnostic*.

Modern science recognizes matter as “living” and “dead,” “organic” and “inorganic,” and “Life” as merely a phenomenon of matter. Occult science recognizes (*S.D.*, Vol. I, p. 626),

foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical “*atoms*” are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity.

Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called “inorganic” or “dead” matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or “potency” of life is latent in all matter!

The “elements,” “atoms,” and “molecules” of modern science, partly physical and partly metaphysical, though altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it

remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle*, and so, as pointed out in the *S.D.*, to lay the foundations of "*Metachemistry*"; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that encompasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibniz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

Let the reader remember these "Monads" of Leibniz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit Ślokas translated by Sir William Jones, in which it is said that the creative source of the Divine Mind, "hidden in a veil of thick darkness, formed *mirrors of the atoms of the world, and cast reflection from its own face on every atom*" [Jami (1414-1492)]. (*S.D.*, Vol. I, p. 623)

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom, to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the

mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of *The Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow, at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmogenesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

The intellect derived from philosophy
is similar to a charioteer; for it
is present with our desires, and
always conducts them to the beautiful.

— DEMOPHILUS.

“In reality, as Occult Philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!”* Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the *Monad* to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, “the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.”† The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a “Synthetic Philosophy” that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult Philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the

*[*Transactions of the Blavatsky Lodge*, Theosophical Publishing Society, London, 1891, Pt. II, p. 29; reprinted as *Secret Doctrine Commentary: Stanzas I-IV*, Theosophical University Press, 1994; Blavatsky, *Collected Writings*, Vol. X, Theosophical Publishing House, Wheaton, 1988, p. 383.]

†[*Ibid.*, Pt. I (1890), p. 13; *Collected Writings*, Vol. X, p. 313.]

lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond*. There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Ātma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult Philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the Secret Doctrine are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force; to the former they are the "dark nucleoles," and potentially, "Gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that —

Runs through all time, extends through all extent,
Lives undivided, operates unspent.*

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the "*eternal pilgrim*."

The *Mānasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result

*[Based on lines in *Essay on Man*, Bk. 1, by Alexander Pope.]

of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Māyā is the perceptive faculty of every Ego which considers itself a Unit, separate from, and independent of, the One Infinite and Eternal SAT or 'Be-ness'."* The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes, consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to cooperate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate

*[Blavatsky, *Transactions*, Pt. I, p. 26; *Collected Writings*, Vol. X, p. 327.]

to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris." "Hanuman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Mānasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages, overshadowed by the "Mānasaputra," *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

The peculiarity also of this theology, and in which its transcendence consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles*, *i.e.*, of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms.*

It has often been thought a strange thing that there are no dogmas and no creeds in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion*. Is it a *philosophy*? No, it is philosophy. Is

*Thomas Taylor, Introduction to *The Mystical Initiations; or, Hymns of Orpheus*, London, 1787. [See Appendix, *Hymns and Initiations*, Prometheus Trust, 2003.]

it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a lifetime to the apprehension of the philosophy of occultism, and other lifetimes to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present*. In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements, at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of

vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard — and he was no common man — said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."*

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the Ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the Ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the Ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to *The Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go

*Ochorowicz, *Mental Suggestion*, p. 291. [*De la Suggestion mentale et le calcul des probabilités*, Paris, 1887; preface by C. Richet.]

far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in "a few easy lessons." The "object lessons" sometimes given by H.P.B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T.S. in the face of the creeds of Christendom, the materialism of science, the indifference and supercilious scorn of Agnosticism, and the Babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg"!

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who

acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or “believed” and a few are rejected, the synthetic whole is entirely lost sight of. But, says someone, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix, Introductory to *The Secret Doctrine*: “It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority.” If that be advocating blind credulity, let the enemies of the T.S. make the most of it. If any authority pertains to *The Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive. [verse 196]

The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives. [verse 39]

— *Vivekachūḍāmaṇi* (*Crest Jewel of Wisdom*), by Śaṅkarāchārya
[tr. Mohini M. Chatterji]

Hypocrisy or Ignorance

[*The Path*, Vol. VI, December 1891, pp. 268-70]

There are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance

yet intervening between that acceptation and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we hear a Theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kāma* — the desires and feelings — we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that Theosophy, as well as all ethical systems, demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kāma* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any Theosophical book deals with this subject it is the *Bhagavad-Gītā*, and in that Kṛishṇa is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable — such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, Theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of Theosophy, beginning and ending with Universal Brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual

change is produced in the material person, as well as in the immaterial one within whom is the mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those Theosophists guilty of the fault, who happen to believe — as so many do — that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no Theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN.

The Impudence of Modern Philosophers

[*The Path*, Vol. VI, December 1891, pp. 283-4]

In Herbert Spencer's new book, *Justice*,* he defines that principle thus: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely," they seem to be

*[*The Principles of Ethics*, 1891, Part IV, p. 46.]

saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gītā* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be, as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

Our position, clearly stated by H.P.B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors, the Ancients; and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections, that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON.

Dogmatism in Theosophy

[*The Path*, Vol. VI, January 1892, pp. 297-9]

The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object — Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing

the bad effect that intolerance had had in the past. The address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In *The Key to Theosophy*, in the "Conclusion," H.P.B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in Theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of Theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny — undogmatically — reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that Theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and

absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T.S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

An Hour in the Sanctum

[*The Path*, Vol. VI, January 1892, pp. 299-302]

“I wish,” said the Editor of *The Way* one morning to his *factotum*, “that you would run over the letters and see if there are any that need my attention.” And here are some which the *factotum* read:

No. 1. “Dear Sir and Brother,

The Smithville *Weekly Clarion* has just announced that the Pope has offered a Cardinal’s hat to Mrs. Annie Besant if she will abjure Theosophy and make her submission to the Roman See. I can hardly believe the report, and yet the *Clarion* is usually most reliable. Please drop everything and telegraph me the facts.

Yours fraternally,

John C. P. . .”

No. 2. “Dear Sir,

I have had a very singular experience, and write to ask you what it means. There is some Occult significance, I am sure, and I know no one but you to explain it. I had eaten a hearty dinner the other evening and was lying on a lounge in the twilight, calmly smoking,

when I gradually seemed to pass out of consciousness for a time. Then a strange vision in which I took part occurred. (Three pages of description here.) Then it all passed away, and I found myself again on the lounge and my cigar out. The clock showed that about 45 minutes had passed. If you will interpret this for me, you will do me a lasting favor.

In much perplexity,
Wm. L. . .”

(No stamp was enclosed)

No. 3.

Jonesburg, Nov. 20th, 1891.

“Dear Sir,

I enclose 75 cts. Please send me by return mail the two volumes of *Isis Unveiled*.

Yours respectfully,
Mary W. . .”

(No State given, and stamp of P. O. on envelope illegible)

No. 4. “Dear Brother,

I have not been doing well in business of late, and think I could better myself if I moved to the city. Can you help me to find an opening, and would you mind looking for a suitable boarding-house? I can pay \$5 a week, but of course want first-class accommodation, Madison Square preferred. I will look for your kind answer tomorrow.

Yours in truth,
(Mrs.) Susan H. F. . .”

No. 5. “Dear Sir,

My little daughter, now 15, has been studying Theosophy for 6 months, and has written a paper on it which several persons in the village have thought very remarkable. My old aunt shed tears as she read it. We all think that you would be glad of it for the *Way*, and I send it on. If you have not space, perhaps the *North American Review* would like it.

With high regards,
Truly yours,
Ellen Ann J. . .”

No. 6. “Honored Sir,

I am deeply interested in Theosophy, and have also a Cure for Corns which has never been equalled. My usual terms are 50 cts., but I will sell it for 25 to Theosophists. Let me hear from you soon.

With much respect,
Josiah M. T. . .”

No. 7. "Dear Sir and Brother,

Two weeks ago I sent you an order for *The Theosophist* of last June. You said you would forward the order to India, but I have waited all this time in vain. Is this fraternal?

Yours with regret,
Francis D. G. . ."

No. 8. "Dere sir

i have red a grate deal of filosofy and science and i want to understand your noo religion, i now all about mettafisics but what do you mean by Karmar? explain this to me and i may join your society. Their is nothing like trooth.

Yours in Trooth,
Philip P. . ."

No. 9. "Dear Sir,

I enclose for your consideration a poem of 5 Cantos which I should be glad to see in the *Way*. Remuneration is not indispensable, though it would be welcome. In case you are unable to make use of it, please return it by registered mail.

Sincerely yours,
H. L. S. . ."

(No stamps were herein.)

No. 10. "My dear Sir,

I have been greatly exercised of late upon certain problems in the Wisdom-Religion, and venture to ask light from you upon the following points. Doubtless you can clear up to me these difficulties, and thus further a student's progress.

1st. What is the relation of the Ego to the All?

2nd. Is consciousness indivisible on the plane of matter, or is it to be referred to supersensual conditions?

3rd. How are the assertions in *The Secret Doctrine*, pages 16, 41, and 132 of Vol. I, to be reconciled with the teaching in *Isis Unveiled*, pages 40, 77, 101, 226 of Vol. II?

4th. What is the true theory of cosmogony? Your early answer will greatly oblige.

Very truly yours,
George L. . ."

No. 11. (postal card.)

“Editor *Way*,

Please send me some copies of the *Way*. I am curious to see it.

Yours,

Charles M. F. . .”

No. 12. “Dear Sir,

I have long known myself to be possessed of rare spiritual gifts, but they need cultivation. I should greatly thank you for some guidance, as also for the address of a first-class medium. Do you know of a good astrologer?

Your obedient servant,

H. L. M. . .”

No. 13. “My dear Brother,

The novel upon which I have been at work, *Cupid in Tibet*, and which gives details of life in the fastnesses of the Mahatmas, is now completed, and I am very anxious for your judgment upon it. I have sent you the MSS. by express. Will you kindly read it with care and tell me in what small ways you think it can be improved? One other favor; kindly arrange with one of the best publishing houses for its issue.

If I was not a Theosophist I could hardly think of exacting your time, but I know that you live but for the Cause.

Most fraternally yours,

Belinda Catherine F. . .”

No. 14. “My dear Sir,

Three copies of the *Way* have gone astray through the carelessness of our new carrier. Please make good this loss, as I do not like my set spoiled.

Yours, &c. &c.

James S. C. . .”

No. 15.

Chicago, . . .

“Sir,

You have not yet answered my letter. I should like your immediate reply.

Yours,

John M. L. . .”

(No street and number address, and no date of letter stated.)

At this point a messenger entered with a telegram. The Editor read it and handed it to the *factotum*. Here it is: —

Galveston, Texas. Have just heard of Mrs. Besant's coming. The two Theosophists here are most anxious to meet her. Please arrange for lecture here. Edward C. D. . .

"Did you find any trouble with the letters thus far?" asked the Editor. "None," answered the *factotum*. "But you may possibly think it expedient to deflavor slightly my replies."

THE FACTOTUM.

Of "Metaphysical Healing"

[*The Path*, Vol. VI, January 1892, pp. 304-7]

The time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the Theosophical Convention for 1890, when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes — consciously or unconsciously — with the free mental action of the person he treats, it is Black Magic."* At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practice these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practices referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure." It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because

*[H.P.B.'s third message to the American Conventions, namely to the Fourth Annual Convention of the American Section of The Theosophical Society, held at Chicago, Ill., April 27-8, 1890. This message was read by Bertram Keightley; reprinted in *H. P. Blavatsky to the American Conventions: 1888-1891*, Theosophical University Press, Pasadena, 1979, p. 29. — COMPILER.]

of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmation and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centered, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Although the Red Indian of the early days did sometimes murder and live unrighteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought," they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the Theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically, and as a mere use of English, false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the *Bhagavad-Gītā* says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said — it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real — as they are now constructed — for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practiced for purely

selfish ends or for money in addition. There is danger in it, and all Theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practice. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and react on the astral and physical and at last bring about injury.

I have in mind several cases, and some of them those of actual insanity due wholly to these practices. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to center the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

Ireland

[*The Path*, Vol. VI, February 1892, pp. 331-2]

Erin's Isle has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And any one who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention

is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used — as is not always the case — to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy-talking and singing. In fact, unless we take in the northern Irishman — who is not truly of that blood — we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it has always been a "saintly island." It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college — or *Āśrama* as the Hindus would call it — on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to . . . In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says:*

It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and "working hypotheses" are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists — i.e. most of us — believe it implicitly. Official Science may deny, but what does it matter? Has not science begun by denying almost everything it accepts now?

BRYAN KINNAVAN.

**Lucifer*, June 15, 1889, p. 347 [reprinted in H. P. Blavatsky, *Collected Writings*, Vol. XI, p. 304].

Another View of Metaphysical Healing

[By Ursula N. Gestefeld; W. Q. Judge's reply follows on p. 236.
The Path, Vol. VI, February 1892, pp. 341-6]

The opinion of metaphysical healing presented in the January issue of *The Path* by the Editor will probably be shared by such of its readers as have not examined the subject sufficiently to arrive at an understanding of the principles involved.

This opinion comes especially before the members of the Theosophical Society whose time and attention are given — presumably — to the study of Theosophy mainly; and who, therefore, do not give special attention to that teaching which is covered by the term “Divine Science” and which is ignorantly classed as the same thing under different heads — viz., “Mind Cure,” “Mental Science,” “Christian Science,” etc.

But these, and all fair-minded individuals, will agree that the only true basis for judgment is understanding of the matter involved; and a moment's reflection will show that opinion is one thing and understanding another. With all due respect for Mr. Judge personally and for his recognized high attainments, it is maintained that his whole article betrays lack of understanding of the subject involved. It shows a confounding of statements made by individuals with the true conclusions compelled by exact principles.

Neither Mr. Judge nor other earnest Theosophists would like to have Theosophy judged by the declarations of some of the members of the Society. Speaking for it they would cry, “Deliver me from my friends; I can take care of my enemies.” There is all the difference in the world between a mere believer in Theosophy and a conscientious student of it. There is equal difference in the statements about it likely to be made by each.

No one knows better than a conscientious student of “Divine Science” — the term being used merely as a distinctive appellation — that numbers of people who call themselves variously “Christian Scientists,” “Mental Scientists,” and “Mind Curers,” make declarations which are absurd and illogical in the extreme, perform acts which were better left undone. Every true defender of this teaching will admit this and protest against the identification of it with these declarations, even as the earnest Theosophist would make the same protest under like circumstances.

A fair and candid examination of any teaching, by whatever name it is called, can be given only when it is considered apart from any and all representatives of it; when it is studied from the basis of its own

premise, following along the line of deduction to conclusions. No subject can be honestly studied and righteously judged from the basis of comparison with something else.

If Mr. Judge could forget that he was a Theosophist and, laying Theosophy aside for a season — for it will keep, give his attention more to the principles bearing the various tags, and less to the erratic utterances of individuals and the awful examples of which he has a record, he might, and probably would, arrive at different conclusions than those he at present voices; and this course is absolutely essential for every Theosophist — for every one who would know instead of believe someone's opinion.

As the result of some years of attention to both "Theosophy" and "Divine Science," the writer affirms that the essence of the two is one and the same; Theosophy being that presentation which appeals to and engages the intellect, Divine Science the one which appeals to and engages the soul or the self-consciousness. Strip Theosophical teaching of its foreign terms, use for the various designations and appellations plain every-day English, detach it from any and all persons, lay aside the spectacles of veneration for authority both ancient and modern, and we shall have an exhaustive, detailed system, in which every part has its relative and appropriate place, a cosmology including the visible and invisible which holds the mind in admiration and awe.

Separate "Divine Science" — what it is in itself — from the claims made for and about it by those partisans whose zeal outruns their discretion; accept — for the time being and for the purpose of a clear understanding — the terms as used, with the meaning attached to them and which they are meant to convey; follow the process of deduction from its premise to its conclusions without weighing and measuring these according to another standard than their premise, and we shall have the skeleton, the inner structure of that magnificent body, Theosophy.

We shall have that supporting inner form around which all the muscles, nerves, and tissues cling, which these only round out into a full shape where every composite part is in its appropriate place.

For of the soul the body form doth take;
For soul is form, and doth the body make.*

But the skeleton of a body remains when the blood, muscle, and tissue have been consumed; and in this skeleton we have the substantial and enduring, that which will be the possession of the soul

*[Edmund Spenser, *An Hymn in Honour of Beauty.*]

when it has worked its weary way through the many rounds outlined by Theosophy.

Within the limits of a single article one cannot give the exhaustive argument necessary to sustain positions contrary to those occupied by Mr. Judge; but some of his, as affirmed, are open to critical examination from the Theosophist's point of view. To quote from the article in question — "We know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on their way down and out."

Here is admission of the truth of "Divine Science" teaching that thought is the cause of these conditions. It follows, naturally, that the condition is according to the kind or quality of the thought, on the principle that the seed produces according to its kind. It follows, as naturally, that a higher kind or quality of thought will be a corrective of undesirable conditions, these being the legitimate fruit of a lower kind.

The logical inference is that thought must remove what thought produces. This is simply the sequence of cause and effect. If it is the Karma of an individual that he is suffering now from thoughts held and allowed in a preceding life; if, because this condition is Karma, it should not be interfered with, why do those who hold this view seek to be rid of their suffering by any means whatever? Why do they use medicine in any form, why do they use physical applications of any kind or sort, why do they thus interfere with Karma? According to the view put forth in the article under consideration, the trouble is on its way down and out and should not be interfered with.

It would seem that it is a question of means, simply, that is raised, for the Theosophist does not allow himself to suffer from the thoughts of a previous life passively, making no effort to be rid of the suffering. He uses what he recognizes as legitimate means. The one who recognizes a truth in "Divine Science" and endeavors to live according to it, does the same. He uses what to him is legitimate means. He uses thought as a corrective of what it produces. The Theosophist uses external remedies. Which course is most in accordance with the view held by both alike, that the kind of condition is according to the kind of thought?

Mr. Judge quotes Mme. Blavatsky's statement that "whenever the healer interferes — consciously or unconsciously — with the free mental action of the person he treats, it is Black Magic," and endorses it. So does the writer of this article, who admits that much of the work done by many under the name of "Mental Science" and "Christian Science" is ignorant practice of the same; but the mistakes of individuals should not be credited to the thing itself. It does not follow but that White

Magic may also be practiced by those who see the difference between the two, even though these may be called "Christian Scientists" or by another title. And it is affirmed that those who have grown sufficiently in the understanding of Divine Science, and have incorporated the same in their daily lives through hourly effort to "live the life that they may know the doctrine," will *never* interfere with the free mental action of any one. He will respect another's mental freedom as religiously as he does the physical.

Mr. Judge speaks of some nervous derangements which may be cured by directing the mind of the patient to high thoughts. To this, he says, there can be no objection.

This is just what is done by the intelligent and honest practitioner of Divine Science healing. His patient is *always* directed, never held in mental bondage. He is shown a higher ideal than his sense-consciousness permits him to view. The healer's work is a helping work only; never a finality. The sufferer is afforded "a sign from heaven"; he must win heaven, or a higher consciousness, for himself.

The Divine Science healer who stands upon and works from the principle involved, under bonds to no human authority, listening for and obeying the voice of the higher self heard in the Soul, will feel himself to be standing on holy ground where shoes of any and all kinds should be removed from his feet. These have served him on the way, he has walked by their help, but what he has to do there is between him and the Most High. He simply *cannot* practice what he does "for purely selfish ends or for money in addition."

The question of money payment is one which needs to be looked at from an all-round point of view, not from one only. Mr. Fullerton in a number of the FORUM gave an opinion which will be endorsed by a large number as fair and sensible. No one knows better than a practitioner of Divine Science healing — of the order referred to — that divine or spiritual powers *can not be bought or sold*, even if there were, through ignorance, inclination to do so. He knows too, as every Theosophist should, that through daily endeavor and increasing aspiration he must and will bring himself into that juxtaposition with these which will bring their healing, purifying, and elevating influence into his self-consciousness, regenerating it in time.

Mr. Judge warns Theosophists that there is danger in these practices which they will do well to avoid. The only danger for Theosophists, and for others, is ignorance. We can all take to heart Solomon's injunction and profit by it. "With all thy getting, get understanding." The best safeguard against such dangers is earnest and honest endeavor to know truth and to grasp it wherever we find it, looking *through* names,

persons, and acts for that purpose. Perfect sincerity and fearlessness, with reliance upon that which *is*, will always protect the searcher.

Editor's Note [by W. Q. Judge]. *The Path* has no desire to seem unfair, and hence the foregoing article is inserted at the request of a friend. It cannot be considered as a reply to the article in January issue, nor does it deal with the important points then raised and which will be further discussed at a later date. Very few earnest Theosophists will share with Mrs. Gestefeld, however much they respect her, the assumption made in her second paragraph that because they give time and attention to the study of Theosophy they "also therefore" do not give attention "to the teaching covered by the term Divine Science." Such assumption assumes the total non-existence of Theosophical literature. *Divine Science* is a term used ages ago in Indian writing, and is well understood to cover a real science of psychology, physiology, and spirit; but if a number of people in America appropriate the term to cover a few half-truths from the whole, it does not necessarily follow that others who are not of that cult do not study the real thing. There is no sequence between her premise and her conclusion.

The next point on which we must differ from our contributor is where she says this "Divine Science" of which she speaks — and which is different in her opinion from Mental Science, etc., as promulgated illogically — must be studied by throwing away all standards save those adopted by its exponents, "accepting for the time being the terms as used with the meanings attached to them" (by its exponents), and "following them" to conclusion "without weighing and measuring them by another standard than their premise." This is just the difficulty. The terms used are strained in general, and thus false conclusions are arrived at, if we thus throw away right standards long ago fixed by the use of English by wiser and better educated people than most of us can claim to be. We cannot do that, even to show that "Divine Science" is the same as Theosophy; nor can we with the same object in view abandon words from foreign tongues to express ideas for which materialistic English has no counters. By such a process the students of Modern Divine Science may be saved the trouble of investigating and classifying the manifold divisions in man's personality — and which even now the celebrated hypnotists call number 1, 2, and so on. The resulting calm ignorance of these vital matters might be pleasant, but it would not destroy the existence of the subtle form of matter called *ākāśa*, nor the subtle body temporarily called *sūksbma-śarīra*, nor the *Māyāvi-rūpa*, nor those negative and positive astral currents known as *Idā* and *Prīṅgalā* but not yet perceived distinctly by either scientific men

or “metaphysical or divine healers.” When, diving into Greek or Latin, the authorities of the day shall have adopted distinctive terms for these things as they discover their existence, use, and function, then we will take those more familiar terms and drop Sanskrit. For, digressing, we may remind our readers that it is a tradition in the Lodge “which seeth all, holding all, as it were, in its eye,” that our language will creep slowly back by way of Greek and Latin to the ancient Sanskrit.

Six Years Gone

[*The Path*, Vol. VI, March 1892, pp. 369-70]

Six years have gone into the void since *The Path* was started, and we are still in the middle of eternity. Doubtless other ages have had their magazines with their articles, their hopes and fears, their subscribers, their complainers, their friends. This journal has had the usual complainers, but can best and most easily remember that its friends are numerous.

The original program has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from. *The Path* has no party to placate, no ulterior aims to forward. Hence its independence is secured, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules of the Theosophical Society as well as those prescribed of old for conduct and for intercourse.

In its pages attempt has been made to present the common-sense of Theosophy, because it knows that, sadly enough, many Theosophists cease to use their natural common-sense when dealing with the movement and its literature. One will say “Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in morbid mental condition,” while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

These six years have witnessed the rise and fall of some men and women, but the last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war — H. P. Blavatsky. It was as if a mighty tower had fallen, causing the whole Theosophic body corporate to quiver for a space. That was but momentary, for the great forces that had held the tower in place at once transferred themselves throughout the whole range of the Society, informing it with added energy, new zeal, and greater strength.

So this year, while seeing such a catastrophe, saw also but three

short months afterwards the whole Society welded together under one working plan, with a single method, a Constitution in all its sections modeled on brotherhood and following the plan of the American Section which this journal always advocated. To our feelings the death of the body called H. P. Blavatsky was a shock and loss, but for our true progress, for the health of our real nature, it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone — so he must needs be strong.

Thanks, then, comrades, for your help, your appreciation, your judgment and suggestions. The year is past in form, 'tis true, but still it is with us. We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience. Adieu, twelve months, the path still stretches on and ever upward!

Affirmations and Denials

[*The Path*, Vol. VI, March 1892, pp. 386-9]

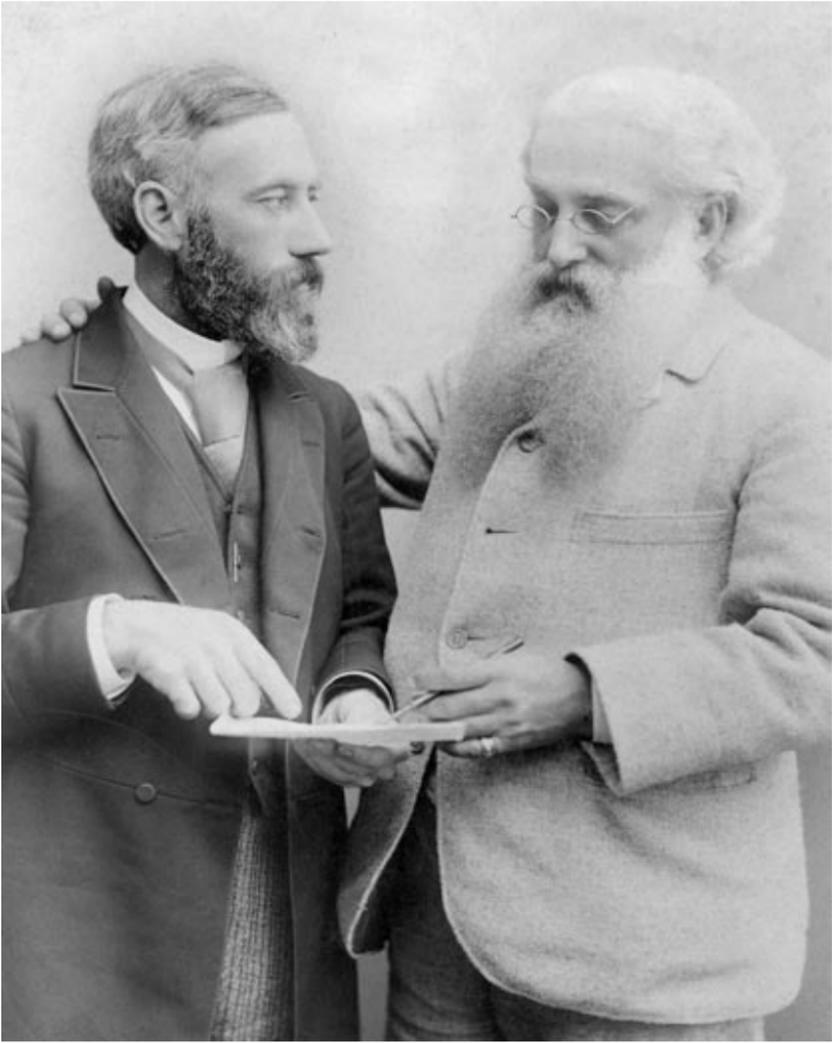
In *The Path* of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called *Christian Science* for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham:

I now declare all pain, sickness, or death to be nothing — nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty; I know there is no poverty; there never was any poverty; there never will be any poverty. We have great stores of wealth; every man, woman, and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents, I know there never were any accidents and there never never shall be any.



H.P.B.'s RESIDENCE
17, Lansdowne Road, Notting Hill, London, England
(Picture taken in 1957, showing only minor alterations since 1887)



WILLIAM QUAN JUDGE AND HENRY STEEL OLCOTT

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows: "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight; it is not representative." The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O, that is not the proper thing." But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite." This is quite logical and proper, and reduces the whole matter to its right position. The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to Theosophists and advertises Theosophical books.

RELATIVITY

As soon as the Absolute begins to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil," as well as all the other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there were no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people

to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity, and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact — the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that can not be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

The Future and the Theosophical Society

[*The Path*, Vol. VI, March 1892, pp. 394-6]

In 1888 H. P. Blavatsky wrote:

Night before last I was shown a bird's eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other — nominal but ambitious — Theosophists. The former are greater in number than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme *and true to yourselves*. And last night I saw . . . The defending forces have to be judiciously — so scanty are they — distributed over the globe, wherever Theosophy is struggling against the powers of darkness.*

And in *The Key to Theosophy*:

*[From a letter written by H.P.B. to W. Q. Judge, some passages from which were published in *Lucifer*, London, Vol. 8, June, 1891, p. 291, in a tribute written by Mr. Judge and entitled: "Yours till Death and After, H.P.B."; see *Echoes*, Vol. 2.]

If the present attempt in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century. . . . Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader.*

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago — to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "Theosophical." Each time they have to be adapted to the era in which they appear. And this is the era — marked by the appearance and the success of the great American republic — of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable Theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism," for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena

**The Key to Theosophy*, 1889, p. 307.

made so often degrading." The need of the West for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said, "They *have* to prove . . . constructive of new institutions of a genuine, practical Brotherhood of Humanity, where all will become co-workers with Nature."* Speaking of present materialistic tendencies, the same authority says:

Exact experimental science has nothing to do with morality, virtue, philanthropy — therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Āryans.†

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the West and the East the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true Universal Brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H.P.B. in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in Theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge

**The Occult World*, 1885, p. 149.

†*Ibid.*, pp. 132, 137-8.

of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy," and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Āryans."

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the Theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in Theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H.P.B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."

WILLIAM BREHON.

About Killing Animals

[*The Path*, Vol. VI, March 1892, p. 397]

A correspondent asks: "Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?"

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculae*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing someone else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight — were we, indeed, able to so do — then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary death we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustentation is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to

live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining — it cometh of itself. ED.

Seven Steps Forward

[*The Path*, Vol. VII, April 1892, pp. 1-2]

With this issue *The Path* starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room — cramped in fact — was hired and exultingly then called “commodious” by the *factotum*. Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society’s permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that *The Path* will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

Theosophical Symbols

[*The Path*, Vol. VII, April 1892, pp. 8-13]

The first article printed in *The Path* on this subject was "Theosophical Symbolism" in Vol. I, May 1886.

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon," one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the center line of the circle is a small circle within which is inscribed the Svastika, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *crux ansata*, and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval, the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth," the family motto of the Mahārājas, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM," the sacred word of the Hindus and the letter introducing the Sanskrit alphabet.



It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and

love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the center enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance — a very different subject — for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even today the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such way as the savage may be dealt with by the use of sign language.

Let us take the serpent which forms the great circle of the seal.



Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reincarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies wisdom, as the Serpent has been called the wise,

and, as shown in *The Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars

to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number [measure], and is controlled or presided over by harmony now disturbed and now restored. [See "Hidden Hints," *Path*, May 1891, p. 39.]

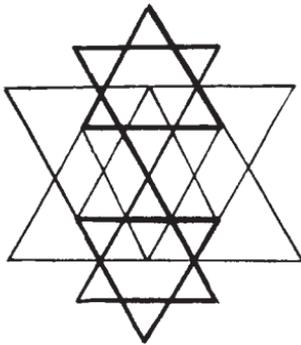
For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

The two interlaced triangles come next in importance. This is the "Seal of Solomon," so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahman friends of the writer state that it has always been known in that caste. In *Isis Unveiled*, page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindu and Jewish forms. These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle — called the upper — refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gītā*, that spirit and matter are coeternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the Kabbalah this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because,



if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.

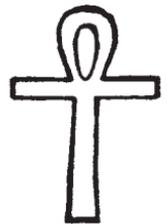
The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated may be new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the Kabbalah of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper



dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the Consistory, which may be placed in the point in the center of all. This may seem to be fanciful to some, but it is no

more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.

No less ancient and interesting than the triangles is the Egyptian cross placed in the very center of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to *The Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul — or the candidate — enters the Hall of Two Truths to be judged



before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly found. On the obelisk brought from Egypt by Commander Gorrington and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.

The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Svastika. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the great wheel of action and reaction between the two worlds lives a life of sin without purpose. In India Svastika represents the spot or center in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.



This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T.S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.

The Sanskrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our

minds, and the goal of our endeavor" — that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

WILLIAM Q. JUDGE.

Mesmerism and the Higher Self

[*The Path*, Vol. VII, May 1892, pp. 47-9]

Recently a book entitled *The Rationale of Mesmerism* and written by A. P. Sinnett, was published in London (Houghton, Mifflin & Co., 1892). I read in it some astounding statements about the relation of the Higher Self to mesmerism. He says it is the Higher Self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the Higher Self cannot be affected in this manner. It is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well-known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the Higher Self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the Higher Self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit — and that is the Higher Self — cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of

materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the Higher Self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the Higher Self is involved. For the inner astral man has the real organs which partially function through the ones we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have

gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into that state answers on such subjects as the inner constitution of man and nature, which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the Higher Self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in the *Transactions of the London Lodge* on the subject of the Higher Self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women — chiefly women — who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

Habitations of H.P.B.

[*The Path*, Vol. VI, July 1891, pp. 131-4; Vol. VII, May 1892, pp. 36-9; June 1892, pp. 71-5; Vol. VIII, November 1893, pp. 237-9]

The house where H.P.B. worked and died out of this life is at 19 Avenue Road, and a short description of it may interest our readers. It is a large square house about 50 feet front and situated two blocks from Regent's Park. Like many houses in London it is covered with stucco and painted coffee-color. Standing in a large garden, it looks free and

open to the American eye so accustomed to houses in rows. There is an extension along the front for a large room 20 feet wide, and at the back projects another one story addition intended for the private use of H.P.B. This is built of the yellowish brick so much used in London. The entrance door is in the middle of the front, and is a pylon with two large pillars. Running up to it from the front gate in the front brick wall is a walk of cement covered completely with glass, so that as one enters through the gate he finds himself in a glass passage with the front door at the other end slightly higher than the level of the gate. Enter the hall and we see that it runs back to the winding stair to the upper floors enclosed at the foot by glass doors. At the left of the stairs is the door leading into H.P.B.'s rooms, and opposite on the other side of the hall is the wide arch for the parlor entrance now hidden by a screen on one side and a curtain on the other. At the foot of the stairs on the right is a room marked "general work room" in which I slept during my visit there. Just there is the entrance to the garden. On the story above are five rooms, and on this floor the house staff in part have their rooms, and on the story above the others. There is a small lawn in front of the house and the two front rooms look out upon it. Pass through the parlor and at the other side is a descending passage of four steps by which we go into the lecture hall that has been built up against that in the house side of the house, part of iron and part of brick.

Going into the room where H.P.B. worked, we find that it is square and papered in dark color. Her desk was near the window, and on one side another desk or secretary. There is the large armchair in which she sat the livelong day, and all about are the ornaments she procured herself, with the photographs and pictures of her theosophical friends on every hand. In the opposite corner as we enter is the book case, and on the other side stood another case for books. On the wall over the fireplace is a curious Indian figure of Kṛishṇa, and up in the corner near the ceiling a little gold Buddha, while in other places are other Indian objects. The panels of the inner side of the entrance door are full of photographs, among them those of Allen Griffiths, Dr. Buck, A. B. Griggs, Dr. Anderson, W. C. Temple, A. Fullerton, T. R. Prater, Dr. Salisbury, Dr. Westcott, and some others unfamiliar. Over the door is a small wooden image of Buddha. Across the room is a door leading to the room where her secretary sat and also Mrs. Besant, and this door is covered with velvet, having on it the photographs of some more of her fellow theosophists. This brings us to the mantel on which rests a high darkly-framed mirror with a picture of Mrs. Besant on one side. There are two standing brackets, and on one of them at the end is a picture of the famous woman yogi of India — Maji. Beside the door last spoken

of is the other case, and on the top of it a bust of Plato and another of Socrates, while just over the door and inclined at an acute angle is a circular concave mirror. Some dark shelves are on the other side of the mantel covered with pictures and objects, among them being a large and very finely carved paper cutter which was presented to her by some Indian students. Opposite on the inner wall hangs a long and very ancient Japanese screen said to be 800 years old; it was given to her by Col. Olcott after his last visit to Japan, and near it is his picture. Turning again to the case beside the door into the extension, we can see on the top the little Japanese cabinet used by her in 1875 in the city of New York, and in which I have often seen things put to disappear at once, and from which she often in my sight drew out objects that had not been there just before and the quantity of which could not be contained in it in any ordinary manner. The last time I saw her she told me that she had always had it with her, and that it had suffered many accidents in which it had been often broken. The back room is separated by an arch on which curtains hang, and with a screen to hide the bed just beside the arch. It is a bedstead of brass and iron, and there are still the large pillows used by her. In one corner is a dressing-table at which in the morning she often sat and opened her letters. Beside the head of the bed and just where it could be seen as one lay down hung a photograph of her friend William Q. Judge, and in other places those of the Indian Headquarters and of persons she knew. On the other side of the room is a large clothes-press where was to be found clothing that she seldom had any use for, as she delighted in two or three old familiar things that felt like old friends not to be annoyed by inattention or want of display. Such is the plain and unassuming room in which this noble woman, this mysterious being, passed so much time in working steadily from day to day for the cause she loved, for the Society she started, and for true theosophists as well as for those ungrateful men and women who have abused her in her life and have tried to drag her name from the grave, but who will one day come to acknowledge the great services she has done for the whole human race.

She had the door cut into the extension room so that near to her call might be those who had chosen to take up the work of helping her on the spot without any hope of reward except the privilege of being near to her and to hear her speak of the mystery of life and the hope of the future. The world is in the habit of supposing that the life of such people as H.P.B. is full of excitement, and theosophists have often thought that to be near to her was to be in the constant presence of the marvelous. But such was not the case. It was a daily hard round of work and nothing but work for the sake of others. And as for the

marvelous and the doing of magical things, that was not what she was here to do, and that she kept to herself, for, as she wrote to me, she knew well that her real life was never known to those who were about her, and they also came to know the same and to admit that they could never hope to understand her.

But one thing is certain, and that is that she herself made up her mind some months before her death that she was soon to go, and she began to quietly prepare the workers for that and to make sure that the center she established in England would last for many years. That it will last as such a center is evident to any one who will come and look at it and note the aspiration and the motive she created in the minds and hearts of those who were of late so constantly about her.

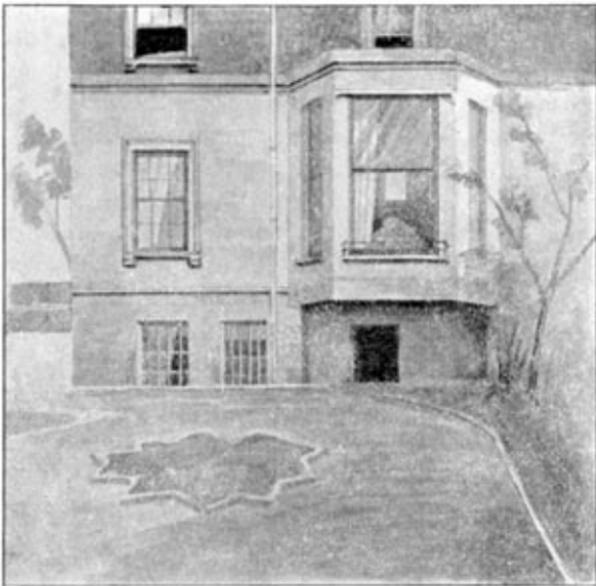
In accordance with H.P.B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. *The Secret Doctrine* was finished on the desk in the room, and that alone will be one great object of interest. Her pens and ink are there, and the scissors hanging by a tape. These were used every day in cutting out the paragraphs from different publications which she explained or replied to.

W.Q.J.

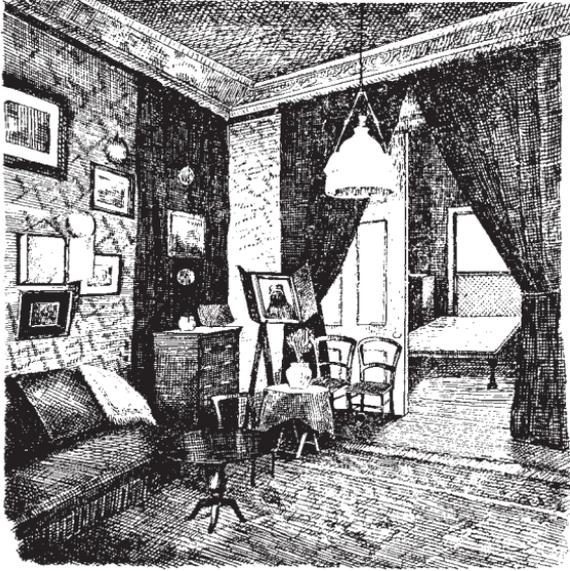
It would not be possible to procure pictures or descriptions of all the houses where H.P.B. lived and worked during her life, but most of those in which she dwelt since 1874 while working for the Theosophical movement are known. Some of these will be given in these articles, not in chronological order but as they come to hand. The first one taken up is that at No. 17 Lansdowne Road, Holland Park, London, to which she moved shortly after coming to England.*

The illustration gives the front view on Lansdowne Road. It is made of brick, the first story covered with plaster. In this street most of the houses are built two together. The window beside the hall door is the window of the dining room, her own room being back of that and opening on the large garden, or small park, shared in common by all the neighbors. The back room, where she worked during the day and in which the Blavatsky T.S. met on its evenings, looks southward, and sometimes received the rare rays of the sun, who dislikes apparently to shine on London. The picture was taken with an American Kodak

*[The illustrations included in this article are reproductions of pen-and-ink drawings made by Mr. Judge himself, except for the photograph of H.P.B. taken by him with a Kodak camera. — COMPIER]



camera one morning in 1888 when H.P.B. was working at her desk inside. The grey square space in the window pane is a transparency given to her by a Mr. Wade when she lived in Elgin Crescent. The window on the right of the house is that of her bedroom which opened into her workroom. Like the front, this part of the house was stuccoed on the first story.



Inside, the dining room in front opened into the work room behind. The front one was seldom used for anything but meals, except when a crowded meeting compelled visitors to sit there. Folding doors divided the rooms from each other. The view of this room is taken from the corner near her desk, and shows the sofa where Mr. Harbottle and others one evening during Lodge session saw plainly the astral form of a Hindu sitting and calmly watching the people. Indeed, so plain was the sight that only when some one sat down into this visitor, causing his disappearance, did Mr. Harbottle exclaim "He wasn't there at all," very excitedly. The picture on the easel is that of an old Eastern friend of H.P.B.'s — of her Master, in fact, as she often said. The little round and rickety table was used very often in the mornings for holding a frugal breakfast, for H.P.B. was always up and at work very early each day. It was purposely placed in this picture, as it had actually been used just before the view was taken. Such is the magnificence with which the successor of de Saint-Germain was surrounded. During Lodge meetings the president and H.P.B. sat at the garden end of the room, the members occupying seats about. On other evenings the well-

known little folding table with a baize cover was brought out, and on that, placed where the round table is in this picture, she beguiled away some hours playing solitaire or whist.

All pictures of Mme. Blavatsky except this and one other were taken at set times, either in the shop of the photographer or at Conventions and other meetings. But none were obtained of her as she paused in her work until in 1888 this little photograph seized her, after consent,



just as she was beginning the day's work on *Lucifer*, then in its babyhood. She had, only a short while before, come out from the room behind her and sat down at the desk on which the first pages of *Lucifer* were begun and whereon most, if not all, of *The Secret Doctrine* was written. The pen in her hand is an American Gold pen given to her by a New York Theosophist and made by John Foley, whose name is known to thousands of writers. The sheet of paper in front is a sheet of the MSS. of *The Secret Doctrine*, and others lie about. The old wrapper she wears was more comfortable than gowns of state, to which she did not incline though they were prettier. The famous Matara tobacco basket is just beyond her hand, and on the bracket against the wall is a little white marble elephant — emblem of power and wisdom — given her

by a friend. All about are photographs of admirers and disciples from every part of the world. She delighted in pictures of her friends, and always had them near, on the walls, on brackets, covering door-panels, everywhere in fact. This was an old habit. In the early days of 1874-75 pictures were always crowding each other, and many of them she ingeniously framed and hung up herself.

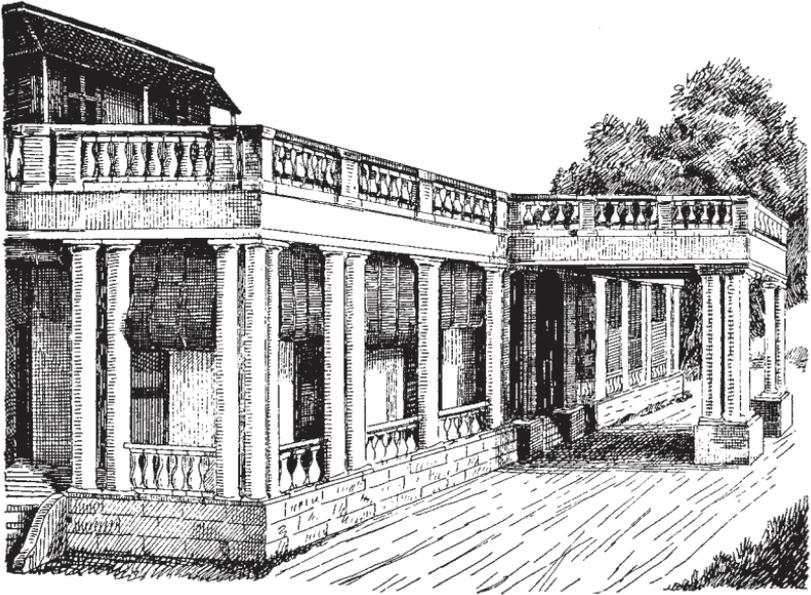
Out of this house she seldom went. Here day after day and night after night for some years her every hour was open to the gaze of all men. Yet detractors never ceased their spiteful flings, but she worked on ceaselessly in those rooms, at that desk, editing, corresponding, transcribing *The Secret Doctrine*, leaving a treasury of information and suggestion for those who care to look beneath the surface and are not wholly carried away by the rush and bluster of a transitory civilization.

Three years and a half after this picture was taken, the tenement of clay so well used by H.P.B. for sixty years was abandoned by her and cremated at Woking.

THE WITNESS.

In *The Path* of 1890 (Vol. V, April [*Echoes* 1:134]) a view was given of the Headquarters building at Adyar as it appeared after alteration and the addition of the library wing. It need not be repeated here, as H.P.B. did not reside in it subsequent to the alterations, but was residing in London. The changes consisted in filling in the spaces at each side of the *porte cochère*, thus turning the latter into an entrance, and adding rooms at each end of the building in front. Col. Olcott also constructed an additional building, on the ocean side, for the Oriental Library. Some changes were made in the roof by the raising of the top of what was called the "occult room," which had a sloping roof when H.P.B. lived there, as the illustration on next page will show.

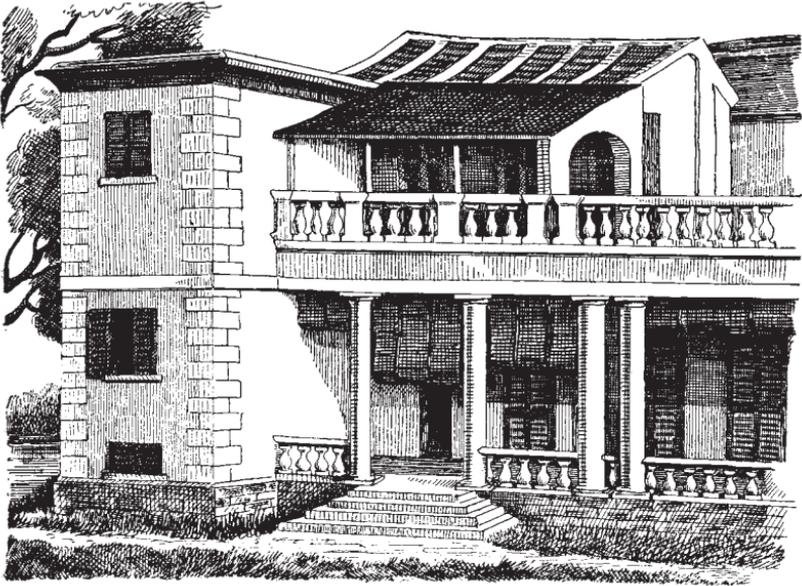
This picture is reproduced from an accurate sketch made on the spot in 1884, the point of view being as you come up the drive from the entrance gate. It shows the front of the building as it faces the compound, and runs down to where the library building now stands. The *porte cochère* spoken of above is seen in perspective. It gave a grand air to the front, but has been absorbed by the alterations. The whole building was, in 1884, of a white color, appearing at a distance like a marble structure, but in reality is constructed of brick plastered white, as is very usual in India. It was purchased some years ago by subscription, and is now free of debt. Standing in a compound — or grounds — of some 21 acres, it is a very fine place, and if its counterpart were found in this country the cost would be very large, whereas



in India its value is small by comparison with American properties. The Adyar River flows along behind the house not more than ten feet away. It is not a river of any consequence, its mouth being generally closed with sand through which the stream percolates into the ocean; and at this season of the year the water is very low and the odor from the mud rather disagreeable, but at full season it is a delightful little creek, as we would call it.

Just appearing over the ornamental balustrade which encloses the roof is the front of H.P.B.'s own room, which led into the shrine-room shown in the second picture. Her room was an addition to the building, and in a way served to join the two towers which rise at the back corners at either end. The stairs of the tower illustrated were the means of communication with her apartment, although the other tower had also a stairway, and another stairway was made running directly into the lower rooms at the library end. But these were not completed in June, 1884, when she was in Europe, as Monsieur Coulomb suspended work as soon as Mme. Blavatsky and Col. Olcott had gone to London, and began at once to construct the *ex post facto* trap-doors which he hoped to ruin the Society with, and at the same time to turn over some honest pennies of the missionaries for his so-called *exposé*.

That part of the compound extending from the entrance gate on the highway was full of mango trees, and through them the driveway brought you up to the house and under the *porte cochère*. Alighting

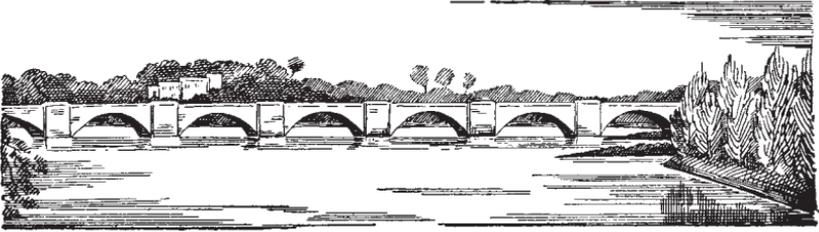


there, a short flight of steps took you up to the entrance hall, where the floor was of black and white marble. Here there were two tables, sofas, and some chairs, and on the floor many a night slept Dāmodar K. Māvalankar, of pleasant memory, together with several others, including Ānanda and Babajee.

Part of the end of the building on the side near the main road is given here. It is a continuation of the corner seen in the first cut. The tower finished the river end of the building, and the river itself can be just seen at the back. On the top is the occult room with the extension or verandah. The roof of the "occult room" was slanting and tiled in red, the plaster being tinted yellow. In this was the shrine. It was entered from the other side, and, being a few feet lower than the rooms used by H.P.B., a short flight of steps ran down into it. In the tower is a winding brick stairway, and opening on that was one window of the occult room. This window was made into a cupboard, the back of which looked on the stairs. This back was altered by Alexis Coulomb after H.P.B.'s departure so as to have a sliding panel as a part of his conspiracy. It was not workable, however. The whole upper part of the house was, in fact, a patchwork devoid of regularity.

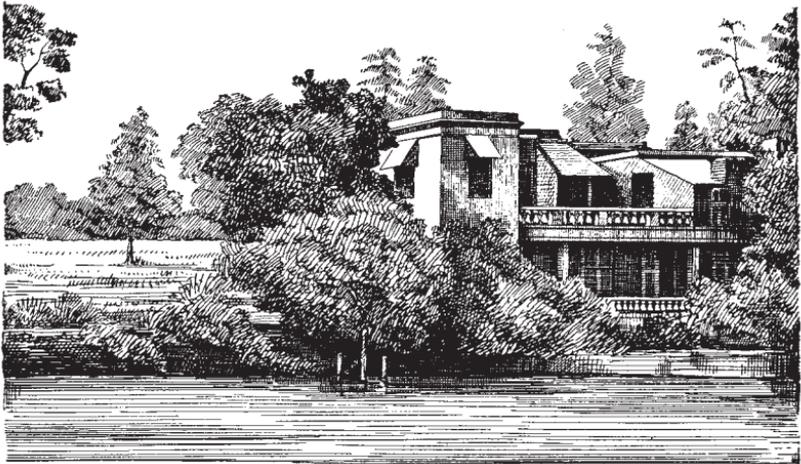
Dāmodar's room was in this tower at the top as you came up the narrow stairs. It was from that little room the famous "shrine" was stolen on the night after its removal from the wall in the "occult room." A corridor, as you might call it, ran across the back of H.P.B.'s rooms

from tower to tower, open to the river and giving a view of the little island opposite and the long queer bridge which carries the highway across the river. The small picture shows this bridge, which was painted pink.



Opposite beyond the bridge can be seen among the trees other large houses, as the vicinity was once in great demand before the trade of Madras declined. Every evening at sunset large flying foxes would rise up in great numbers from the direction of the city and fly over to Adyar to feed during the night on the mangoes and other fruit-trees in the vicinity. Many of them stopped on the Headquarters grounds.

This is reproduced from a photograph of the back of the building taken from the little island at the right of the bridge picture. It shows the other tower, companion to that in which was Dāmodar's room. The



lower floor under the roof was the back part of the middle of the building, and was occupied by *The Theosophist* magazine. Trees and shrubs almost hid the view. A plastered embankment ran for a short distance along this side so as to protect the foundations.

These pictures give a very correct idea of the house when H.P.B. lived in it, but all has now been changed by the addition of the Library

and by the various changes in the roof which Col. Olcott put into effect after the desecration of the place by the Coulombs, so that now the old "occult room" is a thing of the past, not to be revived until another great personage such as H.P.B. was shall have come and been revealed to us.

THE WITNESS.

H.P.B. before moving to the place from which she started for India in 1878, lived for a while in 34th Street near Ninth Avenue, New York, in a modest flat. While living there, the funeral of Baron de Palm, described fully by Col. Olcott in his *Old Diary Leaves*, took place, attracting great attention and endless newspaper comment. A flat was



taken afterwards on the corner of 47th Street and Eighth Avenue, in the house which is shown in the picture.*

The illustration shows the narrow front of the house facing Eighth Avenue, which is a business street running all the way from lower New

*[The sketch of the New York house was drawn by Mr. Knapp of Cincinnati, Ohio, from a photograph. See page 29 above for a 1966 photograph of the same building taken by A. Merrell Powers. — COMPILER]

York to 155th Street. The building is what is known as a double flat, with a shop on the street level. The entrance to the apartments is down on 47th Street under the rear suites of rooms. H.P.B. had the flat which begins in the middle of the building, running to the front on Eighth Avenue and being immediately over the shop. The building is at this date in the same condition and under the same arrangements as when H.P.B. lived there.

Her writing-room was in front, taking in the corner window and the next two over the shop. The third window in front is of a small room which was used for various purposes, sometimes for breakfast, at others for sleeping. On that side, within, the inner hall ran down to the entrance door of the apartment with rooms in the following order: adjoining the writing and sitting room was her bedroom, having doors as well as a door into the hall, and cut off from the dining-room, next on that side, by a solid wall. Beyond the living-room is the kitchen, which looks out on 47th Street. On the other side of the hall is first the bathroom fronting the kitchen, and next, proceeding again forward, is a small dark room in which Col. Olcott slept. Upstairs, Mrs. I. C. Mitchell, sister of Col. Olcott, lived for some time. The writing-room and the small room first spoken of cut the hall off in front.

It was in this flat, in the larger front room, that *Isis Unveiled* was written and finished. There so many extraordinary phenomena had [taken] place that volumes would be required to describe them. Here the "astral music and bells" were so often heard, which self-styled wise critics have assumed were produced by a maid walking up and down the hall with an instrument: an absurdity for those who, like myself, were there and heard all such things. Here, in the corner of the room over Eighth avenue, the stuffed owl stood and sometimes blinked. It is now in the possession of a lady living not far from the New York Headquarters. And here when *Isis* was finished H.P.B. sat among her few belongings and saw the auctioneer sell them off to the highest bidder; from here she at last, in December 1878, went off to the steamer which took her to London, from whence she sailed to India never to return to the land where she was ever such a perplexity and an amusement to the people of the metropolis. It is a modest place in a modest, busy part of a great city; yet how much was done there and what mighty forces played within those four walls while the immense personality known as Helena P. Blavatsky dwelt therein!

WILLIAM Q. JUDGE.

Misunderstood Editorial

[*The Path*, Vol. VII, June 1892, p. 69]

The editorial in April *Path* has been thought by some to mean that it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this magazine; indeed, if Theosophists patronized *The Path* more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant restatement. Give out the doctrines found in the Upanishads in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

How She Must Laugh

[*The Path*, Vol. VII, July 1892, pp. 101-2]

Since the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May 1891, that she objected to the cremation of her body and had changed her views. Yes indeed, how her views must have changed! *Nota bene*: this was from a Catholic medium.

In America in September 1891, that she had absolutely changed all her views and was now sincerely sorry she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the

cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present — presumably in Kāmaloka — desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H.P.B. are not accused by us of malice or any improper motive. The first “message” came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these “spirit messages.” They do, indeed, come from psychic planes, and are not strictly the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke of all, the medium made a claim to at once step into H.P.B.’s shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as is perfectly certain that Theosophists are not at all disturbed by these “communications,” her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!

Plain Theosophical Traces

[*The Path*, Vol. VII, August 1892, pp. 133-6]

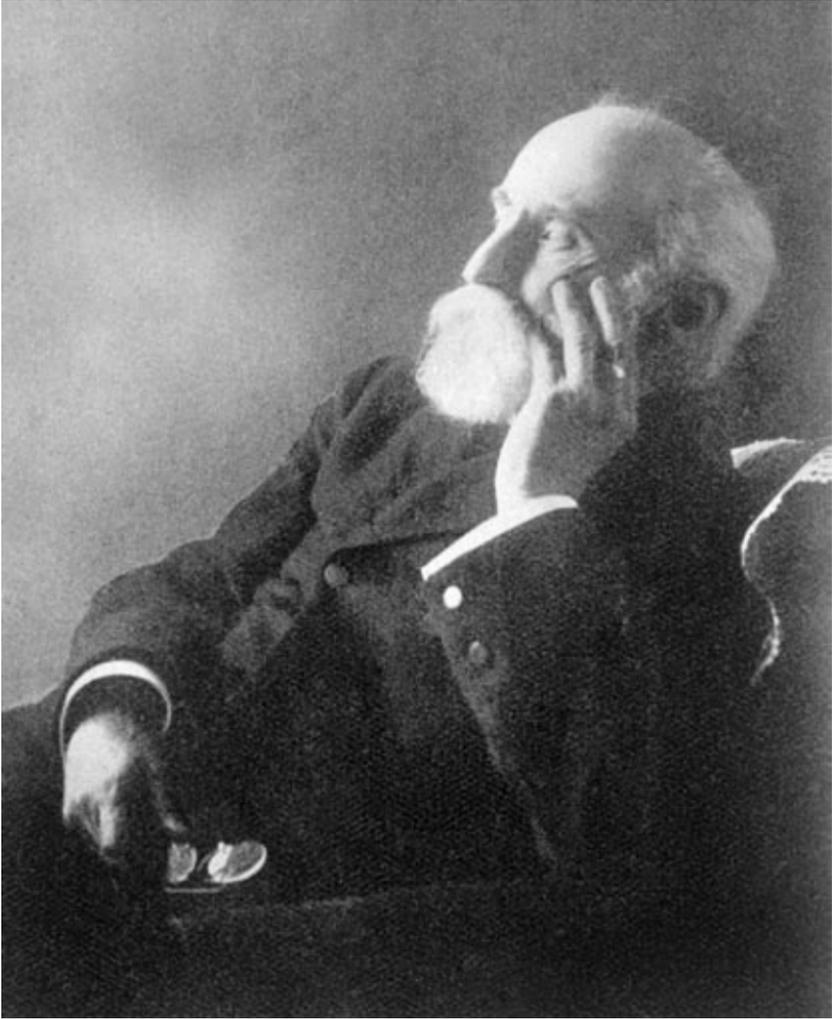
In *The Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name “Theosophists” one hundred years ago? Is it necessary that all such movements should have been called in the past “Theosophical?” And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H.P.B. for authority. She often said that while the T.S. movement of today was distinctly under the care of the Adepts, it was not the only one through which



H.P.B.'s RESIDENCE

19, Avenue Road, Regent's Park, London, England
Headquarters of the Theosophical Society in Europe and
the house in which H.P.B. passed away.



DR. WILHELM HÜBBE-SCHLEIDEN
October 20, 1846 – May 17, 1916

effect was sought to be made on the race-thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T.S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark — or what the Sanskrit calls *lakshana* — of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often supposed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T.S. is the child of the Rosicrucian Society of the past. H.P.B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even today it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Böhme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence today. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but

he was also named "Theosopher," which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er." Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count de Saint-Martin, whose correspondence was called *Theosophic Correspondence*.^{*} He refers to Böhme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Désir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Brother Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."[†]

About 1,650 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T.S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various

^{*}[William Roberts Edition, Exeter, 1863; reprint, Theosophical University Press, Pasadena, 1991.]

[†][*The Key to Theosophy*, pp. 16-17. *Theosophical Transactions* were published by the Philadelphian Society in London. Only five issues are known to exist, all of them being of the year 1697. They are in the holdings of the Andover-Harvard Theological Library, Cambridge, Massachusetts. The second work mentioned is listed as *Theosophy, An Introduction to the Science of the Mystery of Christ*, and was published by Kendrick in London in 1855. No information is available concerning the *Theosophical Miscellanies* of 1856. — COMPILER]

efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A.D. 1, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last came to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the Upanishads, Germans went in for Sanskrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen," the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

WILLIAM BREHON.

Thoughts on Karma

[*The Path*, Vol. VII, August 1892, pp. 157-61]

Every day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and

some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counselors of the king advised that the stone should be broken into small pieces and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed." It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in molding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate

something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So today, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counselors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat

the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and smash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patañjali in his 8th and 9th aphorisms, Book IV.

From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical,

and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patañjali means. The "environment" is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patañjali calls "mental deposits." These are the net results stored from each life by *Manas*. For as the body dies, taking the brain with it, there can be no storage there, nor means of connecting with the next earth-life; the division known as *Kāma* is dissipated or purged away together with the astral body at some time before rebirth; the astral body

retains nothing — as a general rule — for the new life, and the value of summation of those skandhas which belong to *Kāma* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Ātma* seeking a new environment which is found in a new body, *Prāṇa*, *Kāma*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horsepower, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted “mental deposits,” or unexhausted karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of “mental deposits” to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is to so live and think during each life as to generate no new Karma or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old “mental deposits” will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

EUSEBIO URBAN.

What Our Society Needs Most

[*The Path*, Vol. VII, September 1892, pp. 185-7]

The first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane,

our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practice because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages — our Masters — desire the doctrines to be placed before as many of the masses as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is pre-eminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples: preach, practice, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

The Cure of Diseases

[*The Path*, Vol. VII, September 1892, pp. 187-90]

Mortal ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then,

that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and notice how small is the proportion of people there who know anything about the subject. But in the United States in every town many can be found who know about these schools and practice after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practiced. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly; — but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in *The Path* of March, are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favor of "mind cure," and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case such as one in March, where "faith curers," in order to restore life, went to praying over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or

pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of the teachings. It is enough to have confidence, to assert boldly that this does not exist and that that has no power to hurt one. I do not say the teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For in pure mind-cure as compared with its congener "Christian Science," you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homeopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well-known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means

— his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality — not his thoughts — for he said “virtue” had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile; simply physical therapeutics following a long line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January 1892 [pp. 227-9 above] — that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane*.

This is the true ground of our objection to metaphysical healing practices, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes.

WILLIAM Q. JUDGE.

Spiritualism Old and New

[*The Path*, Vol. VII, September 1892, pp. 190-4;
October 1892, pp. 220-4]

I

I am a spirit myself, but in some respects different from those spoken of at modern *séances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit — or in material, intellectual, and universal nature — while they, being deprived of material nerves, sensory organs, brain, blood, and

flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King* [or *Ching*, "authoritative" text], the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spiritualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but today, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summerland. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasures; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of *1st Samuel*, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of *1st Samuel* mentioned: "And Saul had put away those that had *familiar spirits*, and the wizards, out of the land" (28:3), but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim, nor by prophets*" (28:6). So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one — who was not called a witch — living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah

is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practice that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she “saw gods ascending from the earth.” Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the shade, by which — reflecting through the clairvoyance of both mediums and drawing upon Saul’s mind and recent history — the king was informed of his easily-prognosticated defeat and death. Quite properly Moses had interdicted such *séances*. This one, repeating Saul’s fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel’s astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the “voice of Bath-Kōl” — modern, *independent voice*, as well as many other mediumistic practices, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the lawgiver framed his oft-followed “thou shalt not suffer a witch to live,” which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium — the High Priest ringing the bells around his robe — communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except that the ancient inspirations have some sense and loftiness. But none of these old mediums and seers and inspired speakers — except the necromancers — took money

for what they saw and said. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls," as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there it is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exorcising the obsessor. They call it a *bhūta*, which with the vulgar means "devil," but among the educated class means "elemental remains." They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal center of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

II

Some of the commands of Moses — speaking for Jehovah — given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage or as inhabitants of the land of Goshen, they could not have been there without learning many of the spiritualistic and necromantic practices of the Egyptians. In *Exodus* 22:18 he directs, "Thou shalt not suffer a witch to live." The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In *Deuteronomy* [18:10-11], the lawgiver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah" issued these directions not

only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The “consulters with familiar spirits” were those who had in one way or another — either by training or by accident of birth — opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotizer awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of “familiar” is also mentioned in the *Acts* of the Apostles (16:10). Paul and his companions came to Macedonia — if the confused statements as to places are to be relied on — “And it came to pass as we went to prayer, a certain damsel *possessed with a spirit of divination* met us, which brought her masters much gain by soothsaying.” Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

The “familiar” is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of today in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that “familiar spirits” are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results

ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who has engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as today the "Voodoo women" are far more plentiful than "Voodoo men."

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present — as spirits — at *séances*; the mediums have said they were under the control of dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *séances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the "Katie King spook" materialized so strongly as to give as much

evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit — the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and barren waste of undigested phenomena, the latter as unexplained today by "spirits" or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necromancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits." A medium in each city was consulted and paid a pittance for the sitting. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar," and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums.

The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some St. Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practices. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

The Signs of This Cycle

[*The Path*, Vol. VII, October 1892, pp. 205-7]

Men of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millennium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanskrit, Kali-Yuga, or the black age. It is dark because spirituality is almost obscured by material-

ity and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali-Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preeminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle — among human beings — is *unrest*. This was pointed out in *The Path*, Vol. I, May 1886, p. 58 [p. 17 above], in these words:

The second prophecy is nearer our day, and may be interesting. It is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *N.Y. Sun*, of the time when the famous brilliant sunsets were chronicled and discussed not long ago, for the same prognostications . . . This glorious country, free as it is, will not long be calm: *Unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispsers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six

years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to the convicted lawbreakers being allowed to take the work and the wages away from the citizens. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race — in America — will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

Replanting Diseases for Future Use

[*The Path*, Vol. VII, October, 1892, pp. 225-8]

The ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to “mind-cure” and “metaphysical healing.”

In the article on the “Cure of Diseases” I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This inquiry has been made before

by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body — the "spiritual body" of some of these schools — nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patañjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great

sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents — nerves, for want of a better word, changes and methods of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents — called vital airs when translated from the Sanskrit — that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *séance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves — aside from palliations and aids in throwing off — they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practices of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results: in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has

the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on — or against, I call it — the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how to do it. The mind-curers and “metaphysicians” are doing the same. An army of possibilities lurks under it all: for already there are those practitioners who deliberately practice against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well-founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE.

Seventeen Years Ago and Now

[*The Path*, Vol. VII, November 1892, pp. 237-40]

In November 1875 — seventeen years ago — the Inaugural Address of Col. Henry S. Olcott as President of the Theosophical Society was delivered at Mott Memorial Hall in the City of New York. The members present included a great many who have since abandoned our ranks. The spiritualists were perhaps in the majority on that day, but they soon retired. Col. Olcott remains in the same office; the Secretary of the meeting, Brother John Storer Cobb, is yet a member in Boston;

but H. P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. The other differences are in the geographical distribution of Branch Societies, our status both in workers and means for accomplishing our work, the increase of members, and the sphere as well as the depth of the influence wielded by the Society and the literature bearing its name.

Until H.P.B. and Col. Olcott went to India in 1879 the Society was confined to New York, with a few scattered members in India and other foreign lands. The foreign diplomas and those given in America were for a long time engrossed by hand, and among the first European members were some in Corfu, Greece. But upon the advent of the two pioneers in Asia, Branches sprang up there, and in England the London Lodge was started by Mr. A. P. Sinnett. For some time the center of activity was in Asia, because there, in a nation which had been for centuries under the heel of a conqueror, the pioneers were working to gain its confidence in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting itself first in America with full force, a host of Branches began to arise in different cities throughout the United States, until now they number over sixty, reaching to California, entering Canada and British Columbia, and running down to New Orleans.

The so-called "Coulomb *exposé*" in Madras resulted in H.P.B.'s coming again to Europe, where she settled down in London and once more became, even in old age, the center of an active propaganda. This last outburst of the same energy and force which were manifested at New York in 1875 led to the founding of the Blavatsky Lodge, now having over four hundred members; the inclusion among the workers of such a well-known, active, and sincere woman as Annie Besant, led to the foundation of many lodges throughout Europe, and at last to the formation of the European Section.

Thus in seventeen years the whole movement spread itself over the globe, with three principal official centers, in India, Europe, and America.

December 1878 witnessed the departure of H.P.B. and Col. Olcott from New York, leaving not more than three persons who could carry on any official work here, although there were quite a number of members in the country. The movement was still so young that it was weak, but one book had appeared which was distinctively its own. That was *Isis Unveiled*. This was the forerunner of many another. Upon reaching

the hospitable shores of India the two pioneers founded *The Theosophist*, which began to emit article after article from the pens of both editors as well as from those of more or less learned Hindus. In it also appeared those articles — called “Fragments of Occult Truth” — which were afterwards embodied in *Esoteric Buddhism*. Today, instead of having but *Isis Unveiled*, we have a long list of works all distinctively Theosophical and creating almost a new language for the needs of a very metaphysical philosophy. Humbler workers arose too on every hand. At first Dāmodar K. Māvalankar at the Indian Headquarters, then others in Europe and elsewhere. Today the sun never sets on the labors of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy *Theosophist* lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the wide United States, until upon the Pacific slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centers in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

A handful of members but seventeen years ago — today enrolled friends of the movement in every land on the planet.

When the Society began its work but little attention was paid to psychical research except among the spiritualists, and that continued in a rut made some forty years before: it was profitless; it represented an immense opportunity unused. The world of science, and those whose thoughts are affected by science, thought hardly at all about the psychic nature of man. General literature was devoid of it. The great and ancient doctrines of Karma and Reincarnation were unknown to our people, all reference to them being rare and fugitive. Today the literature of the West is full of all these things, and “Theosophy” has become a word so familiar that it can be found even in our humorous publications, a sure sign that it has ceased to be unknown. When such a weekly as *Harper's* prints a column about the shrine in London for the ashes of H.P.B., illustrating it with a picture reproduced from the photograph brought from Europe by the General Secretary, we can see what extension the influence of our labors has had.

H.P.B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism “which enthroned scepti-

cism while it destroyed spirituality," and an effort had to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational explanation to the race mind, about to put questions that science is yet unable to answer and the churches had never pretended needed any reply, save a reference to the mercy or the favor of God. This satisfying system of philosophy was once more brought out from its place of preservation, and today it brings comfort to many who without it would be forced to blaspheme against nature. Nothing but the influence of these doctrines could have raised up on every hand men and women who without money or hope of fame work on for the real man who is mind and not body. The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man's real nature, which lasts through crash of civilization or cataclysm of nature. Its depth therefore is measurable only by a plummet which touches the depths beyond today. It will be known in its entirety when the present center of eternity shall have moved itself into the far-distant future and become a new present, a glorious reincarnation.

Cities Under Cities

[*The Path*, Vol. VII, November 1892, pp. 259-61]

The theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schliemann held it and, working upon the clues found in Homer, unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day — reaching almost to the North Pole — give promise that perhaps soon the prophecies about revelations from

mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals — called *devas* generically by the Hindus — are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by men. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *débris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course

suddenly and forcibly overlay a city, it is quite possible for Nature through her slower processes to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands which rise out of the ocean to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts, just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof except such as can be obtained by those few persons who are themselves able to see the devas at work on their plane.

BRYAN KINNAVAN.

Prophecies by H. P. Blavatsky

[*The Path*, Vol. VII, December 1892, pp. 275-7]

In the Introduction to *The Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes, now revealing it, and again, at certain eras, withdrawing it from a degraded age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would receive in this century (Intro., xxxvii), she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected a priori in this century.*"

This is quite definite, and was a prophetic statement. All Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled enough attention to bring on rejection. So this prophecy is fulfilled.

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one*. For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated*, but, on the contrary, simply outlined; and finally, that *its teachings antedate the Vedas*" (p. xxxvii).

We have but eight years to wait for this recognition, and then, as she has said in a private letter of some years ago, after her death — already accomplished — Theosophists and the world will know what they have lost. It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the Vedas is important for those Theosophists to remember who, whether Hindus or Westerns, have now and then fancied that H.P.B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the Vedas, then they must be superior to the latter and to all Śāstras, Purāṇas, and Sūtras. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing on to the next page (Introd., xxxviii) to touch upon the subject of the Messenger from the great Fraternity — she herself being the one for this Century — she observes significantly: that

In Century the Twentieth some disciple more informed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a Science called *Gupta-Vidyā*; and that, like the once mysterious source of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.

Herein are two prophetic intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is

not long to wait, eight years! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future she says (Introd., xlv):

And then the last prophecy contained in that book (the first volume of the prophetic record of the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the races.

This new cycle begins in the next century, and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused "accidental discoveries" of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of today. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

Reincarnation in the Bible

[*The Path*, Vol. VII, December 1892, pp. 280-3]

An exhaustive paper on this subject is not contemplated in this article, but even a sketch will show that the Christian Bible has in it the doctrine of Reincarnation. Of course those who adhere only to what the church now teaches on the subject of man, his nature and destiny, will not quickly accept any construction outside of the theological one, but there are many who, while not in the church, still cling to the old book from which they were taught.

In the first place, it must be remembered that the writers of the biblical books were Jews with few exceptions, and that the founder of Christianity — Jesus — was himself a Jew. An examination of his own sayings shows that he thought his mission was to the Jews only and not to the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel." This clearly referred to the Jews and as clearly excluded the Gentiles. And on one occasion he refused for some time to do anything for a Gentile woman until her importunity at last compelled him to act: and then too he referred to his mission to the Jews. So in looking into these things we must also look at what

were the beliefs of the day. The Jews then most undoubtedly believed in reincarnation. It was a commonly accepted doctrine as it is now in Hindustan, and Jesus must have been acquainted with it. This we must believe on two grounds: first, that he is claimed by the Christian to be the Son of God and full of all knowledge; and second, that he had received an education which permitted him to dispute with the doctors of divinity. The theory of reincarnation was very old at the time, and the Old Testament books show this to be so.

Proverbs gives the doctrine where Solomon says he was with the Creator from the beginning and that then his (Solomon's) delights were with the sons of men and in the habitable parts of the earth. This disposes of the explanation that he meant he existed in the foreknowledge of the Creator, by the use of the sentences detailing his life on the earth and with men. Then again Elias and many other famous men were to actually return, and all the people were from time to time expecting them. Adam was held to have reincarnated to carry on the work he began so badly, and Seth, Moses, and others were reincarnated as different great persons of subsequent epochs. The land is an oriental one, and the Orientals always held the doctrine of the rebirth of mortals. It was not always referred to in respect to the common man who died and was reborn, but came up prominently when the names of great prophets, seers, and legislators were mentioned. If readers will consult any well-educated Jew who is not "reformed," they will gain much information on this national doctrine.

Coming now to the time of Jesus all the foregoing has a bearing on what he said. And, of course, if what he said does not agree with the view of the church, then the church view must be given up or we will be guilty of doubting the wisdom of Jesus and his ability to conduct a great movement. This, indeed, is the real position of the Church, for it has promulgated dogmas and condemned doctrines wholly without any authority, and some that Jesus held himself it has put its anathema upon.

When there was brought into the presence of Jesus a man who was born blind, the disciples naturally wondered why he had thus been punished by the Almighty, and asked Jesus whether the man was thus born blind for some sin he had committed, or one done by his parents. The question was put by them with the doctrine of reincarnation fully accepted, for it is obvious the man must have lived before, in their estimation, in order to have done sin for which he was then punished. Now if the doctrine was wrong and pernicious, as the church has declared it to be by anathematizing it, Jesus must have known it to be wrong, and then was the time for him to deny the whole theory and

explode it, as well as definitely putting his seal of condemnation upon it for all time. Yet he did not do so; he waived it then and said the blindness was for other reasons in that case. It was not a denial of it.

But again when John the Baptist, who had, so to say, ordained Jesus to his ministry, was killed by the ruler of the country, the news was brought to Jesus, and he then distinctly affirmed the doctrine of reincarnation. Hence his waiving the matter in the case of the blind man is shown to have been no refusal to credit the theory. Jesus affirmed the doctrine and also affirmed the old ideas in relation to the return to earth of the prophets by saying that the ruler had killed John not knowing that he, John, was Elias "who was for to come."

On another occasion the same subject arose between Jesus and the disciples when they were talking about the coming of a messenger before Jesus himself. The disciples did not understand, and said that Elias was to come first as the messenger, and Jesus distinctly replied that Elias had come already in the person called John the Baptist. This time, if any, was the time for Jesus to condemn the doctrine, but, on the contrary, he boldly asserts it and teaches it, or rather shows its application to certain individuals, as was most interesting and instructive for the disciples who had not enough insight to be able to tell who any man was in his real immortal nature. But Jesus, being a seer, could look into the past and tell them just what historical character any one had been. And so he gave them details about John, and we must suppose more particulars were gone into than have come down to us in the writings naturally incomplete and confessed to be but a partial narrative of the doings and sayings of Jesus.

It must now be evident that there is a diametrical disagreement between the church and Jesus. The church has cursed the doctrine he taught. Which is right? The true believer in Jesus must reply that Jesus is; the church will say it is right by acting on that line. For if the doctrine be taught, then all men are put on an equal basis and hence the power of the human rulers of heaven and earth is at once weakened. Such an important doctrine as this is one that Jesus could not afford to pass over. And if it is wrong, then it was his duty to condemn it: indeed, we must suppose that he would have done so were it not entirely right. And as he went further, even to the extent of affirming it, then it stands with his seal of approval for all time.

John the Revealer believed it of course, and so in his book we find the verse saying that the voice of the Almighty declared that the man who overcame should "go out no more" from heaven. This is mere rhetoric if reincarnation be denied; it is quite plain as a doctrine if we construe it to mean that the man who by constant struggle and many

lives at last overcomes the delusions of matter will have no need to go out into life any more, but from that time will be a pillar, what the Theosophist knows as "Dhyānī-Chohan" forevermore. And this is exactly the old and oriental doctrine on the point.

St. Paul also gives the theory of reincarnation in his epistle where he refers to the cases of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born. It is obvious that the Lord cannot love or hate a non-existing thing, and that this means that Jacob and Esau had been in their former lives respectively good and bad and therefore the Lord — or Karma — loved the one and hated the other before their birth as the men known as Jacob and Esau. And Paul was here speaking of the same event that the older prophet Malachi spoke of in strict adherence to the prevalent idea. Following Paul and the disciples came the early fathers of the church, and many of them taught the same. Origen was the greatest of them. He gave the doctrine specifically, and it was because of the influence of his ideas that the Council of Constantinople, 500 years after Jesus, saw fit to condemn the whole thing as pernicious. This condemnation worked because the fathers were ignorant men, most of them Gentiles who did not care for old doctrines and, indeed, hated them. So it fell out of the public teaching and was at last lost to the Western world. But it must revive, for it is one of the founder's own beliefs, and as it gives a permanent and forceful basis for ethics it is really the most important of all the Theosophical doctrines.

WILLIAM BREHON.

Imagination and Occult Phenomena

[*The Path*, Vol. VII, December 1892, pp. 289-93]

The faculty of imagination has been reduced to a very low level by modern western theorizers upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like"; thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *The Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky

and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls." Others who made no such investigation have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating onto paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonder-worker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagination in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer

packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for those substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word, of each letter, of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H.P.B. sent those messages which they did not write with their hands, for while they precipitated some, they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating onto paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at

a jump wish to be Adepts or to do as the Adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter, it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood in any way and without shape."

A friend on whom I could rely told me that he once asked a wonder-worker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?" The man replied that he was able to see through it, so that for him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the

modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

A Commentary on the Gāyatrī

[*The Path*, Vol. VII, January 1893, pp. 301-3]

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all return, that face of the true Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat. — *The Gāyatrī**

I have adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gāyatrī? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhūr, Bhuvah, [Svah]*!

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a Manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The first three words, *Om, bhūr, bhuvah*, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth — no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

*[These sacred verses, also called *Sāvitrī*, occur in the *Rig-veda*, III, 62, 10. They are in Sanskrit: Om bhūr bhuvah svah! Tat savitur vareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ prachodayāt. A more literal translation, following the invocation to the three worlds of earth (*bhūr*), sky (*bhuvah*), and heaven (*svah*): “Let us meditate on that excellent splendor of the divine sun; may it illumine our minds.” — COMPILER]

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught — and soon discovered — that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but today is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever, all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true today than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotized he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass, but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is conditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the

mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun — the Higher Self — is hidden by the blood contained in the vase of the mortal body. The blood has two aspects — not here detailed — in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kāma*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat*. This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

AN OBSCURE BRAHMAN.

The Adepts

SOME OBJECTIONS AND ANSWERS TO THEM

[*The Path*, Vol. VII, January 1893, pp. 317-19]

In this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

“MASTERS” IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Every one, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of today do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Bonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, "Why do not these Adepts come out to satisfy curiosity if they are men?" This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, "Why not appear and destroy evil if they have great powers?" The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, "Why not come out and wipe out abuses?" *Fourthly*, "Why not multiply food in famine time?"

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin, in 1892, the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have dis-

claimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear.

WILLIAM BREHON.

Friends or Enemies in the Future

[*The Path*, Vol. VII, January 1893, pp. 321-3]

The fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. [*I Cor* 13:1-3]

The Voice of the Silence, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist who may be making the mistake of obtaining intellectual benefits but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but

petty personality, incites us to rebuke them, to criticize, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve — and there are many such in our ranks for every one — the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN.

What the Masters Have Said

[*The Path*, Vol. VII, February 1893, pp. 333-5]

In 1888, speaking of Col. Olcott, an article in this magazine quoted from letters from the Adepts sent to Mr. Sinnett at a time some objections were made to the work of the Society, on the ground that enough attention was not paid to men of science and to science itself.*

**The Path*, Vol. III, p. 12 [see above, pp. 69-70].

Since the year in which those letters were written many persons have joined the Theosophical Society and its sphere of work has greatly extended. And now no less than then, the workers have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind insist and which is called by H.P.B. in *The Voice of the Silence* the “heart doctrine.” Others also have said that they do not want any of the heart doctrine, but wish us to be highly respectable and scientific. Let us consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written it was said by objecting Theosophists that it was time now to take a different tack and to work for men of science, and there was a slight suspicion of a repulsion between the Hindus, who are darker, and the Europeans, as well as an openly expressed condemnation of the methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part:

No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and Omega of society, was determined upon.*

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyāni-Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on:

The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised “nigger” brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

. . . And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T. S. to drop its noble title, that of the Brotherhood of Humanity, to become a simple school of psychology? No, no, good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel

*[From a letter received by A. P. Sinnett, in which Master K.H. conveyed an important message from the Mahā-Chohan. For complete text, consult *Letters from the Masters of the Wisdom, 1870-1900*, First Series, comp. C. Jinarājāda, 6th edition, Theosophical Publishing House, 1988, Letter No. 1; also Margaret Conger, *Combined Chronology*, Theosophical University Press, 1973, pp. 43-7.]

competent enough to grasp the noble idea sufficiently, to work for it, need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity pointed out in those words and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues:

But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself this idea.

Later on, near the time when H.P.B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K.H. then wrote a letter to one, and at the same time sent copies with fuller notes on the communication to others. A part of that letter has lately been published in the German magazine, the *Sphinx*. In it the Master said among other things:

"Spheres of usefulness" can be found everywhere. The *first* object of the Society is philanthropy. The true theosophist is the Philanthropist who — "not for himself, but for the world he lives." . . . This, and philosophy — the right comprehension of life and its mysteries — will give "the necessary *basis*" and show the right path to pursue. Yet the best sphere of usefulness for the applicant is now in Germany.*

The reference to *a basis* and *a sphere of usefulness* is to the idea of those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read:

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye." And before, I have written that our Society is not a mere intellectual school for

*[From a letter of Master K.H. received by Dr. Wilhelm Hübbe-Schleiden (1846-1916) on August 1, 1884, as he and Colonel H. S. Olcott were traveling to Dresden, Germany. The letter was precipitated in the railroad car. See *Letters from the Masters of the Wisdom*, Second Series, comp. C. Jinarājadāsa, 2nd ed., Theosophical Publishing House, Adyar, 1973, Letter No. 68, p. 125.]

occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear."

K.H.*

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS.

A Reminiscence

[*The Path*, Vol. VII, February 1893, pp. 343-4]†

The interesting series of historical papers now running in *The Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.

The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electroplate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly

*[It is not definitely known to whom this letter of Master K.H. was addressed, nor what has become of its original. It has been published as Letter No. 46 in C. Jinarājadāsa's *Letters from the Masters of the Wisdom*, First Series, Theosophical Publishing House, Adyar, 6th Edition, 1988. — COMPILER]

†[This article may not be from the pen of Mr. Judge. We reproduce it, however, as the item following it and entitled "Correspondence" would not carry much meaning without it. — COMPILER]

this cut is substantially our seal. The omitted portion is the Egyptian cross in the center. In place of that cross the letters "E. B." appear, and those letters mean "Elena Blavatsky," the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.



Who, then, is the person from whom came the idea of our seal? Is it H.P.B. or some one else? If not H.P.B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts?

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H.P.B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be published in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing — out of the question in itself — would leave out H.P.B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. An examination of the correspondence shows that Brothers Judge and Doubleday wrote — often — that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees

were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Old Diary Leaves" is clearly *lapsus calami* ["slip of the pen"]. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T.S. in 1876, but instead of using that a paper was read by Brother Judge embodying the facts and including many other records of different experiments.

Other flitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T.S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF.

Correspondence

[*The Path*, Vol. VII, March 1893, p. 387]

DEAR PATH: — The article in February about our seal interested me, but the writer only hints that perhaps the seal used by H.P.B. on her letter paper was the origin of our seal. Is there any proof as to dates? May she not have adopted it from our seal?

Yours,

X. M.

ANSWER. — Since the February article was written I have obtained proof positive that H.P.B. used the seal, as given in that article, upon her letter paper and envelopes as early as June 1875. The Society was founded in November 1875, so that she was using the symbol for four months before we adopted it. If the writer of the article "A Reminiscence" had known of this he might have gone further and positively asserted that her private symbol became our public corporate seal — another proof of the predominance of herself and her Masters in the Theosophical movement. The positive evidence secured during the month consists in old letters and envelopes of June and earlier in 1875, bearing the seal in colors, red, gold, and white. There lies before the

writer a letter with its envelope, written by her from Philadelphia on June 10, 1875, each having the symbol precisely as printed in February *Path* and from the same plate.

WILLIAM Q. JUDGE.

The Earth Chain of Globes

[*The Path*, Vol. VII, February 1893, pp. 351-4; March 1893,
pp. 377-80; Vol. VIII, April 1893, pp. 11-13]

Although H.P.B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in, as were afterwards publicly expounded in *Esoteric Buddhism*, by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before, wrote to H.P.B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes," the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H.P.B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, we find in reference to the "Chain of Globes":

Separated as these are, in regard to the gross mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces . . . It is along these subtle currents that the life-elements pass from world to world . . . the most ethereal of the whole series . . . as it passes from world Z back again to world A.*

*Edition of 1884, pp. 77, 78, 80, 81.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes." It has been thought that they were as much apart from each as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth — a fact not yet cleared up — it would be seen to possess the earth as the earth holds it.

It may be asked, why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on — and it was not of enough importance to require insistence — the consequence might have been that even Mr. Sennett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: "*Separated as these are in regard to the gross mechanical matter of which they consist.*" Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles," but their particles are interblended. When we pass on to the plane of life which Globe 5 or E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It

was to this very sentence that we objected in 1875, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H.P.B. wrote in *The Secret Doctrine*, Vol. I, p. 166:

Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. . . . In short, as Globes, they are in CO-ADUNATION but not IN CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another state of consciousness.

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance*. This is negated in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "co-adunation." If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself." — and this is from another explanatory letter from the first authority. In the paragraph from *The Secret Doctrine* attention is called to the fact that just because the seven globes are in co-adunation but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H.P.B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when states of consciousness should be dwelt upon. For as was written in the same letter quoted by H.P.B.:

Unless less trouble is taken to reconcile the irreconcilable — that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, “natural” being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses — no progress can be really achieved.

And on page 169 of Vol. I of *The Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher’s letters, reading:

To be fully realized [the evolution of the monads on the globes], both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H.P.B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE.

II

In February *Path* the subject of the *co-adunation* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that — as was suspected — the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at, most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influenced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth-century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since “facts” are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *The Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our center of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far, both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written:

You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of (modern science). You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines.*

... Such is unfortunately the inherited and self-acquired grossness of the Western mind; and so greatly have the very phrases expressive of modern thoughts been developed in the line of practical materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal machinery of the Occult Cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but — that's all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining wider currency among Western Nations; caused Theosophical study to be cast aside as useless and fantastic by Western philosophers.†

*[First Letter of K.H. to A. O. Hume, *The Occult World*, p. 128; full text reprinted in Margaret Conger, *Combined Chronology*, pp. 30-1.]

†[Letter No. 8, *The Mahatma Letters to A. P. Sinnett*, pp. 29-30 in both the 2nd and the 3rd editions.]

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them, they would be forced in sadness to conclude I was a most superstitious person — meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other center of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing center of consciousness, and are not

the causes for the latter but are effects due to the operation and force of that inner power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of Universal Brotherhood upon which the Adepts have insisted. For the changing of consciousness as to center is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versa*, as the center of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

WILLIAM BREHON.

III

The Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students — inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S.D.*, Vol. I, that the “seven globes from the 1st to the 7th proceed in seven Rounds,” that *each globe revolves seven times around the World Chain with its own particular development* [say *the Mineral Kingdom*,] before the next in order [say *the Vegetable Kingdom*] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, page 91, it is stated that the several kingdoms pass “*several times* around the whole circle as minerals, and then again *several times* as vegetables,” but there is no distinct statement of this in *S. D.*

— Yours, IGNOTUS.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, *The Secret Doctrine* does not say on the page quoted, nor anywhere else, what “Ignotus” writes. Instead of reading as quoted, the passage is:

1. Everything in the metaphysical as in the physical Universe is septenary [p. 158]. . . . *The evolution of life proceeds on these seven globes or bodies* from the first to the seventh in Seven ROUNDS or Seven Cycles [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by “Ignotus.” The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from

the restoration of the passage that the Globes do not “revolve around the world chain.” The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds — I presume in some imaginary orbit of their own — in what he called the “world chain,” and then he went on adapting the rest of the evolutionary theory to this primary assumption. By reading *The Secret Doctrine* and the former articles on this subject in *The Path*, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in *The Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as “round,” “around,” “chain,” and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. “To go around” the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man “went the whole round of sensations.”

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In *The Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in *The Secret Doctrine*, Vol. I, p. 159, para. 4:

4. [Earth’s] Humanity develops fully only in the Fourth — our present Round. Up to this fourth Life-Cycle, it is referred to as “humanity” only for lack of a more appropriate term. . . . Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms — even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly, (a) that after the second round the order alters, and (b) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity, but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in *The Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object — the evolution of conscious life out of inert material.

WILLIAM BREHON.

Seven Years Gone

[*The Path*, Vol. VII, March 1893, pp. 365-6]

The Path was started in April 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April 1886, we had no sectional organization here; by the next year our organization was completed and became the model for Europe and India. No Headquarters existed then; today we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washington, and elsewhere. Our literature included few books; now enquirers are assisted by many works from the pens

of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi-occult* ideas and superphysical phenomena. The newspapers which are written to sell and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the opposition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened *The Path*. Then no one was speaking for Theosophy in America. Today there is the lecturer on the Pacific Coast going up and down the land; Brother Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

Aphorisms on Karma

[*The Path*, Vol. VII, March 1893, pp. 366-9]

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

WILLIAM Q. JUDGE.

APHORISMS

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

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

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

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

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahmā. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

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

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

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

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

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

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

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

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

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

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

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of

time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

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

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

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

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

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

(23) Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes.

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

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

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

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with

the strength or weakness of the efforts expended in carrying out the measures adopted.

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

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

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

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

Devachan

[*The Path*, Vol. VII, March 1893, pp. 369-72]

A correspondent writes to say that there seems to be some confusion or contradiction in Theosophical literature and among Theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's teachers had communicated through her to him — a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second,

that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *The Key to Theosophy*, p. 145, H.P.B. says that the stay in Devachan "depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries . . ."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult — and for most of us impossible — to lay down exact figures.

But the Adept K.H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in *The Path* without signature.* The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:

The dream of Devachan lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force. . . .

The stay in Devachan is *proportionate to the unexhausted psychic impulses* originating in earth life. Those whose attractions were preponderatingly material *will sooner be drawn back* into rebirth by the force of *Tañhā*.

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of *Tañhā*," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing

* Volume V, May 1890, pp. 40-1.

of forces and is the outcome of action and reaction. And this sort of a materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H.P.B.'s views ever since 1875 on the subject, I wrote in *The Path*, Vol. V, September, 1890, p. 190 [p. 167 above]:

In the first place, I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years.

This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years — no more nor less — in the Devachanic state; and this is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in Vol. V of *The Path* accords with the views of those Adepts who have written on the subject, as well as with the very ancient teachings thereupon in the *Bhagavad-Gītā* and elsewhere.

In everyday life many illustrations can be found of the operation upon living men of the same force which puts disembodied man into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, color arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan. But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reincarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

WILLIAM Q. JUDGE.

The Mahatmas as Ideals and Facts

[*The Path*, Vol. VII, March 1893, pp. 374-7]

A visitor from one of the other planets of the solar system who might learn the term *Mahātma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in Mahatmas with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor, after examining all the members of the Theosophical Society, could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahātma*. *Mahā* is "great," *Ātma* is "soul" and both compounded into one, mean those great souls who have triumphed before us, not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a

Society such as ours which had its first impulse from some of these very Mahatmas.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain — and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine — this article is meant for those who believe in the existence of the Mahatmas, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in Mahatmas — whatever name you give the idea — is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H.P.B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in Mahatmas, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help, of the Mahatmas, be for any cause inhibited?" The answer is, "It can." But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the Mahatmas wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in Theosophy is awake, the work goes on, the people are benefited. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite, — the wish to save others. Let us remember the story in ancient writ of Yudhishthira, who, entering heaven and finding

that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

Authorship of The Secret Doctrine

[*The Path*, Vol. VIII, April 1893, pp. 1-3]

A good deal has been said about the writing of *Isis Unveiled*, and later of *The Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H.P.B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. *The Secret Doctrine*, however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence *The Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those, who had received at the hands of H.P.B. words and letters from her Masters, to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide

for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when *The Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

To Hübbe Schleiden — copy.

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Dr. [that] "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction [that] the undersigned is happy to assure him that the Secret Doctrine when ready, will be the triple production of M. .'. Upasika and the Doctor's most humble servant.

S.E.C.

K.H.

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to Dr. Hübbe Schleiden — though I doubt it — I the humble undersigned Fakir certify that the Secret Doctrine is dictated to Upasika partly by myself and partly by my Brother K.H.
M. .'

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outsider it will all be so much nonsense.

The certificate given last year saying that the Secret Doctrine would be when finished the triple production of Upasika, M. .' and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the Secret Doctrine have been

copied by the pen of Upasika into its pages, though without quotation marks, from my own manuscript and perhaps from M. . ., though the last is more difficult from the rarity of his know[n] writing and greater ignorance of his style. All this and more will be found necessary as time goes on but for which you are well qualified to wait.

K.H.

ONE OF THE STAFF.

COMPILER'S NOTE

[The two "certificates" from the Masters K.H. and M. concerning the authorship of *The Secret Doctrine* were received by Dr. Wm. Hübbe-Schleiden on the night of his last parting from H.P.B. in Würzburg, Germany, early in January 1886. He found them phenomenally inserted in his copy of Richard Hodgson's S.P.R. Report after he had left her. The originals are believed to have been destroyed by the Nazis in the 1940s. However, as pointed out by Mr. Judge, copies were made by the Masters themselves and sent to him by H.P.B. They may be precipitations (for an explanation of this process, see pp. 390ff below; also Geoffrey Barborika, *The Mahatmas and Their Letters*, Theosophical Publishing House, Adyar, 1973, pp. 299-305). These copies and K.H.'s letter to Judge regarding them are in the Archives of the Theosophical Society, Pasadena. They were reproduced in *facsimile* for the first time in *The Theosophical Forum*, Vol. XXVI, April 1948. New digitally-scanned reproductions of them appear on the following pages.

The copy of K.H.'s certificate (p. 345) was written in his usual blue crayon. The meaning of the final initials S.E.C. is unknown. The copy of M.'s certificate (p. 346) was written in red crayon on the back of the sheet. It is now almost completely faded and has been digitally enhanced for legibility.

Below the letter from K.H. to Judge (pp. 348-9), M. added the following words:

The Dr. will be in the same rut for many years. Go on and fear nothing. I am beside you when you least expect it. No, this is not my personal style — the latter in a language you could not read — Yes right, the whole age transits — Particulars not given.

M. . .

For further details, see Boris de Zirkoff, *Rebirth of the Occult Tradition: How The Secret Doctrine of H. P. Blavatsky was Written*, Theosophical Publishing House, Adyar, 1977, pp. 14-22; republished as the compiler's introduction to the 1978 TPH edition of *The Secret Doctrine*.]

To Hübhe Schleiden - copy.

I wonder if this note of mine is worthy of occupying a silent spot with the documents reproduced and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble. The present is simply to satisfy the Dr. "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the Secret Doctrine when ready, will be the triple production of Meow Upasika and the Doctor's most humble servant

K.H.

S.E.C.

Dr. Hübbe-Schleiden



Facsimile of the envelope markings in which Master M.'s original certificate to Dr. Hübbe-Schleiden was enclosed. On one side of it appeared the addressee's name, and on the other the Chinese characters which can be interpreted as meaning:

"May great good fortune be at your service."

The certificate given last year saying that the Secret Doctrine would be when finished the triple production of Upasika Me. and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find these both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the Secret Doctrine have been copied by the pen of Upasika into its pages, though without quotation marks, from my own manuscript and

Facsimile of letter from Master K.H. to William Q. Judge.

Spiritualism

[*The Path*, Vol. VIII, April 1893, pp. 13-21. A paper read before the Āryan Theosophical Society, New York, February 28, 1893.]

The subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Mme. Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism, miscalled by the high name of "spiritualism," and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not availed of at all: instead, ridicule and hate were thrown by them at H.P.B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H.P.B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H.P.B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard today to find many good physical mediums, while then it

was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished. Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old Christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong conclusions about the whole matter. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the

action of the soul itself in the use of its various sheaths sometimes called "principles." And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material," and "matter," and "objective." The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking *that* to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible, but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms," the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctly the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the Theosophist denies it and says it is all done by some or all of three agencies, excluding *kāma-loka* entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last*, the minds and astral

bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form." Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been

given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see."* He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried, and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut out roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have good picturing power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages; and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picture is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space onto a surface so as to become fixed and visible on the paper

*See the *Religio-Philosophical Journal* for 1877.

or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws, brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of color, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one of the medium, may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind, an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the color. This falls like rain, condensed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the subconscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogis levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body, the thing is done by altering the polarity of the body so that it is of the

opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H.P.B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological fraud," as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own accord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man when we attend *séances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about, and may strike another: I have read of cases where a man in sleep

has leaned over and killed the person lying beside him. "Oh," you say, "that was a nightmare." Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develop and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitution and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances — other than as to mere facts — can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth.

WILLIAM Q. JUDGE.

Glamour

ITS PURPOSE AND PLACE IN MAGIC

[*The Path*, Vol. VIII, May 1893, pp. 43-6]

The word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are." This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of Theosophy. Glamour

stands once more a fair chance for recognition. Indeed, H.P.B. uttered prophetic words when she said that in America more than anywhere else this art would be practiced by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes," these stories have arisen.

A writer well-known in England and America once thought he had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour" he said; "thus falls this Theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamourous. But Theosophists should not stumble and fall violently as this gentleman did over a word which, when enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H.P.B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes, — although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patañjali in his *Yoga Aphorisms*, where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or

night. This little aphorism covers a good deal of ground, and confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or color for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspects of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamoured the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alteration of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the subject into an abnormal state, while the other operators need no such adventitious aids. Glamour, then, has a very important place in magic. That it was frequently used by H.P.B. there is not the smallest doubt, just as there is no doubt that the yogi in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor

are those cases in which anyone was entitled to know all that was going on. She exhibited these feats — seldom as it was — for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the West the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled skeptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews*, and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T.S., by the Adepts. They are often among us from day to day appearing in a guise we do not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty; but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulcation will not soon be to such a selfish age.

WILLIAM BREHON.

The Theosophical Society

AS RELATED TO BRAHMANISM AND BUDDHISM

[*The Path*, Vol. VIII, May 1893, pp. 52-6]

The subjoined circular has been sent by me to as many Brahmans as I could reach. I have purposely used the words "Brahmans of India" in the title because I hold to the view of the Vedas and the ancient laws that the Brahman is not merely he who is born of a Brahman father. In America lack of accurate knowledge respecting Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, whereas in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burma, Japan, Ceylon, and others. The misconception by so many Americans about the true home of Buddhism, if not corrected, may tend to cause the Brahmans to suppose that the T.S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T.S. above another.

— W.Q.J.

TO THE BRAHMANS OF INDIA

144 Madison Ave., New York, April 5, 1893.

My Friends:

In the English Theosophical magazine, *Lucifer*, for the month of February 1893, is an admirable article by Rai B. K. Laheri of Ludhiana, Punjab, in which he asks his fellow Theosophists to remember that no religious form of belief should be prominently brought forward or disparaged by members of the Theosophical Society, and his words appeared at the very time I was contemplating a fraternal letter to you to show you that that Society is not engaged in any attempt to bring forward the Buddhist religion. I was the pupil and intimate friend of H. P. Blavatsky, who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted that Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishis, the Mahatmas who were her Gurus; I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thought of India; I know that her first

friends in the work in your country, even before she left this one, were Indians, Brahmans, sons of Āryāvarta: hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. I am not a Christian nor a member of any religious body; as I was born out of India in this incarnation I could not be a Brahman under your present laws; but if I am anything I am a follower of and believer in the Vedas; I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Āryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my own magazine, *The Path*, labored constantly to bring its treasures to the attention of students in this Western World.

Having, then, this triple devotion — to the teaching of Indian sages, the ideals of the Messenger of your own Ṛishis, and the welfare of the Theosophical Society — it will be evident to you why the evil so strongly felt by my honored Brahman co-worker, Brother Laheri, and by myself should lead me, as an individual and as Vice-President of the T.S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahman community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahmanism, that they hesitate to enter its membership or cooperate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Ṛishis have approved. In brief, Brahmans will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mohammedans, or Pārsīs.

Although, as I am unreservedly convinced, this evil is due to misapprehension, it must nonetheless have had some cause to originate it. I believe this cause to have been threefold. First, the name *Esoteric Buddhism* given to one of our books. This book, as many of you know, was the first important attempt to bring the truths of real Indian spiritual philosophy to the knowledge of Europe and America. But it was not Buddhism. It was first named *Fragments of Occult Truth*, and might just as properly have been published with the title *Esoteric Brahmanism*. Its enormous circulation and influence, both on a constant increase, show

the readiness of the Western mind for just this teaching. But its title, adopted from lack of a more accurate term at the time, has naturally led many to suppose it an exposition of mere Buddhism, although its author, Mr. Sinnett, has been at pains to explain the contrary and Madame Blavatsky has also pointed out the mistake.

Second, the well-known membership in the Buddhist Church of Col. Olcott, President of the Theosophical Society, and his earnest efforts to unite the two schools of Buddhism, as well as to popularize their teaching and to restore the temple of Buddha-Gayā. And yet you must remember that Col. Olcott was himself invested by Brahman authorities with the Brahmanical thread, the highest possible evidence of confidence in his character, and that he has recently lectured with enthusiasm on the essential unity of the inner teachings of Buddha with your own religion. Nor should any of us forget that any personal predilections for his own faith are as much the right of the President as of any private member of the Society; and that the very Constitution of that Society, the Constitution he himself was active in shaping, forbids the identification of the Society by any officer or member with his personal beliefs in either politics or religion. Those of you who know Col. Olcott must be aware how utterly he would repudiate any wish, or even willingness, to thus abuse his official station.

Third, the incautious remarks of Buddhist members of the Society. No doubt such have at times been made, and in the warmth of personal zeal or in momentary forgetfulness of the scrupulous impartiality a true Theosophist owes to all other lovers of truth, our Buddhist friends have occasionally used comparisons which were unwise. Yet even here we need remembrance that absolute fidelity to the highest ideal, ceaseless prudence in speech and pen, total faultlessness as to tact and wisdom, are not vouchsafed to any body of religionists or to any individual of them. In this, as in other departments of human conduct, there will be lapses of discretion, and it would be unfair to refuse to an inconsistent F.T.S. the allowance we concede to an inconsistent citizen or an inconsistent moralist. Certainly it would be unfair to antagonize the Society because some of its members proved defective in its spirit.

It is my conviction, then, that the suspicion which has thus interfered with the Society's work and impaired your own interest in it has no real basis. And I think you will share it if you recall such additional facts as these: — the explicit statements of the Society in its Constitution; the absolutely unsectarian spirit and proclamations of its great Head, Madame Blavatsky; the total freedom from sectarian affiliation exhibited in the actual conduct of the Society; the whole-souled devotion to its mission of many, both in East and West, who

are not Buddhists in belief; the eager effort by many after all the light and truth your invaluable literature contains; the unqualified welcome given by Western Theosophists to such of your co-believers as they have been privileged to meet in their own lands. And possibly you may give weight to the unreserved assurance from myself, who have been close to Madame Blavatsky from the first and in constant conference and cooperation with her, an active worker in the Society and familiar with its history and genius, that it has not been, is not, and is most unlikely to become the organ of any sect or faith, the thing essential to its operations, nay, even to its existence, being the most absolute catholicity of thought and sympathy and respect. And I may go further, assuring you also that no one would more immediately, sternly, uncompromisingly, ceaselessly resist the contrary policy than would I. I use these words in their fullest significance.

And so the purpose of this letter is to invite a revival of your confidence in the Theosophical Society. In many of you it has never declined. Where it has done so I would restore it. In my own country and in Europe the interest in the work of the Theosophical Society and in Indian philosophy and thought has had an expansion in the last few years which is simply amazing. I can hardly give you adequate idea of the change in the press, in public sentiment, in private study. The Society itself is growing steadily. In America we have seventy-three Branches and shall have seventy-five before this reaches you. Only one is really moribund. This means an increasing zeal for Oriental truth. More expositions of Eastern philosophy are demanded. The three editions I myself published of the *Bhagavad-Gītā* have been exhausted, and a fourth is just coming out. Ancient Āryan ideas and views of life are permeating the land and molding the convictions of its people. We need help to increase and fix them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valued treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are, with you, fellow-seekers after light and aspirants after progress know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you we are workers in the Rishis' cause, and we seek the most efficient aids in that work. If you do

not give this aid or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the Sacred Books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power and thus in its turn benefit the whole race of man. It is only by teaching the West the soul-satisfying philosophy of the ancient Āryans that we can lead them on as parts of the human family, and as, indeed, perhaps the very nations where some of you may be drawn by Karma to incarnation in some future life. By having a wrong impression of the work of the Society you will be led to speak against it and to throw your powerful influence in the scale opposite to it, and thus very materially hold it back.

I invite you to communicate freely with me in answer to this letter, and to give the letter itself the widest circulation possible among Brahmans. I shall arrange for its translation into a native tongue. And so with respect and sympathy and fraternal spirit, and with the hope that these words may avail to correct an error which has distressed and alarmed me, I am

Your friend, however distant,

WILLIAM Q. JUDGE.

Masters, Adepts, Teachers, and Disciples

[*The Path*, Vol. VIII, June 1893, pp. 65-8]

This article is meant for members of the T.S., and chiefly for those who keep H.P.B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H.P.B.; either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll-call of great and powerful persons must be higher than people have been willing to place her. But I take it, most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H.P.B. and her relations to the Masters and to us; her books and teachings; the general

question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T.S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H.P.B. So much being laid down, we may next ask how we are to look at H.P.B.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishis and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age." But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H.P.B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H.P.B. and her Masters.

WILLIAM Q. JUDGE.

Mars and Mercury

[*The Path*, Vol. VIII, July 1893, pp. 97-100]

In the June *Path* there was printed a review of a pamphlet issued by the London Lodge T.S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*, Vol. I, running from page 162 to 168. "Gratification of curiosity is the end of knowledge for some men," wrote H.P.B.'s teacher, and this curiosity led to a question being put some years ago to the Adepts, who furnished the main body of *Esoteric Buddhism* and all the important matter in *The Secret Doctrine*, in respect to other visible globes. The author of *Esoteric Buddhism* then construed the reply to mean that Mars and Mercury are two of the seven planets of the earth-chain of globes. H.P.B., the only person in actual and constant communication with the Masters, corrected the mistake — made by Mr. Sinnett — in the pages of *The Secret Doctrine* to which I have referred, saying on page 164: "But neither Mars nor Mercury belong to our chain. They are, along with the other planets, septenary *Units* in the great host of 'chains,' and all are as visible as their *upper* globes are invisible." Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject.

The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said: *first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow globes of the earth, — and this correction they make most positively in *The Secret Doctrine*; *lastly*,

they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. We do not understand that Mr. Sinnett has said that H.P.B. was not reporting the Masters when she wrote the above in *The Secret Doctrine*, or that the Masters have denied that they hold the above views.

If we admit that Mars and Mercury are two visible planets of the seven-fold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analyzed in the same way as a single human being subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his sevenfold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout. If it is inconsistent at one point it fails at every other. The same Masters, who have communicated through H.P.B. with Mr. Sinnett for the purpose of having *Esoteric Buddhism* written, have over and over again positively stated that the law of correspondence rules throughout in this philosophy.

The earth is a fourth-plane planet. The beings upon it are now in the fourth stage, and for that reason cannot see objectively any planet that is not on the same plane of development, and every planet which they see is for that reason a fourth-plane planet. If this be correct, then Mars and Mercury must be fourth-plane planets, and hence not in the earth's chain of globes.

If we assume with the writer of the pamphlet referred to that Mars and Mercury are two out of the whole seven of which the earth is a third, then the question arises, "To what principle do these two planets correspond?" — for they must correspond to either *prāṇa*, *kāma*, astral body, *Manas*, *Buddhi*, or *Ātman*. Any attempt at an answer to this question will show the confusion in the assumption; for it is admitted that Mars is in obscurity, and the natural question then would be, "Which of the earth's principles is correspondingly in obscurity?" In attempting to answer this from the assumption started with, we have the statement that Mars is the planet we have last been in, hence it must represent a disused faculty or principle, and not one which we are about to develop. As *Manas* is the next principle to be fully developed, it would follow that Mars does not represent it, and hence the whole matter falls into confusion, because the first four principles have been already developed and are not in disuse. Following this on the false assumption, then Mars would represent an eighth principle.

Mars is in a state of obscurity at the present time, as stated by the Masters and H.P.B. This is because, in that chain of development, the Egos have finished their fourth round, or because the fourth round has not yet commenced, except in respect to the planet itself as a place of habitation, the Egos having passed on to the next globe of that chain, quite as invisible from the surface of Mars as our next globe in order is invisible from our surface. The same may be said for Mercury, except in respect to obscurity, since the information vouchsafed about it declares that it is beginning to get out of the obscurity caused by the absence of Egos.

A reference to the pages of *The Secret Doctrine* referred to above will be found helpful on this point. It is also stated in Vol. I, p. 163, on the authority of the Masters, that:

No *companion* planets from A to Z, *i.e.*, no upper globes of any chain in the Solar System, can be seen. As to Mars, Mercury, and the "four other planets," they bear a relation to Earth of which no master or high Occultist will ever speak, much less explain the nature.

Furthermore, one of the Masters wrote to the author of *Esoteric Buddhism* in respect to this matter, stating:

try to understand that you are putting to me questions pertaining to the highest initiations. That I can give you a *general* view, but that I dare not nor will I enter upon details . . .*

It is not necessary for us to know the relation between Mars, Mercury, and the Earth, especially, nor to know whether Mars and Mercury are in any particular state; all that is necessary is to know, do they belong or not to our chain? And that they do not has been distinctly stated, both from the position of authority and upon the ground of consistent philosophy. Upon authority, because in no other way can we solve this riddle; upon philosophy to show the reasonableness of the authoritative statement. All such difficulties can be solved by remembering and working upon the law that, as it is in respect to man and his principles or vehicles, so it is in respect to any planet whatever.

WILLIAM Q. JUDGE.

*[*The Secret Doctrine*, Vol. I, p. 164 footnote; also *The Mahatma Letters to A. P. Sinnett*, p. 177; 3rd ed., p. 174.]

Cautions in Paragraphs

[*The Path*, Vol. VIII, July 1893, pp. 100-2]

Do not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich, or those in social life needing Theosophy as much as the humbler ranks, should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the Theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate Theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in Theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which Theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a Theosophical Branch is for the study of Theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be Theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefited by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general Theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the Theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient Theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

Regarding Islamism

[*The Path*, Vol. VIII, July 1893, pp. 112-15]

The conversion to the religion of the Prophet Mohammed of Alexander Russell Webb, F.T.S., and his establishing in New York a paper devoted to Islamism, together with his lectures on the subject, have caused a great deal of attention to be given to Mohammedanism. Brother Webb is still a member of the Society, with an interest in its progress, and this is another illustration of the broadness of our platform. But he says that it has surprised him to find the members in general paying slight regard to the life of the Prophet, his sayings and his religion, as one of our objects calls for the study of all religions. In India he found many followers of the Prophet in our Branches, and

among them much knowledge of formerly so-called esoteric doctrines, which are common to all religions. That such would be the case must have long ago been evident to those who have read the admirable articles which were printed some years ago in *The Path* upon Sufi poetry, as the Sufis really preserve the inner doctrines of Islam. But it is natural that the religion of Mohammed has not received from Western people very great consideration. They judge it in the mass, and not from some of its teachings. The West has developed its social system and its religious belief on its own lines, and having seen that many of the followers of the Prophet are polygamists, which is contrary to Western notions, the entire Islamic system has been condemned on that ground, both in a social and religious sense.

The best Mohammedans say that the Prophet did not teach polygamy, but only permitted it in case a man could treat many wives in exactly the same way in every respect that he could one. Although over against this the Prophet himself had but one wife, and was in fact a celibate, it was quite natural that his followers should liberally construe what he said on the subject and take unto themselves as many wives as their means permitted. This is human nature, and would probably be the result today in the West if our people placed reliance on the words of a Teacher who had made a similar statement.

The words of the *Koran* upon the subject of polygamy, as given by Mr. Webb, are:

And if ye are apprehensive that ye shall not deal fairly with orphans, then of other women who seem good in your eyes, marry but two, or three, or four; if ye still fear that ye shall not act equitably, then one only.
— *Koran*, Sūra IV, verse 3

The next prominent conception held by Western people about the Mohammedans is that they have forced an acceptance of their doctrines. We have such stories as that they carried sword in one hand and the *Koran* in the other, compelling people to accept the book under threat of the sword; that they burned books containing matter other than that in the *Koran*, on the ground that if it was in the *Koran* the books were unnecessary, and if it was not in the *Koran* the books were wrong and should be burned. But the disciples of the Prophet assert that he never taught any such thing, and point to much learning on the part of the Mohammedans in the past. Doubtless these disciples are right, but we know that many Mohammedans tried to coerce people, and that there is some foundation for the story in respect to destruction of that which was not found in the *Koran*. For these reasons the West has been opposed to Islamism without really knowing much about

it. The religion has been judged by the proceedings of its followers. Similar charges might be made against Christian peoples, who notoriously both individually and as nations are in the habit of going directly contrary to the commands of their Founder.

A student of these subjects, then, comes to consider lastly the claims of Islamism on philosophical and religious grounds, and naturally asks the question whether it has any better philosophy than any other religion, and if its religion is supported by a correct philosophy. If it be found that the truths given out by the Prophet were known and written down before his time, then why should the Western student turn to the later religion, the product of a more or less undeveloped people, when he may go to the original from which it undoubtedly came? And if in that original we can find broader and more definite expositions of cosmogenesis and anthropogenesis, we may very properly use Islamism to illustrate the Theosophic truism that one single truth is the basis upon which all religions stand, but we are not necessarily obliged to adopt it to the exclusion of anything else.

Islamism seems to many to exact a belief in *a* God, and the conception of *a* God demands that that being shall be separate from those who believe in him. This view does not appeal to many Western Theosophists, because they assert that there can be no God different or separate from man. In the *Ṛig-Veda* of the Brahmans there are as grand, and some think grander, conceptions of God and nature, as can be found in any Islamic book. If the two are equal in this regard, then the *Ṛig-Veda*, being admittedly the elder, must have the first place by reason of age; but if the *Ṛig-Veda* and the philosophy growing out of it are broader and grander than the other, then for that reason it must be more acceptable.

The five fundamental precepts of Islam are given in the *Encyclopaedia Britannica*, as follows:

First, Confession of the Unity of God; *second*, stated prayer; *third*, almsgiving; *fourth*, the fast of Ramadan; *fifth*, observance of the festival of Mecca.

In the latest English publication on the subject, Mr. Webb says:

Orthodox Mohammedanism may be divided into six heads: *First*, faith in God, the one God, the creator of all things, who always was and ever will be, the single, immutable, omniscient, omnipotent, all-merciful, eternal God; *second*, faith in angels, ethereal beings perfect in form and radiant in beauty, without sex, free from all gross or sensual passion and the appetites and infirmities of all frail humanity; *third*, belief in the Koran as a book of Divine revelation, given at various

times to Mohammed by God or through the Angel Gabriel; *fourth*, belief in God's prophets, the most preeminent of whom were Adam, Noah, Abraham, Moses, Jesus, and Mohammed; *fifth*, belief in the resurrection and final judgment, when all mankind shall appear before God, who will reward or punish them according to the deeds they have done on earth; *sixth*, belief in predestination, or the inability of man to avoid, by any act of his own, the destiny irrevocably predetermined by God and written down in the eternal book previous to the creation of the world.

The religion of the Prophet contains, in common with all other religions, a secret doctrine which is the same as that found in those differently named. As referred to above, the Sufis taught a very high kind of mysticism, but not any higher than that of the Hindus, nor any different from the mysticism of the Christians, both of early and later times. They taught union with God; so do the Hindu and the Christian. They spoke of their wife and their mistress and their concubines or houris; so do medieval alchemists, and many of the Indian Yogis speak in a similar strain; so that in whatever direction we turn it is found that there is no substantial difference between Islamism and any other religion except in respect to age, and it is really the youngest of all, excepting perhaps the later Christian development found among the Mormons of America or Latter-day Saints. In fact, some Western Theosophists have said that it would be just as well to accept Mormonism as Islamism, since the teachings are identical and the practices are also. The Mormons say that polygamy is not taught, but they practice it; they have their mysticism, their prophecy, their various kinds of frenzy, and among them are many extraordinary examples of prevision, notably with Brigham Young, the second prophet.

Americans might be inclined, if they were about to make a change, to accept their own natural product in preference to an Arabian one. Certainly in regard to morality, honesty, thrift, temperance, and such virtues, the Mormons stand as well as the followers of the Prophet Mohammed. But as we know little about true Islamism, a careful consideration of it will no doubt add to our knowledge and broaden our conceptions, since it must end in our seeing once more that none of the religions of the day are true ones, but that a single body of truth underlying them all must be the religion of the future.

HADJI ERINN.

The Adepts and Modern Science

[*The Path*, Vol. VIII, August 1893, pp. 129-35]

Modern science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Society in the correspondence which Mr. Sinnett had with the Adept K.H. in India, and there is in the answers published by Mr. Sinnett in *The Occult World*, enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in *The Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth-century science differ from those of the Lodge of the Brothers, then so much

the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K.H. to Mr. Sinnett and others.

Mr. Sinnett writes: "The idea I had specially in my mind when I wrote the letter above referred to, was that of all test phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of ordinary science." To this he received a reply from K.H., who said:

Precisely because the test of the London newspaper would close the mouths of the skeptics [it was inadmissible]. See it in what light you will, the world is yet in its first stage of disenthralment . . . hence unprepared. . . . But as on the one hand science would find itself unable, in its present state, to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, everyone who would thus be made a witness to the occurrence would be thrown off his balance, and the result would be deplorable.

In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses." He then goes on to say:

Were we to accede to your desires know you really what consequences would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are, then, they to expect who would offer the world an innovation which, owing to human ignorance, if believed in, will surely be attributed to those dark agencies the two-thirds of humanity believe in and dread as yet?*

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the

*[*The Occult World*, American Edition, 1885, pp. 93, 95-6; *Mahatma Letters*, 2nd ed., No. 1, pp. 1-2.]

Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other men along in the immense current thus generated, the very purpose of the phenomenon would then be negated. On this the Adept writes a little further on,

As for human nature in general, it is the same now as it was a million of years ago. Prejudice, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought — and occult study requires all that and much more — pride and stubborn resistance to truth, if it but upsets the previous notion of things: such are the characteristics of the age. . . . However successful, the danger would be growing proportionately with success,

that is, the danger would grow in proportion to the success of the phenomenon produced.

No choice would soon remain but to go on, ever *crescendo*, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required, and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many, you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries — aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush.*

These simple remarks are philosophical, historically accurate, and

*[*Occult World*, pp. 98-9; *Mahatma Letters*, No. 1, pp. 3-4.]

perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says:

We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research, as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also have the former.

He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such modes of communication." This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says,

the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism.*

The Adept makes it very clear that such a proposition could not

*[*Occult World*, pp. 100, 101, 104; *Mahatma Letters*, No. 2, pp. 6, 8.]

be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying,

In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . .

. . . Now, for us poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask, then, . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them, and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object — the evolution of conscious life out of inert material. . . .

. . . Still less does exact science perceive that while the building ant, the busy bee, the nidificent bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs, the hunter who kills game

for his pleasure or profit, or the positivist who applies his intellect to proving that $+ \times + = -$, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

Exact experimental science has nothing to do with morality, virtue, philanthropy — therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers — as far as the path of *Uranus* is outside the Earth's — we distinctly refuse to be broken on any wheel of her construction.

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind.*

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE.

*[*Occult World*, pp. 128, 130, 132-3, 148; 1st letter of K.H. to A. O. Hume, in Conger, *Combined Chronology*, pp. 31-3; *Mahatma Letters*, No. 6, p. 23.]

How to Square the Teachings

[*The Path*, Vol. VIII, September 1893, pp. 172-4]

Place has been given to Mr. Sinnett's admirably written article "Esoteric Teaching" for two good reasons: *first*, because he requested its publication, and *second*, because the theme is excellent and the time propitious. But by its appearance the *Path* is not bound to the conclusions of the learned author.

Roughly summarizing the history of the recrudescence of the teaching of the Lodge for this century, we find H.P.B. publicly beginning it, though guardedly, in *Isis Unveiled* as herself the messenger of the real Teachers behind. At that time (1875) she gave private teachings* in America to certain persons. Then in India in *The Theosophist*, with H.P.B. as editor, it proceeds to further unfolding in articles entitled "Fragments of Occult Truth." It is a pity this name was not preserved and used for the book which the "Fragments" afterwards became — *Esoteric Buddhism*. Later, *The Occult World* came out in 1881 and *Esoteric Buddhism* in 1883. During all this time H.P.B. was doing her own work with others, explaining the same philosophy as was given to Mr. Sinnett, and contributing to literature *The Key to Theosophy* and *The Secret Doctrine*. The fact — not denied by Mr. Sinnett or anyone — is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H.P.B., for although it is true she "showed surprise" to Mr. Sinnett on seeing certain things communicated to him in letters from the Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America.

In her *The Secret Doctrine*, availing herself of the same teachers to whom she introduced Mr. Sinnett, she corrected two errors into which she said he had fallen, *i.e.*, respecting Devachan and our companion planets. It is a perfectly unthinkable proposition to say that she was not advised by the Masters when writing *The Secret Doctrine*. I who saw many of the Masters' letters in 1888 in reference to *The Secret Doctrine* certainly cannot give up the evidence of my inner and outer senses. I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book, in black

*As stated in *The Secret Doctrine*, Vol. I, pp. xviii-xix: "Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott."

upon white, and I am certain they dictated the corrections given in *The Secret Doctrine* upon the points now before us. Evidence, eyesight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused.

Even in 1888 it was *not the time* to make the point precisely clear to the public. Times have rule in occult teaching more than most readers — or writers — of theosophical books suspect. But the clue was given, a broad hint was thrown out. It is *now the time* when what I was told in 1876 and 1878 by the Masters through H.P.B. may be told, since the prohibition put personally upon me has been withdrawn.

The questions respecting Mars and Mercury — and I might add those which might have been but were not put about Venus — did touch upon other questions on the outskirts of higher initiations and which never are and never will be answered *before the right time*. The statement in the Master's letter to Mr. Sinnett that the questions put by the latter approached too near to secrets of higher initiations did not, it is true, refer directly to these questions about Mars and Mercury; but that does not alter the fact that all the questions then propounded on this planetary subject touched the delicate area; and whether Mr. Sinnett or anyone else liked it or not, attention had to be drawn off, even at the risk of creating a temporary confusion on the topic. But in 1888 time had rolled on further, and now it is 1893 and nearer and nearer to another cycle. The clue may now be given. It may be noticed, if readers will observe, that the many questions raised in reference to Mars and Mercury served the additional purpose of so distracting the attention of questioners that hardly any queries were raised about the subject of "Cycles" on which the Masters had the completest information but about which the Lodge is more careful to remain silent than in respect to other points — yet the cycles are more important and have more bearing on life than Mars and Mercury.

Mars, Mercury, and Venus have a special and direct relation to this earth and its invisible companions. Those three visible spheres have to do with certain cosmic principles and lines of influence in and on the Earth, while the remaining visible planets of the Solar System have not the same relation. Read it thus, as taught before Mr. Sinnett was in the T.S., and as repeated in the *Secret Doctrine*:

The unseen companions of your earth are united with it in mass, though different as to quality of substance. The visible planets of your Solar System which have a relation special and peculiar to Earth are Mars, Mercury, and Venus. But what that peculiar — nay wonderful

— relation is do not ask, for we will not tell you. If while the current is open you persist in the question, you will arouse in yourselves a perplexity which the answer obtained will not relieve. Is there not a spirit of irritation, of rage, and another of wisdom and active judgment in man and Nature which may relate to visible planets which are not an actual part of earth's own special family? This is as far as we will now go. [Source unknown; not in the *S.D.*]

The whole misunderstanding hinges on the word "relation." It was a word which led up to many things. The presence of Mars and Mercury in the sky presents a *relation* to the earth, yet they have another *relation* to it which Saturn, Jupiter, and so on have not, while the latter bear the same relation to us of proximity as do the first. Admit the proposed construction above given, and at once there is complete concordance between *Esoteric Buddhism* and *The Secret Doctrine* as to esoteric divulgements. But continue the controversy to try and show that *Esoteric Buddhism* had not a single blunder, and perplexities of all sorts impossible to relieve will spring up on every hand. The Masters have commended the book, and well so, as it is made up from their letters. But that does not prevent one making slight mistakes, as, for instance, the one that all men stay in Devachan for 1500 years. This is not the fact, nor is it according to reason. And I make bold to say that it is not 1500 years since I was last in Devachan, but much less; and this assertion is made on personal knowledge supported by confirmatory statement from the same Masters. But it is true that the general run of the human race stays in Devachan for the average time of 1500 years of mortal time.

Mars, Mercury, Venus, then, are a part of our system in the sense of having an extremely important relation and influence with the human race and its planets, and having that in mind it was quite permissible for the teacher to reply that Mars and Mercury belong to our system.

WILLIAM Q. JUDGE.

Our Convictions

SHALL WE ASSERT THEM?

[*The Path*, Vol. VIII, September 1893, pp. 179-81]

To *The Path*: — Please resolve a doubt. Are members of the T.S. required to become flabby in character upon entering the Society, and to give up their convictions for fear of a vague future dogmatism? I ask this because in some of our magazines I have seen objections raised

to a free promulgation of one's ideas on such subjects, for instance, as the Adepts or Masters, Reincarnation, Karma, and so on. If we are so required, then I would ask why we have a free platform in the T.S., and when were the statements made in the President's inaugural address of 1875 withdrawn?

Fraternally,

S. F. HECHT.

Admitted to the T.S. May 5, 1892.

This question seems easy to answer. It is presumed that the correspondent refers to an objection to my plainly stating either in our journals or in any other way my own personal beliefs. It is evident that S.F.H. is thinking of the objection made in *The Theosophist* by N.D.K. to my plainly saying I believe in the existence of the Masters of whom so often H.P.B. spoke. N.D.K., taking up a letter of mine, quoted this sentence: "And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do in accordance with my own knowledge and belief, that our true progress lies in our fidelity to Masters as ideals and facts." S.F.H. is perplexed because N.D.K. seemed to object to that, but the perplexity need not exist nor need we become flabby in our convictions.

For, as will be seen by reading, and not straining the sentence quoted, the "policy" of the T.S. referred to by me therein is that of leaving everyone quite free to express his views on all these points. Although N.D.K. would appear to think I meant that the T.S. policy was for it to make these declarations, it is easy to see by consulting the constitution that its policy is the opposite. The policy is freedom to members and perfect neutrality on the part of the T.S. To have any other, or to say that merely because one is in a society such as ours, or is an officer, he cannot give his own opinions so long as he accords the same privilege to another, would be a monstrous thing, contrary to our constitution and quite against a long history in which, from H.P.B. and Col. Olcott down, all members have had perfect freedom of expression. So S.F.H. need have no fear; our policy of freedom is not altered; all have a right to their convictions; and it is certain that if anyone is becoming flabby the oldest members of the T.S. will at once adjure him to strengthen his sincere convictions and not hesitate to give them expression, always allowing to every one else the same liberty of thought and speech. And to aid our correspondent we will give some further light if possible.

Let us take first H. P. Blavatsky. She began in the T.S., with its free platform, immediately to preach and promulgate her own personal view that the Masters were facts, and facts of very great magnitude,

and this she did and continued against the most violent opposition and the fiercest ridicule. She also proclaimed unequivocally, as Cagliostro did many years before in Paris, a belief in the occult machinery of the Cosmos with all that that implies. Moreover, in the name of the Master she did very wonderful phenomena, which one of the same Masters has said, as published by Mr. Sinnett, have puzzled men for a good part of a century. And while thus freely expressing her own views she allowed the same freedom to all others, and was herself the agent for the taking into the T.S. of many who did not believe as she did but who often scouted at her convictions. Then, further, she proclaimed a system of philosophy with all her ardor just as she had a right to do, and merely laid it before the world within the pale of a free Society, which is not compelled to accept, but whose members fortunately do in great part. And in saying they are thus fortunate I am now giving expression to my own views.

Next consider the career of Col. H. S. Olcott since he began the work of the T.S., President then as he now is, and as we hope he will remain. He is our highest officer. Yet he has not failed to assert his undying belief in the Adepts and Masters, universal and particular. It is a good example for those who have the same belief. It was done in the T.S., not as officer but as man, as individual member, and it would be a poor sort of constitution that would have prevented him. Long ago he said they existed and tried to prove it. He worked with the Society for Psychical Research of London to prove to them the existence of the Masters and the truth of the doctrines given out by them as to occult phenomena. That may have appeared to be disastrous, but it was done with good intent and still under the constitution, for if against the constitution why was he not charged and put out? Because it was within his right. And in various places since then he has made the same assertions. At the Convention of the European Section in 1891 he publicly said on the platform that the Masters existed and that he had seen them himself, and spoke also of more than the two most spoken of in the T.S. and its literature. Then last, and now, he repeats it all with greater detail and particularity in his own series of Diary Leaves in his own magazine,* which has always been called the only organ the T.S. has. For, mark you, *The Path* and *Lucifer* have never been made the organs of the T.S.; nor, indeed, should they be.

Mr. Sinnett stands out in high relief among those who have in public and private, within the T.S., asserted with all his strength his belief in

*[*The Theosophist*, wherein Col. Olcott started the series known as *Old Diary Leaves*, in Vol. XIII, March 1892. — COMPILER]

the Masters' existence and tried his very best to prove his assertion. His books, his pamphlets, his speeches in public and private, all show this. Was he wrong, was he not fully justified under the constitution? And has he not gone even further and taken up the cudgels in battle for his views?

It very clearly appears, then, that under the Constitution we all have the fullest right to proclaim our views, not once but as often as we see fit, so long as we give others the same right and do not say that the T.S. as a body is responsible, for it is not. This is the beauty of our law. We are free just as the United States constitution is free and proclaims for no creed and no sort of god, but leaves all men to say what they please, if they do not interfere with the liberty of others.

Entry into our ranks in no way infers a becoming flabby, by which it is supposed the querent means a fear of saying what and in what each individual believes, because this is a brotherhood free from dogmatism. Earnestness and sincerity are not dogmatism at all, and it is undeniable that a reform in philosophy and thoughts such as ours could never prosper if our members were to grow flabby in this or in any other particular. Then again, if some of us have found that for us the Masters exist, it is our human universal duty to tell others, so that they may find out also, or be able to show by good substantial proof that we are wrong. When they shall have proved this to our satisfaction it will be time for us to disband, for then will have fallen the theory of the possible spiritual evolution of man, and we can then leave the field to the scientific materialists who not long ago declared the possibility of that high evolution. But as this is a *reductio ad absurdum* we may all continue our preachments of views, some for and some against man's great inheritance. *The Path* will continue to say its editor believes in humanity and in the great Masters of Wisdom.

WILLIAM Q. JUDGE.

The Secret Doctrine and Physiology

[*The Path*, Vol. VIII, September 1893, pp. 184-5]

THE HEART AND PLEXUSES

I find on p. 92 of Vol. II of *The Secret Doctrine*, the heart of man described as consisting of four lower cavities and three higher divisions. I cannot reconcile this statement with human anatomy. If the two auricles and two ventricles are to be regarded as the four lower cavities, which are the three higher divisions? If the aorta and pulmonary artery are to be regarded as two of them, then the two *vena*

cavae and the pulmonary veins must also be counted. Again on the same page it is asserted that there are seven nervous plexuses, which (each of them, I suppose, is meant) radiate seven rays. . . . There are sixty nervous plexuses enumerated in works on anatomy. Of all of these, one only (the epigastric) has seven subdivisions (included in the above sixty). On the same page it is asserted there are seven layers of skin; physiology counts only four. If there are seven, which are they and where to be found? These difficulties present a serious obstacle to the acceptance of the statements of *The Secret Doctrine* on matters less capable of verification.

M. R. LEVERSON, M.D.

In my opinion the three cavities of the heart are (1) the pericardium, (2) the right auricle, (3) the left auricle. The four cavities below are (1) the right ventricle, (2) the pulmonary artery, (3) the left ventricle, (4) the aorta. The pulmonary artery and the aorta are prolongations of the heart; the one to the lungs and the other to all parts of the body. Their pulsations and structure are like and correspond with the pulsations and structure of the central organ. They are simply the going out of the heart to all parts of the organism, terminating in the wonderful capillary system through which life and nourishment are dispensed. The system of veins is composed simply of tubes for conveying back to the heart and lungs the used-up blood, which, after passing through the capillary system, has to be revived before it is again fitted to give life and nourishment to the body. From this it is seen how completely the great heart fills the physical form. It is a much larger organ than is generally supposed. What is called heart, ordinarily speaking, is simply the central portion only.

J.H.S., M.D.

In this matter very much depends upon what is called heart and what not, as also upon the system of anatomical analysis. I think the four lower cavities are the two auricles and the two ventricles. The three other divisions are the two auricular appendages and the *foramen ovale*, which latter is a passage between auricle and ventricle, strongly marked in the foetal heart but nearly obliterated in the adult.

K.H., F.T.S.

In that part of *The Secret Doctrine* which is referred to by Dr. Leveson, it cannot be strictly said that the author "describes" the heart as consisting, etc., but she does speak as if taking it for granted that such is the division. I therefore understand her to refer to the true division

or analysis of the heart, and not to the one presently accepted among physicians. The medical fraternity have not always been right, and their conclusions have from time to time been revised. It was thought that the discovery of the circulation of the blood was unique in the West, but in fact it has been known in the East for many centuries. Even the nervous system has been known and is spoken of in ancient Hindu books. In one place it is said, "A thousand and one roads lead from the heart in every direction," and goes on to state that in those ramifications the inner person resides or functions during sleep. This may very well refer to the use of the nervous system, especially in sleep.

In respect to the divisions of the skin, Occultism says that there are actually seven divisions, and medical scientists can only state that they do not know of those seven, but have no right to say that there are not seven. If one reads *The Secret Doctrine* and takes its statements in respect to science as intending to refer to science as it now is, and then finds a difficulty because the author does not agree with science, there never of course could be any reliance placed upon it; but that book does not agree with science and does not pretend to, except in so far as science is absolutely correct. It is well to suspend judgment in regard to matters where there is a disagreement between *The Secret Doctrine* and Science, inasmuch as medical and other schools have not yet uttered the last words in their respective departments, and much has to be found out and many revisions of theories made before science will have come to its final determinations. But I have no doubt that these final conclusions will be in concordance with *The Secret Doctrine*.

The "seven nervous plexuses" spoken of are the seven main divisions, of greater importance in the human frame, known to Occultism, and the masters of that science do not deny that Western science has enumerated sixty on its own account, but these sixty are all included in the seven great plexuses. These latter are well known to students of Occultism who have proceeded by the road which leads to a knowledge of them. And it is known to those students that these seven control all the rest in the human organism, whatever they may be. The only divergence, then, on this point, is that science places every nervous plexus that it knows by itself, and is not aware of the fact that they are classified in natural law into seven great divisions. This can be verified, but not by consulting books on anatomy nor by ordinary modern dissections.

WILLIAM Q. JUDGE.

Occult Arts

[*The Path*, Vol. VIII, October 1893, pp. 193-8; November 1893, pp. 233-7; December 1893, pp. 265-70, January 1894, pp. 297-9]

PRECIPITATION

The word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop," which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, (*a*) before the operation an invisibility of a mass of powder, (*b*) upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass, a mass of substance

in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It has also been done unintelligently and as mere passive agents or channels, among mediums in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows:

1. That the precipitated messages are on rice paper.
2. That they are invariably in one or two colors of some sort of chalk or carbon.
3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable.
4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.
5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, conditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind:

- (a) A precipitated picture or message may be on any sort of paper.
- (b) It may be in black or any other pigment.

(c) It may be in carbon, chalk, ink, paint, or other fluid or substance.

(d) It may be on any sort of surface or any kind of material.

(e) It may be incorporated in the fibre of the paper and be thus ineffaceable, or lie upon the surface and be easily eradicated.

(f) It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

(g) It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

(h) As matter of fact the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a foreknowledge that the principal language of that movement would for some time be the English.

Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observation, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to — and not including silent ones of European birth — are Asiatics whose languages are two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly*, it is a fact long suspected and to many well known both in and out of the Theosophical Society that the Fraternity of Adepts has a cipher which they employ for many of their communications: that, being universal, is not their handwriting. *Thirdly*, in order to send any one a precipitated message in English it is not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he forms it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain: How is it

all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of Spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of elementals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H. P. Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died. They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: (a) that new communications need not be in a new style of writing, and (b) there is a danger that persons who seek either clairvoyants or mesmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations. The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy; it has been stated by the

Adepts themselves; it is supported by the facts of psychic investigations inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H.P.B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo* [lit. "buzzing in a vacuum"], sound that has no significance; a confusion between words and knowledge, delusive and vain altogether. And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition, or that are not for the furtherance especially of Brotherhood, cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

The outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses,

including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

As precipitations have been phenomenally made through "controlled" mediums who are themselves ignorant of the laws and forces at work, these are but strange phenomena proving the existence of a power in Nature either related to human mind or wholly unrelated to it. These are not the exercise of Occult Arts, but simply the operation of natural law, however recondite and obscure. They are like the burning of a flame, the falling of water, or the rush of the lightning, whereas when the Adept causes a flame to appear where there is no wick, or a sound to come where there is no vibrating visible surface, occult art is using the same laws and forces which with the medium are automatically and unconsciously operated by subtle parts of the medium's nature and "nature spirits," as well as what we know as *kāmalokic* human entities, in combination. And here the outer senses deal solely with the outer phenomena, being unable to touch in the least on the unseen workings behind. So they can only decide whether a physical fraud has been practiced; they can note the day, the hour, the surrounding circumstances, but no more.

But if one hitherto supposed to be in communication with the White Adepts comes to us and says, "Here is a message from one of Those," then if we have not independent power in ourselves of deciding the question on inner knowledge, the next step is either to believe the report or disbelieve it. In the case of H.P.B., in whose presence and through whom messages were said to come from the White Adepts, it was all the time, at the final analysis, a matter of faith in those who confessedly had and have no independent personal power to know by the use of their own inner senses. But there intuition, one of the inner powers, decided for the genuineness of the report and the authentication of the messages. She herself put it tersely in this way: "If you think no Mahatma wrote the theories I have given of man and nature and if you do not believe my report, then you have to conclude that I did it all." The latter conclusion would lead to the position that her acts, phenomena, and writings put her in the position usually accorded by us to a Mahatma. As to the letters or messages of a personal nature, each one had and has to decide for himself whether or not to follow the advice given.

Another class of cases is where a message is found in a closed letter, on the margin or elsewhere on the sheet. The outer senses decide whether the writer of the letter inserted the supposed message or had someone else do it, and that must be decided on what is known of the

character of the person. If you decide that the correspondent did not write it nor have anyone else do so, but that it was injected phenomenally, then the inner senses must be used. If they are untrained, certainly the matter becomes one of faith entirely, unless intuition is strong enough to decide correctly that a wise as well as powerful person caused the writing to appear there. Many such messages have been received in the history of the T.S. Some came in one way, some in another; one might be in a letter from a member of the Society, another in a letter from an outsider wholly ignorant of these matters. In every case, unless the recipient had independent powers developed within, no judgment on mere outer phenomena would be safe.

It is very difficult to find cases such as the above, because *first*, they are extremely rare, and *second*, the persons involved do not wish to relate them, since the matter transmitted had a purely personal bearing. A fancy may exist that in America or England or London such messages, generally considered bogus by enemies and outsiders, are being constantly sent and received, and that persons in various quarters are influenced to this or that course of action by them, but this is pure fancy, without basis in fact so far as the knowledge and experience of the writer extend. While precipitations phenomenally by the use of occult power and in a way unknown to science are possible and have occurred, that is not the means employed by the White Adepts in communicating with those thus favored. They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail. In these cases no one else is involved and no one else has the right to put questions. The disciple reserves his communications for the guidance of his own action, unless he or she is directed to tell another. To spread broadcast a mass of written communications among those who are willing to accept them without knowing how to judge would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts nor the method they pursue. And this digression will be excused, it being necessary because the subject of precipitation as a fact has been brought up very prominently. I may further digress to say that no amount of precipitations, however clear of doubt and fraud as to time, place, and outward method, would have the slightest effect on my mind or action unless my own intuition and inner senses confirmed them and showed them to be from a source which should call for my attention and concurrence.

How, then, is this precipitation done, and what is the process? This question brings up the whole of the philosophy offered in *The Secret Doctrine*. For if the postulate of the metaphysical character of the

Cosmos is denied, if the supreme power of the disciplined mind is not admitted, if the actual existence of an inner and real world is negated, if the necessity and power of the image-making faculty are disallowed, then such precipitation is an impossibility, always was, and always will be. Power over mind, matter, space, and time depends on several things and positions. Needed for this are: Imagination raised to its highest limit, desire combined with will that wavers not, and a knowledge of the occult chemistry of Nature. All must be present or there will be no result.

Imagination is the power to make in the ether an image. This faculty is limited by any want of the training of mind and increased by good mental development. In ordinary persons imagination is only a vain and fleeting fancy which makes but a small impression comparatively in the ether. This power, when well-trained, makes a matrix in ether wherein each line, word, letter, sentence, color, or other mark is firmly and definitely made. Will, well-trained, must then be used to draw from the ether the matter to be deposited, and then, according to the laws of such an operation, the depositing matter collects in masses within the limits of the matrix and becomes from its accumulation visible on the surface selected. The will, still at work, has then to cut off the mass of matter from its attraction to that from whence it came. This is the whole operation, and who then is the wiser? Those learned in the schools laugh, and well they may, for there is not in science anything to correspond, and many of the positions laid down are contrary to several received opinions. But in Nature there are vast numbers of natural effects produced by ways wholly unknown to science, and Nature does not mind the laughter, nor should any disciple.

But how is it possible to inject such a precipitation into a closed letter? The ether is all-pervading, and the envelope or any other material bar is no bar to it. In it is carried the matter to be deposited, and as the whole operation is done on the other side of visible nature up to the actual appearance of the deposit, physical obstructions do not make the slightest difference.

It is necessary to return for a moment to the case of precipitations through mediums. Here the matrix needs no trained imagination to make it nor trained will to hold it. In the astral light the impressions are cut and remain immovable; these are used by the elementals and other forces at work, and no disturbing will of sitter being able to interfere — simply from blind ignorance — there is no disturbance of the automatic unconscious work. In the sitter's aura are thousands of impressions which remain unmoved because all attention has been long ago withdrawn. And the older or simpler they are the more firmly

do they exist. These constitute also a matrix through which the nature spirits work.

I can properly finish this with the incident mentioned at the beginning. It was with H.P.B. I was sitting in her room beside her, the distance between us being some four feet. In my hand I held a book she never had had in her possession and that I had just taken from the mail. It was clear of all marks, its title page was fresh and clean, no one had touched it since it left the bookseller. I examined its pages and began to read. In about five minutes a very powerful current of what felt like electricity ran up and down my side on the skin, and I looked up at her. She was looking at me and said "What do you read?" I had forgotten the title, as it was one I had never seen before, and so I turned back to the title page. There at the top on the margin where it had not been before was a sentence of two lines of writing in ink, and the ink was wet, and the writing was that of H.P.B. who sat before me. She had not touched the book, but by her knowledge of occult law, occult chemistry, and occult will, she had projected out of the ink-bottle before her the ink to make the sentence, and of course it was in her own handwriting, as that was the easiest way to do it. Hence my own physical system was used to do the work, and the instant of its doing was when I felt the shock on the skin. This is to be explained in the way I have outlined, or it is to be all brushed aside as a lie or as a delusion of mine. But those last I can not accept, for I know to the contrary, and further I know that the advice, for such it was, in that sentence was good. I followed it, and the result was good. Several other times also have I seen her precipitate on different surfaces, and she always said it was no proof of anything whatever save the power to do the thing, admitting that black and white magicians could do the same thing, and saying that the only safety for any one in the range of such forces was to be pure in motive, in thought, and in act.

DISINTEGRATION — REINTEGRATION

Just as we have seen that precipitation is known to material science in electroplating and other arts, so also is it true that in most departments of applied science disintegration is understood, and that here and there reintegration of such substances as diamonds has been successfully accomplished. But these are all by mechanical or chemical processes. The question here is, whether — as in respect to precipitation — the occult powers of man and nature can bring about the results. Has any one ever reduced a solid object to impalpable powder and then at a distant place restored the object to its former state? And, if so, how is it done? As to the first, I can only say that I have seen this done, and

that many testimonies have been offered by others at various times for the same thing. In the records of Spiritualism there are a great many witnesses to this effect, and accepting all cases in that field which are free from fraud the same remarks as were made about precipitation apply. With mediums it is unconsciously done; the laws governing the entire thing are unexplained by the medium or the alleged spirits; the whole matter is involved in obscurity so far as that cult is concerned, and certainly the returning spooks will give no answer until they find it in the brain of some living person. But the fact remains that among powerful physical mediums the operation has been performed by some unknown force acting under hidden guidance, itself as obscure.

This feat is not the same as apportionation, the carrying or projecting of an object through space, whether it be a human form or any other thing. Buddhist and Hindu stories alike teem with such apportionations; it is alleged of Apollonius the Greek, of Tyana; Christian saints are said to have been levitated and carried. In the Buddhist stories many of the immediate disciples of Buddha, both during his life and after his death, are said to have flown through the air from place to place; and in the history of Rāma, some ascetics and Hanuman the monkey god are credited with having so levitated themselves.

So many metals and minerals may be volatilized that we may take it as a general rule that all — until an exception is met with — are volatile under the proper conditions. Gold is slow in this respect, some observers having kept it heated for two months with no loss of weight, and others found a small loss after exposing it to violent heat; a charge of electricity will dissipate it. Silver volatilizes at red heat, and iron can also be similarly affected. But when we come to wood or softer vegetable matter, the separation of its atoms from each other is more easily accomplished. The process of disintegrating by the use of occult forces and powers is akin to what we can do on the material plane. The result is the same, however the means employed may vary; that is, the molecules are pressed apart from each other and kept so. If by mechanical, chemical, and electrical processes man can bring about this result, there is no reason, save in an asserted unproved denial, why it may not be done by the use of the mind and will. Rarity or unusualness proves nothing; when the telegraph was new its rarity proved nothing against its actuality; and it is every day becoming more the fashion to admit than it is to deny the possibility of anything in the realm opened up by our knowledge of electricity, while the probability is left merely to suspended judgment.

Passing from material science to the medical researches into hypnotism, we find there the stepping-stone between the purely mechanical

physical processes and the higher subtler realm of the mind, the will, and the imagination. Here we see that the powerful forces wielded by the mind are able to bring about effects on bone, flesh, blood, and skin equal in measure to many processes of disintegration or volatilization. But in every-day life we have similar suggestive facts. In the blush and the cold chill which come instantaneously over the whole frame, spreading in a second from the mental source, are effects upon matter made directly from mind. Even a recollection of an event can easily bring on this physical effect. In hypnotic experiments the skin, blood, and serum may be altered so as to bring out all the marks and changes of a burn or abrasion. In these cases the mind influenced by another mind makes an image through which the forces act to cause the changes. It is possible because, as so often asserted by the ancient sages, the Universe is really Will and Idea, or, as it is so well put in a letter from one of the Adepts,

the machinery of the cosmos is not only occult, it is ideal: and the higher metaphysics must be understood if one is to escape from the illusions under which men labor and which will continually lead them into the adoption of false systems respecting life and nature in consequence of the great "collective hallucination" in which modern scientific persons glory so much, but which they do not call by that name.*

So much, then, being briefly premised, it is said by the schools of Occultism, known not only since the rise of the Theosophical movement but followed for ages in the East and continued down to the present day in India — that the trained man, by the use of his will, mind, and imagination can disintegrate an object, send it along currents definitely existing in space, transport the mass of atoms to a distant place, passing them through certain obstacles, and reintegrate the object at the given distant spot exactly with the same visibility, limits, and appearance as it had when first taken up for transport. But this has its limitations. It cannot ordinarily be done with a human living body. That would require such an expenditure of force and so interfere with the rights of life that it may be excluded altogether. Size and resistance of obstacle have also to do with success or failure. Omnipotence of a sort that may transcend law is not admitted in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. It is the same in all operations that copy nature either chemically or mechanically. Hence it is said in these schools that "there are failures in

*From an unpublished letter.

occult art as well as among men." Such failures come from an inability to cope with limiting conditions.

We can analyze the phenomenon of disintegration and transport of mass of matter and reintegration in this way: There is the operator who must know how to use his will, mind, and imagination. Next is the object to be dealt with. Then there is the resisting obstacle through which it may have to pass; and the air, ether, and astral light through which it travels. Lastly is the question whether or not there is the force called cohesion, by means of which masses of matter are held together within limits of form.

If it be said that the force known as gravity holds masses of matter together, we are reduced to accepting a more mysterious explanation for a common thing than the three persons in one God. But cohesion without any other postulate amounts merely to saying that masses of matter cohere because they cohere. Occultism, in common with the Vedantic philosophy, says that there is a force of cohesion which has its roots and power in the spirit and in the ideal form; and attraction and repulsion operate from the same base also. Further, that school holds gravitation to be but an exhibition of the action of these two — attraction and repulsion. Living masses such as vegetables, animals, and men deal with matter in another state from that which is in minerals, and exhibit the quicker action of disintegrating forces; while minerals go to pieces very slowly. Both kinds are compelled in time to fall apart as masses in consequence of the action of evolutionary law when they are left altogether to themselves; that is, the whole quantity of matter of and belonging to the globe is continually subject to the hidden forces which are molding it for higher uses and turning it, however slowly, into a higher class of matter. The normal rate is what we see, but this normal rate may be altered and that it can be altered by intelligent mind and will is the fact. This alteration of rate is seen in the forcing processes used for plants by which they are made to grow much faster than is usual under common conditions. In the same way in masses of matter which will surely go to pieces in the course of time long or short, the molecules may be pushed apart before their time and held so by the trained will. That is, the force of repulsion can be opposed to natural attraction so as to drive the molecules apart and hold them thus away from each other. When the repulsion is slackened, the molecules rush together again to assume their former appearance. In this case the shape is not altered, but the largely diffused body of molecules retains its shape though invisible to the eye, and upon appearing to sight again it simply condenses itself into the smaller original limits, thus becoming dense enough to be once more seen and touched.

When a small object is thus disintegrated by occult means it can be passed through other objects. Or if it is to be transported without disintegration, then any dense intervening obstacle is disintegrated for a sufficient space to allow it to pass. That the latter is one of the feats of fakirs, yogis, and certain mediums can be hardly a matter of doubt except for those who deny the occult character of the cosmos. Alleged spirits in respect to this have said, "We make the intervening obstacle fluid or diffused, or do the same thing for the object transported," and for once they seem to be right. A gentleman of high character and ability in the northwest told me that one day a man unknown in this village came to the door, and exhibiting some rings of metal made one pass through the other, one of the rings seeming to melt away at the point of contact. H. P. Blavatsky has narrated to me many such cases, and I have seen her do the same thing. As, for instance, she has taken in my sight a small object such as a ring, and laying it on the table caused it to appear without her touching it inside of a closed drawer near by. Now in that instance either she disintegrated it and caused it to pass into the drawer, or disintegrated the drawer for a sufficient space, or she hypnotized me with all my senses on the alert, putting the object into the drawer while I was asleep and without my perceiving any sort of change whatever in my consciousness. The latter I cannot accept, but if it be held as true, then it was more wonderful than the other feat. The circumstances and motive were such as to exclude the hypnotizing theory; it was done to show me that such a phenomenon was possible and to give me a clue to the operation, and also to explain to me how the strange things of spiritualism might be done and, indeed, must be done under the laws of man's mind and nature.

Next we have the intelligent part of the matter to look at. Here the inner senses have to act under the guidance of a mind free from the illusions of matter, able to see into the occult cosmos behind the veil of objectivity. The will acts with immense force, exerting the powers both of attraction and repulsion as desired; knowledge of occult chemistry comes into use; the currents in the astral light or ether have to be known, as also how to make new currents. Those who have seen into the astral light and looked at the currents moving to and fro will understand this, others will either doubt, deny, or suspend judgment. The imagination as in the case of precipitation, is of prime importance; for in these things imagination is the sight and the hand of the mind and the will, without which the latter can accomplish nothing, just as the will and brain of a man whose arms are cut off can do nothing unless others aid him. But mind, will, and imagination do not re-construct the disintegrated object, for as soon as the dispersing force is slackened

from its hold on the mass of molecules, the imagination having held the image of the object, the atoms obediently and automatically rearrange themselves as before.

All this may seem fanciful, but there are those who know of their own knowledge that it is all according to fact. And it is doubtless true that in no long time modern science will begin, as it is even now slowly starting, to admit all these things by admitting in full the ideal nature of the cosmos, thus removing at once the materialistic notions of man and nature which mostly prevail at the present day.

SOME PROPOSITIONS BY H. P. BLAVATSKY.*

The following is extracted from H.P.B.'s first book, and is printed in this series with the belief that it will be useful as well as interesting. She gives some fundamental oriental propositions relating to occult arts, thus:

1st. There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S. — a man of great learning but little knowledge — calls “the well-ascertained laws of nature.” Like many of his class, Dr. Carpenter ignores the fact that there may be laws once “known,” now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

[WQJ only comments on propositions 2 and 3 from *Isis*; 4-10 are omitted to conserve space. — COMPILER]

Propositions 2 and 3 contain and include the seven-fold classification. In 1877 H.P.B. was writing for those who had known but the three-fold scheme. In number two the vital principle (*prāṇa* or *jīva*) is given; the body with vitality makes two; the real man inside called the soul, being composed of *astral body*, *desires*, and *mind*, makes five; the spirit, including the connecting link of *Buddhi*, completes the

**Isis Unveiled*, Vol. II, page 587, et seq.

seven. The will is one of the forces directly from spirit, and is guided, with ordinary men, by desire; in the Adepts' case the will is guided by Buddhi, Manas, and Ātma, including in its operation the force of a pure spiritual desire acting solely under law and duty.

WILLIAM Q. JUDGE.

Two Spiritualistic Prophecies

ONE NULLIFIED, THE OTHER FOR THE FUTURE

[*The Path*, Vol. VIII, December 1893, pp. 279-80]

In 1877 the *Religio-Philosophical Journal* had questions and answers published in its pages, giving spirit lore from "the independent voice," headed as follows:

By the spirit of James Nolan through his own materialized organs of speech in the presence of his medium, Mrs. Hollis-Billing, at her residence, 24 Ogden Avenue, Chicago.

The series went on until the year 1878, and covered a multitude of subjects. They are important from the fact that they are definite, and, being from an accepted spirit, should have as much weight as anything invented by living spiritualists. Occasion will be taken to use them now and then to show how the "spirits" agree with Theosophy, albeit their followers do not. The following may serve to discover what certainty there is in a prophecy by a "spirit."

DISCOVERY PROPHESED

Question. What is your opinion, as a spirit, of the hollow globe theory — that is, that the interior of the earth is adapted to the habitation of man?

Answer. I am not prepared to answer that question. I will say this much, that there is land at the North Pole, and an open sea where you will find people *in less than fifteen years*.

That was in December, 1877, and now it is 1893, sixteen years, and the prophecy not fulfilled. We waited the full time, as was told to Col. Bundy we would, when he was kind enough to give the files of the paper containing the complete series. These failures are always passed over.

FUTURE GREAT INVENTOR NAMED

In March, 1878, Nolan was asked if it were possible to make a telescope through which we might see beings on other planets, and he replied:

Yes. In the year 1901 there will be a lens constructed, by the aid of which the trees and inhabitants in the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of Hollingsworth. He is yet a boy.

This is also definite, and one of its parts can now be inquired into by Theosophists. Does any one in England know of such a boy who by this time is a man and must now be at work in some line leading to the end given? If so, he should be discovered to us and watched to see if the new telescope will be made. 1901 is not so far off, either, that we may not all be able to verify the prediction or add it to the lot in the false list. These two instances are interesting from their definiteness, as it is not easy to fix such matters. It might be a good thing for the spiritualists themselves to scrutinize the record for the purpose of seeing how much the "spirits" really know that men do not.

Spiritualism

A "SPIRIT" TESTIFIES ON MATERIALIZATIONS

[*The Path*, Vol. VIII, January 1894, pp. 300-4]

Last month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal*.* As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms." The method of communication needs explanation. It is reported as being through his "materialized organs of speech." It is what is sometimes called the "independent voice." In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Skeptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kāma-loka*.

*Inadvertently, in the December article the name of the medium was given as "Hollis-Billing" when it should have been "Mrs. Hollis."

The *séances* used for this article were reported by the *R.-P. Journal*, beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits," and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said:

Question. — Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements?

Answer. — You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, controlling it by strong will-power. There are also other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query:

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room tonight who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle,

than go home without any manifestations. The spirits see this, and if not exactly honorable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a séance are newly materialized; the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose? Another point: the materialized form shown *never belonged to the physical part of that spirit*; such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said:

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied:

No, such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth; they are in every sense of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light." As he was speaking of memory he went into an explanation to sustain his position and said:

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, . . . call this emanation a magnetic light. . . . All

the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all Theosophical and true. It has a wider range than the subject of materializations, and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find — as in the case of Nolan — a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconceptions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism, but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then — he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of "spiritualism" to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(a) That no “materialized form” is the form of the spirit claiming it.

(b) That all such forms are merely electro-magnetic shapes capable of deluding, being mere reflecting surfaces.

(c) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(d) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electro-chemical magnetic surface, being delusion number two.

(e) That the astral light and its properties — or some such medium — are known to this super-sensual plane from which the phenomena come.

(f) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living, as well as of all events.

(g) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens — excluding the few who have vision — all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of “psychological tricks.”

(b) Referring further to (c) we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this “spirit” to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life)* to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of “spirit” were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

*A. P. Sinnett, *Incidents in the Life of H. P. Blavatsky*, 1886, pp. 178-9 [cf. H. P. Blavatsky, *Collected Writings*, Vol. XIV, Appendix II].

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE.

Disappearance of Ascetics at Will

[*The Path*, Vol. VIII, January 1894, pp. 315-18]

[1.] We often read of Yogis and Rishis disappearing on a sudden; a moment before, they were speaking to a king or his ministers, their mission ends and they disappear. How could they do so? Did they appear in their Mâyāvi-rūpa? Could they dissolve their physical bodies at will and re-form them? I was often confronted by these questions but could not answer satisfactorily; many of our Saints have thus disappeared, a few even after the Mohammedan Conquest of India. One was seen to enter a temple for the apparent purpose of worship, but was never seen to come out again; the temple had but one door and no windows; he was living near the temple long since — in his physical body; his work ended, he disappeared on a sudden.

2. Now it must be understood that in all such phenomena what is absolutely necessary is a developed and trained will and a strong power of concentration practiced for a long time. The Yogi simply hypnotizes the persons present and passes out unobserved. To a person thus trained it is only necessary to concentrate on the thought that his body is without a rūpa, and as a strong-scented essence when opened in the midst of an assembly affects all present, that focalized thought sends out rays on all sides and affects or hypnotizes those standing near; and they do not see the Yogi, though he might pass by them or be close to them. That this can happen has been already proved in France and other places by hypnotic experiments.

3. But no such successful concentration is possible without preliminary training, without long practice. In those days they never tried to know something of every thing, but each tried to *excel in that which appeared best suited to his nature*.

4. The Yogi in those days mixed more freely with men, and perhaps the conditions were more favorable then. It was only after the battle of Kuru Kshetra and the death of Śrī Kṛishṇa that they retired

to thenceforth live in a secluded sacred spot where the influence of the Black Age would not be felt.

5. And now Antardhānam, as such disappearance is called, is no longer regarded by our Indians, educated in the science of the West, as belonging to the realm of truth and reality, until western hypnotism, a monster infant of occult laws, shows them that Antardhānam is not an impossibility after all.

6. But that power of Concentration, that preliminary training are no longer to be found in us. We aim at knowing all about everything, can talk on a variety of subjects which must have bewildered many a sage, had they been living still, and we are always *active* and talking, and imagine that we are progressing.

7. Thus in the *Yoga Sūtras* of Patañjali we find in the twenty-first Sūtra of Bibhuti Padu that on concentrating on the rūpa of our body, its visibility being suspended, there is no more union with the power of seeing, and Antardhānam is accomplished. Now it must be understood that in order that we might see an object three things are necessary, viz.: 1. The visibility of the object; 2. Our power to see; and 3. The union of the two. If, for instance, there be no transparent media between our eyes and the object to be seen, the first condition is wanting and we do not see it; if, again, the object is visible but our eyesight is not strong enough, we do not see it because condition No. 2 is not fulfilled. It sometimes happens that being deeply absorbed in thinking we sometimes do not see an object though perfectly visible to us and our eyes directed towards it; in this case there is no union between the two. To make an object invisible, therefore, we should cut off this *union*; in order to do this, the minds of others must be affected, and this is done by a trained and concentrated will.

KALI PRASANNA MUKHERJI.

Barakar, India, September 10, 1893.

ED. NOTE. — The aphorism of Patañjali on the subject of this article is No. 21, Book II, and in the American edition reads as follows:

By performing concentration in regard to the properties and essential nature of form, especially of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of sattva which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

In the old edition and in that published later by M. N. Divedi, the word used for concentration is *sanyama*. This is to be translated as concentration, and also "restraint," which comes to the same thing.

The aphorism raises the issues made by modern science that no disappearance is possible if the object be in line with a normal eye and there be light and the like. Hypnotism has for some made the modern view a little doubtful, but many deny hypnotism, and the cases of disappearance in those experiments have all been but disappearances for the senses of but one person who is admittedly under some influence and is not normal in organ and function. The author cites alleged cases of complete disappearance of ascetics from the sight of normal persons normally exercising their senses. It is not a case of hypnotism collectively or otherwise, but should be distinguished from all such. In hypnotic cases normal function is abated and the mind imposed with an inhibiting idea or picture which seems real in action to the subject. In the cases of the ascetics there is left to those about perfect control of their organs and senses, the powerful mental action of the ascetic bringing into play another law, as indicated in the aphorism, which prevents the senses, however normal, from seeing the form of the ascetic. Form, it is held by the occultists of the school to which Patañjali must have belonged, is an illusion itself, which remains for the generality of all people because they are subject to a grand common limitation due to the non-development of other than the usual senses. It would seem that all clairvoyance might prove this, as in that it is known by the seer that every form visible to our eye has extensions and variations in the subtler parts of its constitution which are not visible on the material plane. The illusory nature of form in its essence being meditated on, one becomes able, it is held, to check the "luminousness of *sattva*" and thus prevent sight. This does not mean that ordinary light is obstructed, but something different. All light, gross or fine, is due to the universal *sattva*, which is one of the qualities of the basis of manifested nature. And besides showing as ordinary light, it is also present, unseen by us it is true, but absolutely necessary for any sense-perception of that sort, whether by men, animals, or insects. If the finer plane of this luminousness is obstructed, the ordinary light is none the less, but the result will be that no eye can see the body of that person whose mind is operative at the time to cause the obstruction of the luminous quality mentioned. This may seem labored, but it is in consequence of our language and ideas that such is the case. I have known some cases in the West of disappearances similar to those mentioned by the foregoing article, and in *The Secret Doctrine* and, I think, *Isis Unveiled*, are some references to the matter where the author says the power conferred by this is wonderful as well as full of responsibility. While very likely no Theosophist or scientist will be able to use this power, still the cases cited and the explanation will go

towards showing that the ancient Rishis knew more of man and his nature than moderns are prone to allow, and it may also serve to draw the attention of the mind of young Indians who worship the shrine of modern science to the works and thoughts of their ancestors.

Upanishads on Rebirth

[*The Path*, Vol. VIII, February 1894, p. 329]

Hence one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.

— *Praśna-Upanishad*

Dust thou art, and unto dust shalt thou return. — *Genesis* 3:19

The above quotation from *Praśna-Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense," because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge but the subjection to results eternally, unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reincarnate as David and later as the Messiah; hence "to dust thou shalt return."

Hypnotism

[This article was written for the *New York World* at request, but appeared in *The Path*, Vol. VIII, February 1894, pp. 335-9]

What is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his

identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians re-named a part of it "hypnotism," it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have convinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there, they, being ignorant of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is

not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from Nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion, partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men, by brooding on the pictured idea of the wounds of Jesus, produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible

only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process — or subjugation, as I call it — is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless — as happens rarely — the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it? This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between

soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reenacting some part of his former life or lives. But a second possibility also exists, — that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysterics, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the Occidental portion of it, understands and practices true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negated by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE, F.T.S.

Reincarnation in Judaism and the Bible

[*The Path*, Vol. VIII, February 1894, pp. 357-61]

The lost chord of Christianity is the doctrine of Reincarnation. It was beyond doubt taught in the early days of the cult, for it was well known to the Jews who produced the men who founded Christianity. The greatest of all the Fathers of the Church — Origen — no doubt

believed in the doctrine. He taught preexistence and the wandering of the soul. This could hardly have been believed without also giving currency to reincarnation, as the soul could scarcely wander in any place save the earth. She was an exile from Paradise, and for sins committed had to revolve and wander. Wander where, would be the next question. Certainly away from Paradise, and the short span of human life would not meet the requirements of the case. But a series of reincarnations will meet all the problems of life as well as the necessities of the doctrines of exile, of wanderings for purification, of being known to God and being judged by him before birth, and of other dogmas given out among the Jews and of course well known to Jesus and whoever of the seventy odd disciples were not in the deepest ignorance. Some of the disciples were presumably ignorant men, such as the fishermen, who had depended on their elders for instruction, but not all were of that sort, as the wonderful works of the period were sufficiently exciting to come to the ears of even Herod. Paul cannot be accused of ignorance, but was with Peter and James one of several who not only knew the new ideas but were well-versed in the old ones. And those old ones are to be found in the Old Testament and in the Commentaries, in the *Zohar*, the Talmud, and the other works and sayings of the Jews, all of which built up a body of dogma accepted by the people and the Rabbis. Hence sayings of Jesus, of Paul, and others have to be viewed with the well-known and never-disputed doctrines of the day held down to the present time, borne well in mind so as to make passages clear and show what was tacitly accepted. Jesus himself said that he intended to uphold and buttress the law, and that law was not only the matter found in the book the Christian theologians saw fit to accept, but also in the other authorities of which all except the grossly unlearned were cognizant. So when we find Herod listening to assertions that John or Jesus was this, that, or the other prophet or great man of olden time, we know that he was with the people speculating on the doctrine of reincarnation or "coming back," and as to who a present famous person may have been in a former life. Given as it is in the Gospels as a mere incident, it is very plain that the matter was court gossip in which long philosophical arguments were not indulged in, but the doctrine was accepted and then personal facts gone into for amusement as well as for warning to the king. To an Eastern potentate such a warning would be of moment, as he, unlike a Western man, would think that a returning great personage would of necessity have not only knowledge but also power, and that if the people had their minds attracted to a new aspirant for the leadership they would be inflamed beyond control with the idea that an old prophet or former king had come back to dwell

in another body with them. The Christians have no right, then, to excise the doctrine of reincarnation from their system if it was known to Jesus, if it was brought to his attention and was not condemned at all but tacitly accepted, and further, finally, if in any single case it was declared by Jesus as true in respect to any person. And that all this was the case can, I think, be clearly shown.

First for the Jews, from whom Jesus was born and to whom he said unequivocally he came as a missionary or reformer. The *Zohar* is a work of great weight and authority among the Jews. In II, 199b, it says that "all souls are subject to revolutions." This is metempsychosis or *a'leen b'gilgoola*; but it declares that "men do not know the way they have been judged in all time." That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. This is precisely the Theosophical doctrine. The *Kether Malkuth* says, "If she, the soul, be pure, then she shall obtain favor . . . but if she hath been defiled, then she shall wander for a time in pain and despair . . . until the days of her purification." If the soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of *Gilgūlim* the doctrine of reincarnation is constantly spoken of in the Talmud. The term means "the judgment of the revolutions of the souls." And Rabbi Menasseh ben Israel, one of the most revered, says in his book *Nishmath Hayyim*:

The belief or the doctrine of the transmigration of souls is a *firm* and *infallible dogma* accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the *Zohar* and all books of the Kabbalists.

These demonstrations hold, as do the traditions of the old Jews, that the soul of Adam reincarnated in David, and that on account of the sin of David against Uriah it will have to come again in the expected Messiah. And out of the three letters ADM, being the name of the first man, the Talmudists always made the names Adam, David, and Messiah. Hence this in the Old Testament: "And they will serve YHVH their God and David their king whom I shall *reawaken* for them" [*Jeremiah* 30:9]. That is, David reincarnates again for the people. Taking the

judgment of God on Adam “for dust thou art and unto dust thou shalt return,” the Hebrew interpreters said that since Adam had sinned it was necessary for him to reincarnate on earth in order to make good the evil committed in his first existence; so he comes as David, and later is to come as Messiah. The same doctrine was always applied by the Jews to Moses, Seth, and Abel, the latter spelled Habel. Habel was killed by Cain, and then to supply the loss the Lord gave Seth to Adam; he died, and later on Moses is his reincarnation as the guide of the people, and Seth was said by Adam to be the reincarnation of Habel. Cain died and reincarnated as Yethrokorah, who died, the soul waiting till the time when Habel came back as Moses and then incarnated as the Egyptian who was killed by Moses; so in this case Habel comes back as Moses, meets Cain in the person of the Egyptian, and kills the latter. Similarly it was held that Bileam, Laban, and Nabal were reincarnations of the one soul or individuality. And of Job it was said that he was the same person once known as Thara, the father of Abraham; by which they explained the verse of *Job* (9:21), “Though I were perfect, yet would I not know my soul,” to mean that he would not recognize himself as Thara.

All this is to be had in mind in reading *Jeremiah*, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee”; or in *Romans* 9:11-13, after telling that Jacob and Esau being not yet born, “Jacob have I loved, but Esau have I hated”; or the ideas of the people that “Elias must first come”; or that some of the prophets were there in Jesus or John; or when Jesus asked the disciples “Whom do men think that I am?” There cannot be the slightest doubt, then, that among the Jews for ages and down to the time of Jesus the ideas above outlined prevailed universally. Let us now come to the New Testament.

Matthew relates in the eleventh chapter the talk of Jesus on the subject of John, who is declared by him to be the greatest of all, ending in the 14th verse thus: “And if ye will receive it, this is Elias which was for to come.”

Here he took the doctrine for granted, and the “if” referred not to any possible doubts on that but simply as to whether they would accept his designation of John as Elias. In the 17th chapter (10-13) he once more takes up the subject thus:

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him

whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The statement is repeated in *Mark* 9:13, omitting the name of John. It is nowhere denied. It is not among any of the cases in which the different Gospels contradict each other; it is in no way doubtful. It is not only a reference to the doctrine of reincarnation, but is also a clear enunciation of it. It goes much further than the case of the man who was born blind, when Jesus heard the doctrine referred to but did not deny it nor condemn it in any way, merely saying that the cause in that case was not for sin formerly committed, but for some extraordinary purpose, such as the case of the supposed dead man when he said that the man was not dead but was to be used to show his power over disease. In the latter one he perceived there was one so far gone to death that no ordinary person could cure him, and in the blind man's case the incident was like it. If he thought the doctrine pernicious, as it must be if untrue, he would have condemned it at the first coming up, but not only did he fail to do so, he distinctly himself brought it up in the case of John, and again when asking what were the popular notions as to himself under the prevailing doctrines as above shown. *Matthew* 16:13, will do as an example, as the different writers do not disagree, thus:

When Jesus came into the coasts of Caesarea Philippi he asked his disciples, saying, Who do men say that I Son of Man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets.

This was a deliberate bringing-up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of reincarnation; and the reply of Jesus was not a confutation of the notion, but a distinguishing of himself from the common lot of sages and prophets by showing himself to be an incarnation of God and not a reincarnation of any saint or sage. He did not bring it up to dispute and condemn as he would and did do in other matters; but to the very contrary he evidently referred to it so as to use it for showing himself as an incarnate God. And following his example the disciples never disputed on that; they were all aware of it; St. Paul must have held it when speaking of Esau and Jacob; St. John could have meant nothing but that in *Revelation* 3:12:

Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*

Evidently he had gone out before or the words "no more" could have

no place or meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could be admitted as a "pillar in the temple of God." And until the ignorant ambitious monks after the death of Origen had gotten hold of Christianity, the doctrine must have ennobled the new movement. Later the council of Constantinople condemned all such notions directly in the face of the very words of Jesus, so that at last it ceased to vibrate as one of the chords, until finally the prophecy of Jesus that he came to bring a sword and division and not peace was fulfilled by the warring nations of Christian lands who profess him in words but by their acts constantly deny him whom they call "the meek and lowly."

W.Q.J.

Direful Prophecies

[*The Path*, Vol. VIII, March 1894, pp. 372-4]

The whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognosticating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on

increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union — "A new order of ages" — was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please, has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialist organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring this last upon us more quickly. ["The Late Professor Tyndall," *McClure's Magazine* (2:4), March 1894, p. 405]

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and death from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus — the bull — it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end." Theosophists too often occupy themselves with these woeful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

WILLIAM Q. JUDGE.

The Letter to the Brahmans

[*The Path*, Vol. VIII, March 1894, pp. 385-6]

In April 1893 an open letter to the Brahmans was sent by William Q. Judge.* It called them "Brahmans of India," because its writer holds that there are Brahmans of the past now living in Western bodies, and because the term "Brahman" more properly refers in reality to character than to birth. Copies of the letter were sent all over the T.S. in India. Many criticisms were offered, but none were received pointing to the addition of the words "of India." The letter was translated into Sanskrit, Bengali, and Hindi, and in that form was sent all over India.

Although some F.T.S., without corresponding with the Brahmans to whom the letter was directed, said that it was needless and that no idea existed among the orthodox Brahmans that the T.S. favored Buddhism as against other religions, and although the sender of the letter was chided for it, yet the many letters from the Brahmans who are not in

*See *The Path*, Vol. VIII, May 1893 [pp. 365-9 above. To judge by the contents of this article, it is considered to be written by Mr. Judge, in spite of the fact that it starts by mentioning his name.]

the T.S. all state how glad they were to hear definitely that the T.S. was not to be confounded with a Buddhist propaganda. These letters are in Sanskrit, Hindi, Bengali, and English, and may easily be seen at New York.

In the second place the letter aroused discussion of an important point, for in the West the idea is prevalent that the T.S. is a Buddhist propaganda, and T.S. lecturers have to constantly combat this false notion. It is essential that the public shall not misconstrue us and say that because some doctrines given by Theosophists are Buddhistic therefore the Society is also.

So, carrying out the idea of this *Letter to the Brahmans*, Bro. Rai B. K. Laheri of Ludhiana, India, himself a Brahman and an F.T.S., went to the great Bhārat Dharma Mandala held at Delhi in November 1893 by the orthodox Brahman pundits, and laid before them the letter referred to. They discussed it and the T.S., and he reports that they passed resolutions to help the T.S., and showed they were satisfied that the Society is not a Buddhist propaganda. They then separated for their homes, to carry the letter and their own ideas thereon to the remotest corners of orthodox India. This result will of itself justify the letter. Western readers will the better understand when they know that this Mandala is a great orthodox Brahmanical gathering. They will see that the T.S. cannot afford to shut its eyes to the fact that some millions of Hindus do not use English, in which so much of our literature is written, and that it might be well if we could in some way spread our work among them.

The vernacular work of Bellary members is in line with this. It was brought up at last Indian Convention, but so far as the T.S. is concerned it is now in the hands of a committee. Bros. Jagannathiah and Swaminathiah hope to be successful in the Bellary work. Bro. Laheri also will work to the same end, and many Americans are willing to help with needed money. It would be perfectly competent for the American Section to raise funds for a work that might result in awakening a great current in India, leading to a revival of interest among Hindus themselves, to a looking up of MSS. both paper and palm leaf, to that change in India herself which must come so as to supplement fully the Western activity and devotion.

Brahmans are poor. They are disheartened. No one helps them. Old MSS. lie rotting away. Despair is around many a Brahman who formerly had pupils whom he fed, for now he cannot feed himself. Western glitter of invention and materialistic thought has drawn off the young, and some hand must be stretched out to help until the willing ones there are able to help themselves. Such help will be given, and

even the letter to Brahmans has aroused a hope in the breast of many a man in India. Any one wishing to aid in the matter can address the General Secretary American Section, or Bro. R. B. K. Laheri, Ludhiana, Punjab, India.

Reincarnation of Animals

[*The Path*, Vol. IX, April 1894, pp. 3-5]

Very little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanskrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practice was given up by modern doctors. Recently, however, someone had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for *Manas* is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H.P.B., that while possibly animals

may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H.P.B. has, in the second Volume of *The Secret Doctrine* (First ed.), at p. 196, a footnote as follows:

In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, i.e., that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Ātma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog." Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question: Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher

species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries — with exceptions — and for a number who desire “heaven,” a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

The Red Rājputs

[*The Path*, Vol. IX, May 1894, pp. 35-7]

Brother Charles Johnston, F.T.S., formerly of the Dublin Lodge in Ireland, is a member of the Royal Academy of Science and retired from the British Civil Service of India. His interest in Indian questions of religion, philosophy, and ethnology is very great, and as his linguistic accomplishments are extensive, his studies in that field are of value. The *Imperial and Asiatic Quarterly Review* for October 1893 has an article by him under the above title which Theosophists will do well to read if they can procure it.

Starting with the assertion of de Quatrefages that there are four principal color groups in the human family, of white, yellow, red, and black races, he adds this from the *Mahābhārata*:

The color of the Brahmans is white; of the Kshatriyas red, of the Vaiśyas yellow, of the Śūdras black.

While Col. Tod has given much of what is called the history of the Rājputs, Johnston shows that although we have been in contact with Rājputāna for over a hundred years, there as yet exists no material for an exact study of its ethnology; while the latter as an exact science is very young and was for a long time hampered by the old Mosaic traditions about Shem, Ham, and Japhet. He holds that the Rājputs are red in color, and also makes good argument on the point that in ancient times they as Kshatriyas or warriors were above the Brahmans so far as mystical and spiritual knowledge went. Quoting the *Bṛihadāranyaka-*

Upanishad thus, "This knowledge has never before dwelt in any Brahman," he goes to point out that Kṛishṇa, the great King and Sage, was a Kshatriya, while next comes Buddha, admitted by the Hindus to be an Avatāra, who was also a Kshatriya, all being held by him to be Rājputs. Kṛishṇa traced his doctrine from the Kshatriya Manu through a line of Rājarshis or Rājanya sages. This is in the *Bhagavad-Gītā*, where the last personage named in the line is Ikshvāku, of whose race was Buddha. Hence he ascribes the spirit of the Upanishads and of Buddhism to the mystical genius of the Rājanya race. The well-known characteristics of the Brahmans of not having missionaries should be remembered at this point. The reformers they have had have been mostly among themselves, as, for instance, the great Brahman Śaṅkarāchārya. If Johnston's argument be right, then it is a very remarkable fact that the Gāyatrī, or that holy verse which is the "mother of the Vedas," repeated every morning by thousands of Brahmans as they bathe in the Ganges, was composed by a Kshatriya and not by a Brahman. On this we have in the Upanishads these words: "The Brahman sat at the foot of the Kshatriya." This upholds the spiritual dignity of the Rājanyas, who are the Kshatriyas and the Red Rājputs. And, as he shows, to this time the Rāṇās of Mewār "unite spiritual with royal authority and officiate as high priests in the temple of the guardian deity of their race." We should not forget, either, that it is recorded respecting the proceedings after the death and cremation of the body of Buddha that the Moriyas of Pippalivana, saying that Buddha was of their soldier caste, took away the embers to erect a cairn over them.* And the name to be applied to these is *lobita*, or red, which is also the name of the planet Mars, the fighter.

Johnston's ethnological deduction is as follows: "That the Kshatriyas of ancient India are identical in ethnic characteristics with the Rājputs of today." The Red Rājputs are the descendants of the solar race, a race of kings, of mystical men who not only could learn of mystic occultism but could also fight and rule, which is contrary to the regulation for the Brahman.

If we turn now to *The Secret Doctrine*, Vol. I, p. 378, there is most interesting and suggestive matter on this head, with names also, given doubtless with a purpose not divulged.

Quoting from the *Vishṇu-Purāna* (Bk. IV, ch. xxiv and iv), she says:

Two persons, Devāpi, of the race of Kuru and Maru, of the family of Ikshvāku . . . continue alive throughout the whole four ages,

*See *Mahā-Parinibbāna Sutta* (The Book of the Great Decease), *American Oriental Department*, Nos. 13 and 14, June and November, 1893.

residing at the village of Kalāpa. They will return hither, in the beginning of the Kṛita age . . .

Maru, the son of Śighra through the power of Yoga is still living in the village called Kalāpa, and, in a future age, will be the restorer of the Kshatriya race in the Solar dynasty.

Max Müller, it is said, translates Maru as Morya, of the Morya dynasty, evidently of the same race or family as those who came and took the embers from the cremation of Buddha. To take the embers, when read under the rules of Indian symbolism, is very much like "taking the essence of spiritual culture after all the rest is burned or purged away." Another valuable article to read in connection with this is the Moryas and Koothoomi in *Five Years of Theosophy*, p. 483. All students of these extremely interesting points are indebted to Brother Johnston for his paper, all too short as it was.

Christian Fathers on Reincarnation

[*The Path*, Vol. IX, May 1894, pp. 40-2]

Our brother George R. S. Mead, the General Secretary of the European Section T.S., has held that whether or not Origen, the greatest of the Fathers, believed in reincarnation, the Christian Church never formally anathematized the doctrine. If this position is sound there will yet be an opportunity for the Roman Church to declare the doctrine by holding that the anathema pronounced was against a species of incarnation or of metempsychosis not very clearly defined except as a pre-existence of the soul as opposed to a special creation for each new body. This declaration can only be made by placing the future lives of the soul on some other planet after leaving this one. That would be reincarnation, but not as we understand it.

The issue of *Lucifer* for February 1894, pp. 515-16, has valuable contributions under "Notes and Queries" on this subject, and from that I extract something. Beausobre in his *Histoire du Manichéisme* says:

It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies, and come down from heaven to clothe and animate them. . . . I only quote it to show that this nation [Jews] believed for a long time back in the pre-existence of souls. . . . All the most learned Greek fathers held this opinion, and a considerable portion of the Latin fathers followed herein. . . . It has been held by several Christian philosophers. It was received into the Church until the fourth century, without being obnoxious to the charge of heresy.

Beausobre, however, calls the belief an "error." It would be interesting to know whether it is not the fact that at about the fourth century the monks and bishops were ignorant men who would be more likely to take up a narrow dogma necessary for preservation of their power than to hold the broader and grander one of pre-existence. Origen died about A.D. 254. He was so great and learned that even in his lifetime other men forged his name to their own writings. But while he was still living uneducated monks were flocking into the ranks of the priesthood. They obtained enough strength to compel Jerome to turn against Origen, although previously holding similar views. It was not learning, then, nor spiritual knowledge that brought about the subsequent condemnation of Origen, but rather bigotry and unspiritual ignorance. Origen distinctly held as a fundamental idea "the original and indestructible unity of God and all spiritual essences." This is precisely the doctrine of the *Īśā Upanishad* [7], which says:

When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

Franck's *La Kabbale* [1892 ed., p. 185] is referred to in these answers as saying that Origen taught transmigration as a necessary doctrine for the explaining of the vicissitudes of life and the inequalities of birth. But the next quotation throws doubt again into the question, closing, however, thus:

When the soul comes into the world it leaves the body which had been necessary to it, in the woman's womb, it leaves, I repeat, the body which covered it and puts on another body fit for the life we lead on this earth. . . .

. . . *But as we do not believe in metempsychosis*, nor that the soul can ever be debased so as to enter into the bodies of brute animals.

[*Contra Celsum*, VII.32, VIII.30]

There are several ways of looking at this. It may be charged that some one interpolated the italicized words; or that Origen was referring to transmigrating back to animals; or, lastly, that he and his learned friends had a theory about incarnation and reincarnation not clearly given. My opinion is that he wrote as above simply about retrograde rebirth, and that he held the very identical doctrine as to reincarnation found in *Isis Unveiled* and which caused it to be charged that H.P.B. did not know or teach reincarnation in 1877. Of course I cannot produce a quotation. But how could such a voluminous writer and deep thinker as Origen hold to the doctrines of unity with God, of the final restoration

of all souls to pristine purity, and of pre-existence, without also having a reincarnation doctrine? There are many indications and statements that there was an esoteric teaching on these subjects, just as it is evident that Jesus had his private teaching for the select disciples. For that reason Origen might teach pre-existence but hold back the other. He says, according to Franck, that the question was not of metempsychosis according to Plato, "but of *an entirely different theory which is of a far more elevated nature*" [*Contra Celsum*, IV.17]. It might have been this.

The soul, considered as spirit and not animal soul, is pure, of the essence of God, and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected; each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. From thenceforward there is no more falling back, for immortality through a person has been attained. Prior to this great event the soul existed, and hence the doctrine of pre-existence. For all of the personal births the soul was the God, the Higher Self of each, the luminous one, the Augoeides. Existing thus from all time, it might be the cause of rebirths but not itself be reincarnated, as it merely overshadowed each birth without being wholly in the flesh. Such a doctrine, extremely mystical and providing for each a personal God with a great possibility held out through reunion, could well be called by Origen "a different theory" from metempsychosis and "of more elevated character." When once more the modern Christian Church admits that its founders believed in pre-existence and that Jesus did not condemn reincarnation, a long step will have been taken toward uprooting many intolerant and illogical doctrines now held.

WILLIAM Q. JUDGE.

Moon's Mystery and Fate

[*The Path*, Vol. IX, June 1894, pp. 91-4]

Probably no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained

that the sun should rule the day and the moon the night. The Roman Church depicts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of *Revelation* opens thus:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought they had been deprived of some actual days of life.

Caesar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory XIII directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years — quite a serious matter. The Gregorian year now prevails, except in Russia.* But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

*[After some periods of adjustment, the Gregorian Calendar was established there June 27, 1940.]

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the existence of a mystery is as plainly declared. The first mystery which she claimed to reveal — and, indeed, she first of everyone states it — is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration, but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the “superstition” prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that, unless the Great Initiates speak, the general run of men can but modify, enlarge, or intertwine by their fancy those facts and doctrines of which they have heard. But as to the fate of the moon, H.P.B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first Volume of *The Secret Doctrine*, in a footnote on pages 155-6, of the first edition, she writes:

Both [Mercury and Venus] are far older than the Earth, and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the “Moons” of the other planets have, or have not, as the case may be, since there are planets which have *several* moons — a mystery again which no Oedipus of astronomy has solved.

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondence is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H.P.B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prāṇa* and astral body, will have disappeared. Very probably one of the unrevealed mysteries has to do with the uses and purposes of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H.P.B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

WILLIAM BREHON.

*Points of Agreement in All Religions**

[*The Path*, Vol. IX, July 1894, pp. 105-11]

Mr. Chairman, Ladies and Gentlemen: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree? — [*Īśā-Upanishad* 7]

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted. — [*Munḍaka-Up.* 2.2.10]

*An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary of the American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T.S. movement.

Lead me from the unreal to the real!
 Lead me from darkness to light!
 Lead me from death to immortality!
 — [*Bṛihadāraṇyaka-Upanishad* 1.3.28]

Seeking for refuge, I go to that God who is the light of His own thoughts; He who first creates Brahman [caste] and delivers the Vedas to him; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel.
 — [*Śvetāśvatara-Upanishad* 6.18-19]

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen"; those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion to himself, and therefore that all religions must include and contain truth; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said, and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what is the central truth upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for today; for that the Theosophical Society stands and has stood; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one

poor Semitic tribe to whom He might give it late in the life of the race? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is [among] the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

Brahmanism is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, parts of China, of Burma and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Savior of Men. It embraces today, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of today is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law today in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus; but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not only agreement

but a marvelous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbé Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbé Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like; all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine," as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Kṛishṇa, Rāma, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Rāma, in the great war detailed in the *Rāmāyana*, went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches that Amitābha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help

is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Svarga; the Buddhist, Devachan; and we, Heaven. Its opposite is Naraka and Avīchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges and rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant — and in using the word “intolerant” I but quote from some priestly utterances regarding the World's Fair Parliament — for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Savior who is the son of God — God himself — is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatāra. An Avatāra is one who comes down to earth to save man. He is God incarnate. Such was Kṛishṇa, and such even the Hindus admit was Buddha, for he is one of the great ten Avatāras. The similarity

between Kṛishṇa or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Rāma warred with the powers of darkness in his battles with Rāvana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Rāma in the *Rāmāyaṇa* of Tulsi Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmans who had taught him at his father's court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Māra, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmans that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doctrines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the religions. Reincarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reincarnation of Elias "who was for to come." Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in *Revelation* we find the writer says: "Him that overcometh I will make a pillar in the temple of my God, and he shall go no more out" [3:12].

The words “no more” infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reincarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reincarnations of former persons. Moses was in their opinion Abel the son of Adam; and their Messiah was to be a reincarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to everyday-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said: “Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap” [*Galatians* 6:7].

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and today from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, and our immortality.

Nigamāgama Dharma Sabhā

[*The Path*, Vol. IX, July 1894, pp. 117-19]

This is the name of a society in India which has also members in the ranks of the Theosophical Society in America and elsewhere. It has been noticed by Col. H. S. Olcott in *The Theosophist*, Vol. XV, April

1894, pp. 424-6, under the title of "The Hindu Revival," and it is now well that we should all know the facts more fully. This article will attempt to give some information. Col. Olcott says:

The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayāga of a new association of Hindu ascetics and laymen, under the title of Nigamāgama Dharma Sabhā. Our Theosophical colleagues, Rai B. K. Laheri and Pandit Jagneshwar Mukhapadhaya, are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Āryan religion to the cause of Theosophy.

Then follow the rules, and at the close he says:

Since the adoption of the above rules nearly five hundred Sādhus, Brahmachāryas, and Pandits have signed for membership.

Strange as it may seem to some, this is an American movement, and was begun about January 1893. Feeling that such a society should be started, I wrote to Brother Laheri and asked him to aid me in doing it, I promising on my part to raise money as I was able for helping on the work, and a little society was begun under a different name. Brother Laheri took hold of it at once, and after consulting with some pandits suggested that the name be altered to the present one, NIGAMĀGAMA DHARMA SABHĀ. This was agreed to, and one of the rules affecting the West is that members from the West must be members of the T.S. and they should furnish means and also now and then give other help. One of its first works was the "Letter to the Brahmans," to which many replies were received from India and for which gratitude was expressed. The object of that open letter was to remove from the minds of the Hindus, if possible, the wrong notion that the T.S. was a Buddhist propaganda, so that future work with the aid of the Society might be possible. It had a good effect. Brother Laheri acting for the new society went also, as before noticed, to a great meeting of orthodox Brahmans in India, and after his lecture to them they endorsed the movement of the T.S. Money has been raised in America and sent to India for the N.D.S. with the object of beginning the following as might be possible:

(a) To have a Sanskrit organ for the Society.

(b) To engage the services of a good pandit at some seat of learning in order to revive among the Hindus under Hindu methods their own religion, to the end that more and more a knowledge of its true philosophy should spread there and in the West.

(c) To have a district inspector.

(d) To aid all good movements among the Hindus, and especially to do all such works as would tend to spread Theosophy there.

(e) To procure rare manuscripts and palm leaves, and have them translated.

Under (d) it has been proposed to aid effectively the work so long carried on by Jagannathiah and Swaminathiah, F.T.S., at Bellary, India, where they have a small vernacular section and a little journal. It is proposed to them, in a letter sent by me, to include their work in that of the N.D.S. without in any way impeding them or having them alter the name they have adopted. To this they will no doubt agree; and money has already been sent them for their help.

Brother Laheri recently writes thus:

The fact is that N.D.S. is now all over India in some form or other. In the Northwest it is under the guidance of J. Mukerjee, and several Dandi-swāmīs, Brahmachāryas, and Paramahansas are among the members. I am in touch with the orthodox Brahmans in the Punjab and Northwest, and in Madras have the same relation through the Sanmarga Samaj, Bellary. I do not wish to make members at random nor to expend in useless matters the money that *our most beloved brothers in America* send in love, affection, and sympathy to their poor Hindu brothers. Hundreds of plans will have to be formed and hundreds given up as we learn by experience. You have got the best wishes of India for you because you really try to improve her cause; people are simply delighted to see that America sends money through you to help in that.

Now this whole enterprise is for the benefit of the T.S. in India, and is not outside of its work. It was begun privately so as to prevent suspicion and distrust, but now there is no need for keeping it so. It is a fact that while Theosophy is forwarded best in the West by our own methods, those methods will not do for India, and such is the opinion of many Brahmans who know their own land. But help must be extended to them so that they can rise to their feet and help themselves. So the work of the N.D.S. insofar as the West is concerned is to furnish the means and later some of the men, so that under strictly Hindu ways and in the tongues of the land our objects may be forwarded by attempting to arouse a new spiritual aspiration. It is not competent for the T.S. as yet to donate money from its funds for this work, but it is right and proper that members should, if they see fit, give some of their money to it. This they have done, and several have sent me some subscriptions. These of course ought not to limit that which is needed for our own

work, and it is not expected that members will cut off from the latter to give to the former, but that the aid given to N.D.S. shall be additional to all other. It is also intended to procure through the N.D.S. such rare palmleaf manuscripts as will not only be of interest here but also perhaps a means of obtaining funds from those who would not give them to the T.S.

As Brother Laheri says, many plans will have to be formed and many given up until at last the best shall be discovered. But the plan of aiding the already-started work at Bellary is for the present permanent. It may result in a printing press there soon or late. American members become such by certificate issued by me under authority of Brother Laheri, and will be informed as the work goes on of its progress. So far, since May 1893, I have received \$548.00 and have disbursed \$360.00 in drafts to India exclusive of a small bill for needed printing. Any one wishing to know more and to help can address me, as all names in the West have to go through my hands.

WILLIAM Q. JUDGE.

Universal Brotherhood and Admission of Members

[*The Path*, Vol. IX, July 1894, pp. 119-22]

Some confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, "Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection?" The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T.S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion of new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be laughed at. Every one would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should

constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T.S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F.T.S., and in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true

Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T.S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W.Q.J.

An Ancient Telephone

[*The Path*, Vol. IX, July 1894, pp. 128-9]

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties.

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air-walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps

when the great West is convinced that the old Āryans had mechanical contrivances equaling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE.

Proofs of the Hidden Self

[*The Path*, Vol. IX, August 1894, pp. 143-5]

THROUGH DREAMS

The dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian viewpoint, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep — for sleep begins primarily in the brain and is governed by it — there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. All time is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking con-

sciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily, from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

IN CLAIRVOYANCE

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

THE FEELING OF IDENTITY

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I" — the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long

period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.

WILLIAM Q. JUDGE.

Vast Works of the Past

[*The Path*, Vol. IX, September 1894, pp. 192-4]

The objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of today these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago, the place where most tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. A slight convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation stones contain but silly remains and small things of no use to future men. Most of our energy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which

confront us today as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields; of their great temples; of their awe-inspiring underground constructions; of those buildings cut out of solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmī reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on, there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajanta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B.C. What is the temple of Solomon to all this?

Then look at India's *tanks*. We would call them reservoirs. That of Ligamputti is a great triangle 2½ miles long, 1 mile broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference; Guntoor 8 miles; Guri 12 miles; Shengalmalla 11 miles; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderābād is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

Communications from "Spirits"

[*The Path*, Vol. IX, October 1894, pp. 207-11]

THEIR SOURCES AND METHODS

The complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have, however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light; have upheld reincarnation; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favor, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other.

So we will have to be satisfied with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

First. There are the minds (*a*) of the medium, and (*b*) of the sitter or sitters or enquirers. Neither can be left out of account. At once this

should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

Sixth. The Astral Light, the Ether, the Ākāśa, the Anima Mundi.

Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as has the physical body. With it must also be noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that

a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be found, have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up — both being alive — as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on the other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell," as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men, who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough

like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *séances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent, it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated, it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been over-worn by many Theosophists, causing Spiritualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers to mediums and sitters. These galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbors to have been good men, but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever, the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated,

it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer — as I am myself — in communications from Masters or Mahatmas, who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE.

Would Universal Language Aid Universal Brotherhood?

[*The Path*, Vol. IX, October 1894, pp. 225-6]

One language for all men would greatly help their progress to brotherhood; but diversity of language is an obstacle in the path. The T.S. ought therefore to have a common medium of intercommunication, able to stand of its own strength side by side with mother speech, supplementing but not supplanting it. It ought, moreover, to be of speedy acquirement; for life is short and we have many other things to learn.

Such a medium exists in the invention of John Martin Schleyer. It is as universal and as well established as is mathematical, chemical, or musical notation.

Why not adopt English or some other natural language? Consider the difficulties. Natural language, evolved out of fusion and confusion, still retains a mass of irregularities and idioms which, though they charm the philologist, distress the student and exhaust his time and energy. The majority of beginners drop a foreign language on encountering the irregular verb. The gem of English scintillates many a ray, but not for foreigners; they find our language as difficult as we find theirs. Translation is often neglected, and at best is slow and imperfect. Unfathomed literatures bear many a gem unseen. Would you hide from the major portion of humanity the jewels that sparkle

on the brow of Truth? You have only to refract them through a natural idiom.

Why not, then, adopt this invented language? There is no reason why not. Consider the advantages: a common speech in international conventions, correspondents in all parts of the world, increased literature for students, increased clientage for authors, wider dissemination of doctrine. In less than a year after its adoption, the Theosophical world would be solidified. Babel would cease. Workers would reorganize and complete the path to the sky.

Is it not a kind of outlandish jargon? By no means. It is not English, you know; but its every sound is found in our language except that of dotted *ü*, which is quickly acquired by the practice of saying "ye" with the mouth adjusted for saying "you."

Is it difficult? On the contrary, it is ridiculously easy. It has no artificial genders, no irregularities of any kind. There is but one declension and but one conjugation.

Is it serviceable? Very. It can express any thought; for it is extremely flexible. Nouns, for instance, have tense forms when capable of tense meanings.

How long will it take to learn it? That depends. The question resembles: How long will a shoe wear? Premising the intellectual activity of a Theosophist, it will require no more than five seconds to learn declension, five minutes to learn conjugation, five hours to learn the whole grammar; and after five days' practice one can speak and correspond.

What is it called? Volapük, which means World-Speech.

S. KADEMAL, *Boston*.

NOTE. — With the merits of Volapük we have but little to do, and not knowing it cannot criticize its structure or use for present business purposes. The article above is interesting as raising the question whether a language universal which was manufactured would aid Universal Brotherhood; and another one, would any language aid it? As it is seemingly clear that violations of Universal Brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language and at that time very well understood by the revolutionists. Now if they had Volapük it would not have been different. The war and strife and blood grew out of regulations having their foundation in character, for the ideas of the English caused those governmental regulations that set the fathers on

fire; yet both sides used English as their universal tongue. Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. Races like the Chinese have a common mode of writing which people of vastly different tongues can read universally, but they are and have been plunged in war; would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still it is also true that the average level of intelligence is low and that the highly-cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. Meanwhile it would seem that Volapük will be confined to a limited circle of the human family.

The universal method of writing used in the occult lodges forms no ground for the argument in the article by Mr. Kademal, because the use of that language is preceded by a change of conduct, ideal, and character. This universal method actually exists today and in several forms, while it is probably true also that a still older system was used in the very ancient records to some of which H.P.B. had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century.

W.Q.J.

The Kali-Yuga

[*The Path*, Vol. IX, November 1894, pp. 234-6]

A correspondent is confused on this subject from the statement in *What is Theosophy?* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because “kali” means “black,”* and hence it would seem that he meant we are now in the middle of Kali-Yuga, but reading further

*[An error, the Sanskrit word *kali* means strife, contention, discord. *Kālī* (feminine of *kāla*, “black”) usually denotes the black goddess. — COMPILER]

it is seen that he refers only to the first part of the Age. Kali-Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Kṛishṇa. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that."

In *The Secret Doctrine* [II, 147 fn.] is to be found this: "the Fourth-Sub-Race of the Atlanteans was in its Kali-Yuga, when destroyed." This is not amenable to objection on the ground that we who are not that race are in Kali-Yuga, for each race goes through the various Ages for itself; hence the former races, both primary and sub-races, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Āryans are in the Kali-Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali-Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali-Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race, the period which they are in, or the beginning and ending of it. And, as said, for the Āryans the great Kali-Yuga began five thousand (odd) years ago.

To find out when the great Kali-Yuga for the major race including all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures

for the various Ages (or Yugas) are only such as relate to and govern the sub-races or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in *The Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or a major one, comes in, it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali-Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6,450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This

is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali-Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of *The Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science — certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali-Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

Will Masters' Help Be Withdrawn in 1898 until 1975?

[*The Path*, Vol. IX, November 1894, pp. 237-9]

The theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahatmas, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahatmas will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the majority seem to think that no help will be

given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people — for instance, as the Theosophical Society — so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T.S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished, is an absurdity in itself.

W.Q.J.

H.P.B. frequently remarked in my hearing with regard to this question, that the work done during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or work as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*. In other words: During the last twenty-five years the conditions in the mental and psychic world are such as to allow work with large bodies of persons, whereas after that the work is more or less confined to the few. This is because it is then the Spring-time of the Cycle, when good and evil tendencies and changes come rapidly into existence. But always there have been attempts made to create an Order or association which should be able to live and carry on the work on the original lines from one century to the other. So far, then, from withdrawing Their help, Their desire is to continue to give it, not only after the close of the cycle, but always and at every time. It is the cyclic conditions only that prevent the influx of spiritual wisdom after the close of the cycle.

But she also said that the amount of power put out was enough to keep the world thinking on these matters far into the coming century, giving as example a train — running at full speed — having its steam shut off; it would continue to run for a long distance after that if left to itself. And the work will not by any means end directly the cycle is ended. On the contrary, she said the endeavor is to educate a number of persons who will be able to preserve the spirit of Theosophical endeavor and keep in touch with the Masters from the close of one public attempt to the beginning of another. This, she declared, is the meaning of the words spoken by one of the Adepts — “So long as three persons remain true to the Brotherhood, the Theosophical Society will continue to live.” And if this is Their promise it only remains for each member to become one of these three in order that the Society should continue to receive the active help of the Masters all the time.

If it is remembered that it is not because Masters withdraw Their help at all that there is not so much work done at one time as another, but because it is less possible to make changes in the psychic atmosphere during certain seasons than in others, then the rest is perfectly clear. And in order that the Society shall live and continue active as it now is into the next century we have but to educate ourselves as Followers of the Light.

CLAUDE FALLS WRIGHT.

Wrong Popular Notions

[*The Path*, Vol. IX, November 1894, pp. 247-50]

“What are your proofs?” is often asked of the Theosophical student who believes in reincarnation and Karma, who holds to the existence of the astral body, and who thinks that evolution demands a place in the cosmos for Mahatmas (or great souls) as facts and ideals. “If you cannot prove reincarnation just as you would a fact in a court of law, I will not believe,” says one, while another says, “Make such objective demonstrations as science does, and then you may expect me to agree with you.” But in truth all these objectors accept as proven in the way they demand for Theosophy many things which on a slight examination are seen to rest as much on theory and metaphysical argument as do any of the doctrines found in Theosophical literature. The axioms of mathematics are unprovable; the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and succedent matters. The theories of modern astronomy are taken as true because by their means eclipses are foretold and other great achievements of that science made possible. But many centuries ago quite different theories of the relations and motions and structure of the heavens allowed the old astronomers to make the same deductions. Let us examine a few words and things.

THE ATOM

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by science — just as the spiritually-inclined accept the existence of the invisible soul — yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahatmas also, because both are necessary in evolution, and at once a demand arises for “demonstration” by objective proofs.

THE SUN

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Many natural facts are against some of the theories. The great fact that the higher the mountain the more cold it is on top would be one, not wholly

accounted for by theories as to radiation. And when we remember the great, immense, difference between the various scientific estimates of the sun's heat, doubt increases. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter.

Again, the sun is seen as if over the horizon in full view every clear evening, when in fact he has been some minutes down below the line of sight. Refraction partly accounts for this, but none the less is his apparent visibility or position above the horizon an illusion.

THE STARS

Many of those that are known as fixed stars are immeasurably far away. Sirius is at an immense distance, and has been receding always many thousands of miles each minute. Others are so far off that it takes one hundred thousand years for their light to reach here.

Yet since records began they have all remained apparently in one place and in the same relation to each other. They constitute a vast illusion. They are moving and yet they remain still. We point the telescope at one of our sister planets, and knowing that its light takes fifteen minutes or more to get to us, we must be continually directing the glass to a point in space where the planet is not, and by no possibility can we point to where it actually is. Still, for all this uncertainty, many complicated and definite calculations are based on these observations of mere illusions.

LATITUDE AND LONGITUDE

These are practically used every hour of the day for the safeguarding of human life and property. But they exist only in the brains of men, for they are not in the sky or on land. They are theoretical divisions made by man, and they are possible only because the sole reality in nature is that which is jeered at by many as the ideal. But if the ancients are said to be the constructors of a great human chart in the Zodiac, the divisions of which have a bearing on the navigation of the great ocean of human evolution, the proud practical man says that you have but shown the ancients to be fanciful, superstitious, grotesque. But they were not so. Doubtless the saying recorded of Jesus about the time when we should see "the sign of the Son of Man in the heavens" will not so far from now be found to have a practical meaning in human life.

The ancient Sage was like the modern captain. The captain takes an

observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

SENSATION OF TOUCH

Every one is accustomed to say that he has touched this or that object on which his fingers may have rested. But this is not so. We do not touch anything; we only perceive and report a sensation which we call touch. If that sensation is due to actual contact between the skin and the object, then the harder we pressed, and thus the nearer we came to the object's surface, the more accurate should be the sensation. In fact, however, if we press hard we dull the sensation and turn it into one of pain for the skin. There is always a space between the skin and the surface dealt with, just as there is always a space between the molecules of each mass. If two smooth planes be pushed on to each other they will adhere, and the smoother they are the more difficult it will be to get them apart. If we could actually touch the hand to any surface so as to cover all of it with a touching surface, we could not withdraw the hand at all. All that we get, then, by what we call touch is the idea produced by the vibration and by that much of contact as is possible in the case.

CONTINUOUS SOLIDITY

Quite Theosophical is the scientist when he says that "we cannot know anything of the actual nature of matter in itself, but can only know the sensation or the phenomena." The mineral or metal called even the hardest is not solid or continuous in itself. This is now admitted by all scientific men. Even the diamond, "hardest of all," is a mass of moving molecules made up of like moving atoms. Its hardness is only relative. It is simply harder than glass because its atoms are moving at a more rapid rate. In a recent lecture in London, Mr. Bell, a scientific light, told how the edge or point of the diamond cuts the glass because the molecules in the diamond move rapidly and get in between the slower ones of the glass and thus cut it. And so it is with all other masses of matter. They are only masses of molecules in different rates of vibration; none of them solid or hard save in a relative sense. Is it not true, then, as so often held by philosophers and so insisted on by those Adepts who gave us information through H. P. Blavatsky that the world we are in is to be properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical

principles? And in the face of all the illusions and all the speculations of life and science, why should the Theosophist be asked to make or give any different sort of proofs than those availed of by science in all its investigations? There is no reason.

WILLIAM Q. JUDGE.

Theosophical Don'ts

[*The Path*, Vol. IX, December 1894, pp. 276-7]

The following suggestions arise from experience and are due to facts in the Theosophical world.

Don't speak or write as if morality and ethics were unknown before H.P.B. wrote *The Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in *The Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

Don't say that all the Theosophical doctrines were first given out by the Mahatmas through their Theosophical chelas. Attributing everything solely to the Mahatmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the first time by the Mahatmas through H.P.B. are few, extraordinary in conception and scope, and easily recognized.

Don't explain everything by one theory. To wit; do not be so inadequate as to brush off the whole of Spiritualism with one word, "all spooks and shells." You will be wrong if you do so, and the result will be antagonism.

Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H.P.B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

Don't think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

Don't run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into

Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

Don't say that H.P.B. has been reincarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

Don't talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only that something was precipitated. It can be done by mediums and by various sorts of occultists.

Don't think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H.P.B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from the Mahatma K.H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.

Don't teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H.P.B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . . .

Don't fail to exercise your common sense on all and every occasion.

W.Q.J.

Bogus Mahatma Messages

[*The Path*, Vol. IX, January 1895, pp. 302-3]

On November 30th, 1894, I received, from a source I always respect, this warning: "Look out for anonymous and bogus 'occult' messages to members of the Society. Both will be sent as attempts at delusion, as burlesques, and for other purposes." On the second of December, at 144 Madison Avenue, New York, a New York F.T.S. in the presence of Mr. A. Fullerton handed me a packet. A plate giving the written contents is given below.

ZHO GAR T & ZHO SEW VESSSEL
 XHBLZLLBZLLOVED KEEPPURE THY
 ATHB & HB SPREECH LEXRHS & ZRE B
 TOHGLUES REFRATHGROR GILTFH & HB
 ZLESHCREAT SHKLL BETHY REV & RB
 VESHKLLVE T SBE BK Z & ZE TO FACE
 O MAHACOSHA O

The member's name is Joseph W. Ganson, a very earnest student. He said it had fallen into his lap at his Club, the Harvard, or seemed to fall out of a newspaper he held. The only other person present was a friend who declared he had nothing to do with it. The packet is of yellowish linen paper, looking quite eastern. It was addressed to "Ganson," and near the address is "a pledge." Inside was also a half of a palm-leaf South Indian manuscript with a flower in it.

Mr. Ganson said he did not know whether it was genuine or not, but could not decide and asked me to tell him. I then said that if a joke, he could take the words to heart, if he chose, for what was good in them, but that in three days I would decide. On December 5th I gave him a signed certificate that the message is not genuine and had been concocted by three persons, and that all genuine objective messages from the Masters carried with them a peculiar and definite odor which could

not be imitated and which once identified would not be forgotten. The message was shown to a large number of members at a meeting, and but few were willing to decide for or against it, admitting non-ability save by argument, inference, and appearance. Appearance is no guide, because this message *might have been* genuine and still have the same appearance and contents.

Mr. W. E. Coleman of San Francisco is also occupying himself in sending post-cards to many members in all parts signed "Mahatma E." with three stars, referring to exposures and scurrilous attacks. Members may as well know these facts. I invite all to send to me any and all messages, real or pretended, and I will guarantee to render a decision according to the fact in each case. Beware not only of bogus messages but also of anonymous communications.

WILLIAM Q. JUDGE.

A Mahatma's Message to Some Brahmans

[*The Path*, Vol. IX, March 1895, pp. 430-1]

A copy of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Benee Madhab Battacharya and who was at one time president of the Prayag T.S. at Allāhābād. He sent it to me after the publication of my "Letter to the Brahmans" [see pp. 361-5 above] in order to try and show me that the T.S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads: "Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society" [from Battacharya's letter].

The 'Brothers' desire me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough theosophist, *i.e.*, to do as D. Mavalankar did — give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, *forces no one to become a theosophist of the Second Section*. It is left with himself and at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotalter and an abstainer from meat and vice. All my aspirations are for good, etc.,' and he, at the same time, building by his acts and deeds an impassable barrier

They join the Society, & though renouncing
 as stultum as ever in their old belief
 & superstitions, they & having never given
 up caste or a single of their customs, they,
 in their selfish exclusiveness, expect to be
 of course with us & have our help in
 all & everything. I will be pleased if all
 of you will say, to every one of those who
 may address him with similar pretensions,
 the following: "The 'Brother' desires me
 to inform you & all of you, namely, that
 unless a man is prepared to become a
 thorough thorough i.e. to do as Dr.
 Macleod has did, give up of actual
 caste, his old superstitions & show him
 self a true reformed (especially in the
 case of child marriage) he will remain
 simply a member of the Society with
 no hope whatever of ever hearing
 from us. The Society, acting in this
 directly in accordance with our
 orders, forces no one to become a thorough
thorough of the 11th Section. It is left with
 himself & at his choice. It is useless
 for a member to say - 'I am one of
 a pure life, I am a teetotaler & an abstain

FACSIMILE OF A PORTION OF H.P.B.'S ORIGINAL LETTER
 CONTAINING THE MAHATMA'S MESSAGE.

(continued on pages 472-4)

from & over
 of meat. All my aspirations are for good
 etc. & he, at the same time, building
 by his acts & deeds an impassable
 barrier ~~for~~ on the road between
 himself & us. What have we, the
 disciples of the true Archata, of eastern
 Buddhism & of Saug-gyas to do with
 the Shastres of orthodox Brahminism?
 There are 100 of thousands of Jesuits, Jesu-
 suits & Laddies leading the vast
 population, & yet being on the way, on
 the path of error, never having had
 an opportunity to meet, nor of con-
 ference with us. Their forefathers have driven
 away the followers of the only true phi-
 losophy upon earth, away from India
 & now it is not for the latter to come
 to them but to them to come to us.
 If they want us. Which of them is
 ready to learn a Buddhist a Madhwa
 as they call us? None. Those who have
 believed & followed us have had them
 removed. Mr. Simcott & others are exceptions.
 Their beliefs are no barrier to us for they
 have none. They may have had influence
 around them, but negative emanations

the result of Diet. Society & various
 cious physical associations (resulting even
 from shaking hands with impure
 but all this is physical & material
 impediment which with a little effort
 we could counteract & even clear away
 without much detriment to ourselves.
 Not so with the magnetism of invisible
 results proceeding from all erroneous
 & sincere beliefs. Faith in the god &
 god, & other superstitions attracts and
 lions of ^{foreign} influences, living entities &
 powerful agents around them, with
 which we would have to use more than
 ordinary exercise of power to drive
 them away. We do not choose to do
 so. We do not find it ^{either} necessary
 or profitable to lose our time ⁱⁿ
 war to the unprogressed Paganism
 who delight in personifying gods and
 sometimes will trace the character who
 have lived on earth. These are Ihyas
 - Chohan & "Chohan of Darkness"
 not what they term Devils but imperfect
 "Intelligences" who have never been born
 - this or any ^{other} earth or sphere no more

Then the "Shyon Chohans" have ² of
 who will never belong to the "builders
 of the universe," the pure Planetary In-
 telligences, who preside at every shew
ture what the Good Chohans preside
 at the Paralytic. Explain this to
 Mr. Simons (I cant.) - tell him to
 read over what I said to them in
 the few things I have explained to
 me here, & let him remember that
 as ~~the~~ ^{all} ~~nothing~~ in this universe
 is contrast (I cannot think it being
 so the light of the Shyon Chohans &
 their pure intelligence is contrasted by
 the "Ma-mo Chohans" & their destructive
 intelligence. These are the gods the kinds
 of Christians & Mohammed & all those of
 bigoted religions & sects worship; and
 so long as their influence is upon their
 devotees we would no more think of
 associating with or contemplating them
^{than} ~~in~~ ~~most~~ ~~the~~ ~~world~~ ~~the~~ ~~mind~~ ~~the~~ ~~Red~~ ~~logs~~ ~~on~~ ~~earth~~
 when evil results we try to palliate
 but when work we have no right to work
 with so long as they do not cross our
paths. You will not understand this, I suppose

on the road between himself and us. What have we, the disciples of the true *Arhats* of Esoteric Buddhism and of Sang-gyas, to do with the *Shasters* and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives, and yet being as they are, on the path of *error*; never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth away from India, and now, it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a *Nastika* as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barrier to us for they have none. They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract and even clear away, without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods or God and other superstitions attracts millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war to the unprogressed *Planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyān-Chohans and "Chohans of Darkness," not what they term *devils*, but imperfect "Intelligences" who have never been born on this or any other earth or sphere no more than the "Dhyān-Chohans" have, and who will never belong to the "builders of the Universe," the pure Planetary Intelligences, who preside at every *Manvantara*, while the Dark Chohans preside at the *Pralayas*.*

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of *The Secret Doctrine*, not yet printed. We know also that Master K.H. informed Mr. Sinnett and others that he was an *esoteric Buddhist*; H.P.B. declared herself a Buddhist; on my asking her in

*[This message, reproduced in facsimile on the preceding pages, may be found in a letter from H.P.B. to A. P. Sinnett, dated from Dehra Dūn, November 4, 1881, published in *The Mahatma Letters to A. P. Sinnett* (Letter cxxxiv, 2nd ed., 461-4; 3rd ed., 454-7). The original letter is preserved in the British Library collection. The transcription, as printed in *The Path*, has a few errors in it. The text has been corrected by the original. — COMPILER]

1875 what could the Masters' belief be called, she told me they might be designated "pre-Vedic Budhists," but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a "forgery or humbug" gotten up by H.P.B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H.P.B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.

WILLIAM Q. JUDGE.

The Truth about East and West

[*The Path*, Vol. X, April 1895, pp. 1-5]

Mrs. Besant and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E.S.T. I stated the fact that the spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T.S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T.S. The attempt to create discord is on the side of those who take up, for personal ends only, my statement as to the relative position of the East and West — a statement supported by facts, and given also to me by the Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolutionary wave and tendency, to a mere craze about India, and also to a narrow view of what is included in the term "East."

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she has brought from the Masters definite statements relating to some matters connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired, in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

THE EAST NOT INDIA

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H.P.B. the Masters are, if anywhere. India has been regarded carelessly as "the East" among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing anything. Her dominant religion — Brahmanism — is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmans for good conduct.

THE MASTERS OF INDIA

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in *The Occult World*, by Mr. Sinnett, where K.H. says what I quote:

I had come for a few days, but now find that I myself *cannot endure for any length of time the stifling magnetism even of my own countrymen.* [Italics mine. — J] I have seen some of our proud old Sikhs drunk and

staggering over the marble pavement of their sacred temple. . . . I turn my face homeward tomorrow. (pp. 120, 121) [*ML*, 2nd ed., p. 12]

Imagine, then, that since we are all convinced that the *degradation of India* is largely due to the *suffocation of her ancient spirituality*. . . . But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water, in the engulfing blackness of ruin. Thus, we who have the *sense of our country's fall*, though not the power to lift her up at once, cannot do as we would. . . . (p. 126) [Conger, *Combined Chronology*, p. 29]

The present tendency of education is to make them [Hindus] materialistic and root out spirituality. With a proper understanding of what their ancestors meant by their writings, education would become a blessing, whereas now it is often a curse. (p. 136) [Conger, p. 36]

(Declares himself a follower of Buddha, whom he calls "our great Patron." — p. 153) [*ML*, 2nd ed., p. 33]

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin," unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindus are getting materialistic — referring to those who take English education — and ends by declaring himself a follower of his Patron, Buddha. The *Letter to some Brahmans*, published in *The Path* [see pp. 470-5 above], enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindus. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman! The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; they also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindu population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Masters wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of today, no matter how glorious it may have been 10,000 years ago, is not the teacher of the West. Rather is it that the West is to lead the reform and raise up the fallen country with all others.

THE WEST'S MATERIAL POWER

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first perhaps by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, of their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

THEOSOPHY A WESTERN PLANT

The Theosophical movement was founded and flourishes in the West pre-eminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H.P.B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the center, the top, the force of the cyclic wave of evolution is in the West — including Europe and America — and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient ages of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one can see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then react back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T.S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there

with his language, which the lawyer, the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T.S. movement is in India slightly — in proportion to population almost microscopically — because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates — which H.P.B. often denied, if there is the highest spiritual wisdom, why so many Hindus trying to reform it; why so many Hindus at the feet of H.P.B. asking for truth and how to find the Master; why so many Hindus in the E.S.T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H.P.B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

WILLIAM Q. JUDGE.

Comets

[*The Path*, Vol. X, April 1895, pp. 13-15]

The probable genesis, the constitution, the movements and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates — for instance, that Sirius is receding from us with great velocity every moment — yet for ages they all appear to stand in the same relative positions, and are therefore called “fixed” stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having [more than] one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of *The Secret Doctrine* (first ed., pp. 203-4) two paragraphs which indicate some of the views of the Adepts in respect to comets.

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies, is in contradiction with the statements just made as to the moon being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is in truth required. What does Science know of comets, their genesis, growth, and ultimate behavior? Nothing — absolutely nothing! And what is there so impossible that a laya-center — a lump of cosmic protoplasm, homogeneous

and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i.e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations — “Born in the unfathomable depths of Space,” etc. — means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction

because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement — “Why should not such a comet settle in life, live, and become an inhabited globe?”

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

Advantages and Disadvantages in Life

[*The Path*, Vol. X, July 1895, pp. 123-5]

That view of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all-embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meager opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the

misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers, we see at once that it all has to do with the brain and nothing else. Languages, archaeology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, traveling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body, the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies — *skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses; this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

The Theosophical Movement

[*The Path*, Vol. X, August 1895, pp. 137-9]

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the

times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Böhme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name — indeed that struggle, and the freedom thereby gained for Science — were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved Theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry — a great and important part of the true Theosophical Movement — is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim, and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to Theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our Theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

Theosophy and Capital Punishment

[*The Path*, Vol. X, September 1895, pp. 188-90]

From ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This however, has been so altered that death at the hands of the law is imposed for murder only — omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold Theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off

is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate — they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate,

revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch everyday and until the last, and he died full of curses for everyone who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law — will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

Each Member a Center

[*The Path*, Vol. X, October 1895, pp. 201-2]

Some years ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active center from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H.P.B. wrote. It is one that every member ought to know — that the mind of man is capable of bringing about results through means of

other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere — not small — and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to — of being a living, breathing center of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a center; each Branch a center; the whole a vast, whirling center of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

Mechanical Theosophy

[*The Path*, Vol. X, November 1895, pp. 233-5]

The earnest, devoted student can hardly believe that there exist any Theosophists sincerely holding a belief in Theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon, the mechanical Theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical Theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing; the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanism in the philosophy of life then finds quite a satisfaction. Why, of course, being in his opinion a Karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendacity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a Theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma, and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic Theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to

curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn — as Christianity does not — those missionaries of Jesus, who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads — as in many cases it already has — to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

Claiming to be Jesus

[*The Path*, Vol. X, November 1895, pp. 255-6]

In one of the letters written by the Master K.H. and printed by Mr. Sinnett it is said the world (including doubtless East and West) is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a

hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But their having followers shows how far superstitious and gullible other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that "superstition" which sees in every dark-skinned Hindu either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favors may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahatma." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself."

WILLIAM BREHON.

The Screen of Time

[*The Path*, Vol. X, February 1896, pp. 329-32; March 1896, pp. 361-5]

Forever hiding futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, that if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind.

Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side known as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency — of any sort — of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dullness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. *The Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

The desire to see the fulfillment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H.P.B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfillment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

In 1888 I had a morning conversation with H.P.B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discouraging looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N. Y. *Herald*, in December last, had an article in which this occurs:

No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business.

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be, is to abuse him.

Again, in the *Cosmopolitan* for December last — a magazine widely read — there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reincarnation. The sketch deals entirely with the ante-natal world and reincarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and reincarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse, or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At

public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek, or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded — if you have grasped the ideas and made them part of your thought — from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

II

There will be a change in the title of this magazine when issued next month. It will appear as THEOSOPHY instead of as THE PATH. This change is thought advisable for many reasons, one of which is the indistinctiveness of the present name. "Theosophy," as a word, has become familiar throughout the civilized world, and a certain definite though not always correct meaning has been attached to it. One of our chief objects will be to spread a proper understanding of its significance, as well as to remove false impressions concerning it. One of the chief results of the change will be an increased familiarity on the part of the public with the word; and it is a word that has a power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance.

Among other important results that should follow from the change, one of which I have already touched on, a very considerable increase in the circulation will be effected, it is hoped. Each reader will doubtless help to bring this about by reading THEOSOPHY on the street-cars, in the trains, and in other public places where many eyes will be caught by the well-known name on the cover of a magazine. Once seen it will not be forgotten. So as this is a Theosophical venture I invite the cooperation of Theosophists the world over in making it a success. Nothing can be accomplished without you; everything with you; and the last and apparently least of you is not always the most helpless.

A contributor sends me the following communication, which I fully adopt:

In *Lucifer's* "Watch-Tower" (Vol. XVII, December 1895) the editor undertakes to explain finally the question of Mars and the Earth-chain of Globes. Considerable assurance is shown in the expression of the views thus put forward, only surpassed, perhaps, by the assurance shown when the same writer expressed diametrically opposite views about two years ago in an article on "Mars and the Earth" (*The Path*, Vol. VIII, p. 270; *Lucifer*, Vol. XIII, p. 206). That article was written by its author in New York for publication in both journals.

The editor of *Lucifer*, now saying, "The facts [recently revised] are these," proceeds to state that Mars and Mercury are globes of the Earth-chain. In the article on "Mars and the Earth," already referred to, the same writer stated that Mars and Mercury were *not* globes of the Earth-chain, correctly pointing out that to hold that they were would violate the fundamental principles of H.P.B.'s teaching, and concluding with these words, "*And so, once more, we find the Masters' doctrines self-consistent.*"

It would be useless to revive all the points in a discussion which was amply ventilated nearly two years ago. In an article entitled "Mars and Mercury," by William Q. Judge, which appeared in *The Path* (Vol. VIII, pp. 97-100) the matter was well summed up as follows:

"The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said: *first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow-globes of the earth — and this correction they make most positively in *The Secret Doctrine*; lastly, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. . . . If we admit that Mars and Mercury are two visible planets of the sevenfold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analyzed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his sevenfold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout."

If the editor of *Lucifer* carries these recently revised "facts," as given in the last December issue, to their logical conclusion, we may expect in future issues of that magazine a record of some entertaining experiments in clairvoyance with the object of "finding Smith's physical body," with the possible result that it will be discovered as Jones, a wanderer on another continent, blissfully ignorant that Smith is his *Kāma* or lower mind, as the case may be. Smith's *Buddhic* or other principle will perhaps be found objectivized as a Hindu *yogi* — but what would happen if the *yogi* were to die before Smith? And how about Smith's four invisible principles (Globes A, B, F, and G), supposed to be careering through space in bewildering independence of law, rhyme, reason or analogy?

On the whole, the teaching of *The Secret Doctrine* is likely to remain the standard, at least of common-sense, and I for one prefer to think that neither the principles of the Earth-chain nor the principles of man are physically separate from each other in different parts of space, but that all are in "coadunation," as the Master wrote.

Students will do well to refer to the former discussion on this subject, sufficiently complete to render further comment needless. The following articles should be read in this connection:

"The Earth-Chain of Globes," *The Path*, Vol. VII, pp. 351 and 377; continued in Vol. VIII, p. 11 [pp. 323-32 above].

"Mars and Mercury," *The Path*, Vol. VIII, p. 97 [pp. 368-70 above].

"How to Square the Teachings," *The Path*, Vol. VIII, p. 172 [pp. 382-4 above].

"Mars and the Earth," *The Path*, Vol. VIII, p. 270 [by Annie Besant with Judge note].

Short Criticisms by W. Kingsland, "C.J." and "G.R.S.M." of Mr. Sinnett's article, *Lucifer*, Vol. XIII, pp. 55-8.

"Mars and the Earth," by Annie Besant, *Lucifer*, Vol. XIII, p. 206.

Students should also refer to "A Word on *The Secret Doctrine*," giving quotations from a letter of Master K.H. to Col. Olcott, which appeared in *The Path*, Vol. VIII, p. 202, with a preliminary note signed jointly by Annie Besant and William Q. Judge.

The recent remarkable discovery by Professor W. C. Röntgen of the fact that a photograph can be obtained of an object surrounded by an opaque covering is of immense value to Theosophy and Theosophists. If a living human hand, for instance, be interposed between a Crooke's or Lenard's tube (through which is passed a discharge from a

large induction coil) and a photographic plate, a shadow photograph can be obtained which shows all the outlines and joints of the bones most distinctly. It is even stated as a result of later developments of this discovery that a dense body can in the same way be made transparent to the human eye.

These researches show that opaque matter so called is not impenetrable to light-rays. It is an old Theosophical statement that matter is permeable, and to human sight, and is no obstacle to the astral senses. In these discoveries by Prof. Röntgen and others it is even shown as permeable to gross physical light. H.P.B.'s statement should not be forgotten that before many years important discoveries would be made by science tending to vindicate the teachings of occultism.

And once more science has the "spiritualist" on the hip; for the latter never heard from his spooks about these "cathode rays" that make a hard iron box transparent. Why is it that the spirits in Summerland never give out these things, but prophesy all sorts of matters and events that don't fall true?

Mr. Edward Maitland has recently issued a memoir of Dr. Anna Kingsford, in which there is an interesting account of her continuous attack on vivisection and vivisectionists. So bitter was her feeling against all those who practiced this form of "scientific research," as it was called, that she claimed to have turned the force of her will against two of them with a view to their destruction — with success, she afterwards said. Certain it is that the two vivisectionists died. Elated by her achievement, she wrote to Mme. Blavatsky proposing a joint psychic onslaught on these miserable sinners wherever they could be found, in the hope of killing them off *en masse*. To this proposal H.P.B. is recorded as having replied in the following clear and noteworthy words:

I feel sure and know that Master approves your opposing the principle of Vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefiting the poor animals. Of course it is Karma in the case of Paul Bert. But so it is in the case of *every murdered man*. Nevertheless the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the *principle* then; not against personalities. For it is a weed that requires more than seven, or seven times seven, of us to extirpate it. [*Anna Kingsford: Her Life*, 2:274]

H.P.B.'s words are of great importance. Mania to act as Chief Executioner of all disapproved and disapprovable things was not confined

to Anna Kingsford. Members of the Theosophical Society have been known to burn with a passionate longing to act as agents for Karma, forgetting that the sword of the Executioner is a two-edged sword; forgetting also that they do not know Karma, and are held responsible by Karma for the mischief they will inevitably work. The absurdity of such an attitude of mind does not deprive it of a certain pathetic aspect. See these people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity! The pathetic aspect comes in when they are so deluded as to call the proceeding "self-sacrifice." It would be real self-sacrifice for such people to sit still and attend to their immediate duty.

The Indian Section of the Theosophical Society proposes to take away the first object of the Theosophical Society, to wit, the attempt to form a nucleus of a Universal Brotherhood, and insert in its place some high-sounding phrases, derived from the Brahmans who now control that Section, about spirituality and identity. These phrases will allow Universal Brotherhood to sink slowly out of sight. A Committee of Revision, appointed by the "European Section T.S." in July 1895, has reported in favor of these words: "To promote the recognition of the spiritual Brotherhood of Humanity." A majority voted in favor of this alteration, but there are minority reports. But as the reigning magnates and high cockalorums of 19 Avenue Road favor the change, it will probably be made by the Convention of the "European Section T.S.," to be held next July. The Theosophical Society in America, with the similar Societies in Europe and Australasia, will thus be left as the only part of the movement upholding Universal Brotherhood.

WILLIAM Q. JUDGE.

How Should We Treat Others?

[*The Path*, Vol. X, February 1896, pp. 349-53]

The subject relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but it is also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is today, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions — all of which means the entire lack of charity and mercy — will bring consequences as certain as the rising of the sun tomorrow.

What are those consequences, and why are they?

They are simply, this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now, and even if now felt will still return in the next life.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world, who do not know the real power and place of thought nor the real nature of man, cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master "K.H.," once writing to Mr. Hume in *The Occult World* [p. 131; Conger, pp. 32-3], and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without

consequences following us to the end of time? I know not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (*a*) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (*b*) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (*c*) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said: "Do not be ever thinking of yourself and forgetting that there are others; for you have no karma of your own, but the karma of each

one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable laws of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

F.T.S.

The Screen of Time

[*Theosophy*, Vol. XI, April 1896, pp. 1-6]

This magazine enters upon the eleventh year of its existence with the present number. Its new name will in no way alter its purpose or character, but, as stated in the last "Screen of Time," *Theosophy* will more explicitly proclaim these to the general public than the old title — *The Path*. Already the good results of the change have become evident, for soon after the announcement of the alteration had been made new subscribers came forward and will doubtless continue to do so. But the efforts to increase the circulation of this magazine are made with the sole aim of spreading a true understanding of the Theosophical philosophy among the people, and only in so far as *Theosophy* can be of use in that giant undertaking will it fulfill its mission. It is to be hoped that readers will keep the same aim in view, and will make the watchword for the present year that given elsewhere in these pages by Dr. Buck — Organize and Work; for work, unflinching work, is the first expression of brotherhood, and organized work is the second as well as the last expression of the same ideal. Masters, knowing how to work with nature, are the most perfectly organized body in the world; for nature as a whole and in all her departments is the faultless type of organization, and, as one of the Masters wrote, they "but follow and servilely copy nature in her works" [*Mahatma Letters*, vi] Let this year, then, be one of Work and Organization.

There are several hindrances to the doing of good work by individuals, with resulting loss to the movement. These are all surmountable, for hindrances that are insurmountable are nature's own limitations

that can be used as means instead of being left as barriers. One of these surmountable and unnecessary hindrances is the prevalent habit of reading trashy and sensational literature, both in newspaper and other form. This stupefies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be — a generator of cosmic power. Many people seem to “read from the pricking of some cerebral itch,”* with a motive similar to that which ends in the ruin of dipsomaniacs: a desire to deaden the personal consciousness. Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel. So they seek acute sensation in a thousand different ways, while others strive to attain the same end by killing both sensation and consciousness with the help of drugs or alcohol. Reading of a certain sort is simply the alcohol habit removed to another plane, and just as some unfortunates live to drink instead of drinking that they may live, so other unfortunates live to read instead of reading that they may learn how to live. Gautama Buddha went so far as to forbid his disciples to read novels — or what stood for novels in those days — holding that to do so was most injurious. People are responsible for the use they make of their brains, for the brain can be used for the noblest purposes and can evolve the most refined quality of energy, and to occupy it continually with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust. This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world’s doings: but a fair test is that nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a “single word

*[Frederic Harrison, “On the Choice of Books,” *The Library Magazine*, March 1879.]

may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

The French press has recently been thoroughly aroused by the tragic fate of young Max Lebaudy, the multi-millionaire. Inheriting a huge fortune from his father while quite young, he soon became notorious on account of his eccentric extravagance and folly. On reaching the age of twenty he was obliged to serve his time in the army like any other of his countrymen, rich or poor. As he had already succeeded in gaining an unenviable notoriety he was constantly watched by newspaper reporters, especially by those of the radical and socialist press, for fear he would not be treated like the son of some poorer man. But he was not strong, and though his health soon gave way his superior officers did not dare allow him relaxations that would have been granted to other conscripts, for fear of the outcry that would have been raised by the radicals. So Lebaudy had soon to be sent to a hospital, well-nigh dead. The press, disbelieving in his illness, at once proclaimed this an outrage, hinting that he had bought up the officers and doctors and was shirking active service by means of his wealth. Afraid of newspaper disapprobation the doctors sent him from hospital to hospital, trying to pass on the responsibility to others, till at last Lebaudy died. Then came the usual reaction in the public mind and he was soon glorified as a martyr by the opposing section of the press. As pointed out by

Francisque Sarcey in the *March Cosmopolitan*, the whole story well illustrates the abject fear of public opinion in which so many people stand. They will abandon any duty and almost commit a crime to avoid condemnation or harsh criticism by a majority of their fellow men. They act and talk with one predominating idea in their minds — what other people will say. As a failing this is more marked in some parts of the world than in others, it being particularly active in the more conservative countries where class distinctions are a matter of much greater moment than they are in America. But even in America this failing is not unknown, though there is less excuse for it here. Such pandering to the opinions of other people is despicable, and should be eradicated from the mind where questions of right and wrong are concerned. It is one thing to conform to custom in matters of form, so long as the form is not harmful, and this should be done as an acceptance of the environment in which one is born. Freedom does not consist in violating either national or social laws, written or unwritten; but in boldly living up to one's standard of what is right, in the strict performance of duty in spite of any condemnation from others, and in unswerving obedience to principle rather than to precept. Such freedom absolves men from mental allegiance to the daily press. The question "What will they say?" then ceases to be of any importance, since in no case should it be a factor in the determination of what should be done.

Max Lebaudy's case further offers a good example of Karmic action in one of its aspects. His great wealth was derived in the first place from the French people. Its possession placed him in a prominent public position, so that he no longer belonged to himself; he belonged to France. He was played upon, as it were, by the Karma of France. His follies, his deeds, and especially his misdeeds, appeared on a proportionately large scale. His prominence, due solely to his wealth, caused his destruction; and though people envied him for his wealth they would not have accepted it if they could have foreseen to what it would lead. In the same way a person of international reputation shares to a certain extent in the Karma of the nations that look upon him as a celebrity and whose thoughts are turned towards him. He has to suffer for it, while the poor man and the man of apparent insignificance are affected in correspondingly less degree by national and international Karma.

Another lesson that can be drawn from Lebaudy's history is the one-sidedness of the brotherhood proposed by people of all nationalities who make a great parade of "Liberty, Equality and Fraternity," but whose brotherhood is one of hate rather than of love. With them it is too often a question of forcibly depriving the rich man of his possessions for the supposed benefit of the poor man, and of inspiring

the poor man with hatred for everyone who is better off than himself. A great many political movements whose party cry is brotherhood actually produce the reverse effect, and, instead of working for a Universal Brotherhood, they work for a carefully selected brotherhood exclusive of most.

It is fortunate for the Christian Church that every now and then a popular preacher comes forward to vindicate truth at the expense of orthodoxy. It would be difficult to find a successor in this respect to Henry Ward Beecher, whose oratory was famous throughout the English-speaking world, and whose fearlessness of thought made him at once a terror to all strait-laced believers in verbal inspiration and a religious saviour to those who wished to cling to a church, but who had been embued with the then novel theory of evolution. A not unworthy successor seems, however, to have appeared in the person of Dr. Lyman Abbott, the pastor of the large and influential church in Brooklyn to which Beecher used to draw such an immense congregation. He preached a sermon a short time ago on "The Theology of Evolution" that was widely reported in the press. In it he ridiculed the idea of a manufactured universe, strongly supported evolution, and attempted to prove that a man might still "hold the Christian faith" while believing in the gradual development of humanity and the rest of nature. Telling his congregation that it was not uncommon in past centuries to discuss at what season of the year God created the world, he is reported as having quoted one mediaeval writer who argued that it must have occurred in the autumn because apples were ripe then — at which there was naturally "a laugh all over the house," as the reports state. If this liberal preacher continues to think as well as to talk, he may yet discover that reincarnation is the outcome of a belief in evolution, and that this doctrine is as much a part of Christianity, in the true sense of that word, as it is of Buddhism and Hinduism.

WILLIAM Q. JUDGE.

H.P.B. Was Not Deserted by the Masters

[*Theosophy*, Vol. XI, April 1896, pp. 14-18]

There are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to

be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster around her name. For not only was she one who brought to us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the super-sensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relations with the unseen and with the Masters she spoke for, inevitably opens up the discussion of some law or principle. This of course would not be the case if we were dealing with a mere ordinary person.

Many things were said about H.P.B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious. The most pernicious was that made by Mr. A. P. Sinnett in London in the lifetime of H.P.B., and before the writing of *The Secret Doctrine*, that she was deserted by the Masters and was the prey of elementals and elemental forces. He was courageous about it, for he said it to her face, just as he had often told her he thought she was a fraud in other directions.

This theory was far-reaching, as can be seen at a glance. For if true, then anything she might say as from the Masters which did not agree with the opinion of the one addressed could be disposed of as being only the vapping of some elementals. And that very use was made of it. It was not discussed only in the charmed seclusion of the London Lodge, but was talked of by nearly all of the many disciples and would-be disciples crowding around H.P.B. It has left its mark even unto this day. And when the total disagreement arose between H.P.B. and Mr. Sinnett as to the relation of Mars and Mercury to this earth, and as to the metaphysical character of the universe — H.P.B., having produced an explanation from the Master — then the pernicious theory and others like it were brought forward to show she was wrong, did not have word from the Master, and that Mr. Sinnett's narrow and materialistic views of the Master's statement — which had been made before the alleged desertion and elemental possession — were the correct ones. The dispute is imbedded in *The Secret Doctrine*. The whole philosophy hangs upon it. The disagreement came about because Mr. Sinnett held that his view of one of the letters from the Master received in India — through the hand of H.P.B. — was the correct view whereas she said it was not. He kept rigidly to his position, and she asked the Master for further explanation. When this was received by her and shown to Mr. Sinnett he denied its authenticity, and then the desertion theory would explain the rest. He seemed to forget that she was the channel and he was not.

Although wide publicity was not given to the charge then, it was fully discussed by the many visitors to both camps, and its effect remains to this day among those who of late have turned in private against H.P.B. Among themselves they explain her away very easily, and in public they oppose those who adhere firmly to her memory, her honor, and the truth of her statements about the Masters and their communications to her. They think that by dragging her down to the mediocre level on which they stand they may pretend to understand her, and look wise as they tell when she was and when she was not obsessed. This effort will, of course, be unsuccessful; and some will think the matter need not be brought forward. There are many reasons why it should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H.P.B.

If, as claimed by Mr. Sinnett, H.P.B. was deserted by the Masters after they had used her for many years as their agent and channel of communication, such desertion would be evidence of unimaginable disloyalty on their part, utterly opposed to their principles as stated by themselves. For when the advisability of similar desertion was in Mr. Sinnett's mind many years before, when he did not approve of H.P.B.'s methods of conducting the movement in India, Master K.H. emphatically wrote him that "ingratitude is not among our vices," asking him if he would consider it just, "supposing you were thus to come," as H.P.B. did, and were to "abandon all for the truth; to toil wearily for years up the hard steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energy and unselfishly to spread the truth and provoke men to correct thinking and a correct life — would you consider it just, if, after all your efforts, you were to be treated as you propose Mme. Blavatsky should be treated?"* But this warning evidently produced only a transient effect, for in a few years' time, as stated, Mr. Sinnett came to the conclusion that his suggestion had been acted upon to an even greater extent than he had originally intended. At first he had only wished that H.P.B. should be put on one side as channel between himself and the Master, leaving a newly organized T.S. to his own management under those conditions; but he afterwards thought that H.P.B. had been put on one side as a channel of any sort so far as the Masters were concerned. This wholesale later desertion would mean that in the meantime Master K.H. had entirely

*[*The Mahatma Letters to A. P. Sinnett*, p. 9.]

changed in character and had become capable of gross ingratitude, which is absurd. Masters are above all things loyal to those who serve them and who sacrifice health, position, and their entire lives to the work which is the Master's; and H.P.B. did all this and more, as the Master wrote. To take the other view and imagine that after years of such service as is described in the above quotation, H.P.B. was left to be figuratively devoured by elementals, would prove Masters to be merely monsters of selfishness, using a tool not made of iron but of a wonderful human heart and soul, and throwing this tool away without protection the moment they had done with it.

And how about the members and more faithful disciples who were left in ignorance of this alleged desertion? Would it have been loyal to them? They had been taught for years to look with respect upon H.P.B. and the teachings she gave out, and to regard her as the Masters' channel. They received no warning that the plan Mr. Sinnett had for so long carried in his mind could possibly be carried out, but on the contrary often received personally from the Masters endorsements of H.P.B.'s actions and teachings. Those who harbored constant doubts of her veracity were reproved; and yet it would seem for no other apparent reason than a necessary correction by her of Mr. Sinnett's wrong interpretation of earlier teachings, she was abandoned by her old teachers and friends who had spent years in training her for just this work!

So the whole of this far-fetched supposition is alike contrary to brotherhood and to occultism. It violates every law of true ethics and of the Lodge, and to crown its absurdity would make *The Secret Doctrine* in large measure the work of elementals. Deserted before the explanation of Mr. Sinnett's mistakes appeared in that book, H.P.B. was obsessed to some advantage, it may be thought! But in fact a great depth of ignorance is shown by those who assert that she was deserted and who add that elementals controlled her, doing the work for her. They do not know the limitations of the elemental: an elemental can only copy what already exists, cannot originate or invent, can only carry out the exact impulse or order given, which if incomplete will cause the result to be similarly incomplete, and will not start work unless pushed on by a human mind and will. In no case is this elemental supposition tenable.

The ignorance shown on this point is an example of the mental standing of most of H.P.B.'s critics. Materialists in their bias, they were unable to understand her teachings, methods or character, and after badly assimilating and materializing the ideas they got originally from her, they proceeded to apply the result to an explanation of everything about her that they could not understand, as if they were

fitting together the wooden blocks of several different puzzles. But if in spite of all reason this view of desertion were to be accepted, it would certainly lead in the end, as I have said, to the destruction of the Theosophical philosophy. Its indirect effect would be as detrimental as the direct effect of degrading the ideal of Masters. This is clearly shown in *The Secret Doctrine*.

After pointing out in her "Introductory" to *The Secret Doctrine* (Vol. I, p. xviii) the preliminary mistake made by the author of *Esoteric Buddhism* in claiming that "two years ago neither I nor any other European living knew the alphabet of the Science, here for the first time put into a scientific shape," when as a matter of fact not only H.P.B. had known all that and much more years before, but two other Europeans and an American as well — she proceeds to give the Master's own explanation of his earlier letters in regard to the Earth Chain of Globes and the relation of Mars and Mercury thereto, (Vol. I, pp. 160-70, orig. ed.). Mr. Sinnett himself confesses that he had "an untrained mind" in Occultism when he received the letters through H.P.B. on which *Esoteric Buddhism* was based. He had a better knowledge of modern astronomical speculations than of the occult doctrines, and so it was not to be wondered at, as H.P.B. remarks, that he formed a materialistic view of a metaphysical subject. But these are the Master's own words in reply to an application from H.P.B. for an explanation of what she well knew was a mistake on Mr. Sinnett's part — the inclusion of Mars and Mercury as globes of the Earth Chain:

both [Mars and Mercury] are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the "principles" of Däumling . . . Unless less trouble is taken to reconcile the irreconcilable — that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, "natural" being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses — no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in CO-ADUNATION *but not* IN CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness.*

Unless this be accepted as the correct explanation, the entire philosophy becomes materialistic and contradictory, analogy ceases to be

*[*The Secret Doctrine*, Vol. I, pp. 165-6, quoting from a letter of the Master.]

of any value, and both the base and superstructure of Theosophy must be swept away as useless rubbish. But there is no fear of this, for the Master's explanation will continue to be accepted by the large majority of Theosophists.

And as to H.P.B. personally, these words might possibly be remembered with advantage:

Masters say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: "Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it."

WILLIAM Q. JUDGE.

*Cyclic Impression and Return and Our Evolution**

[*Theosophy*, Vol. XI, January 1897, pp. 305-9; February 1897, pp. 327-31; March 1897, pp. 359-63]

The word cycle is derived from the Greek word *Kuklos*, or a ring. It has been turned in the English language into the word cycle, by the process of saying *Kykle*, and then *cycle*. The corresponding word in the Sanskrit is *Kalpa*, which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around

*This paper was read by Mr. Judge before the Sixth Annual Convention of American Theosophists, April 25, 1892, and afterwards printed, together with the other Convention addresses, in the Appendix to the Convention Report.

the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by a cycle, just what the Egyptians, the Hindus and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth. We say that not only do cycles pertain, and appertain, and obtain in and to the earth and its inhabitants, but also in what the Hindus call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to H. T. Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted [*History of Civilization in England*], that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood today by us. They are known to some extent, but what exactly they are, we do not know. The Egyptians taught that there was a great sidereal cycle, and that is recognized today, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun

went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of a clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time. Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the center of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a center. That is, that while we are going around the sun, he is going around some other center, so that we describe in the sky not a circle around the sun, but a spiral, as we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where — some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else — but they know by deduction from the known to the unknown, that the sun is attracted himself by some unknown center, and that he turns around it in an enormous circle, and as he turns, of course, he draws the earth with him.* In the course of 25,000 years in going around the signs of the Zodiac,† he must take the earth into spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years, it is only apparently the same point, just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again

*[Galactic rotation was first hypothesized by Wright and by Kant in the 18th century. Such rotation around Sagittarius A takes about 250 million years.]

†[Apparent motion of the sun relative to a fixed time of observation on earth, usually the spring equinox — a phenomenon connected with the gradual change of earth's axis during the precessional cycle.]

to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered [the cause of] this. We know, as nineteenth century astronomers, that it is a fact, or that it must be a fact, from deduction, but they knew it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return somewhere over fourteen years,* which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycles, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five thousand years cycle had elapsed and he came back once more to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul returned; they also held that all atoms are alive, just as we do; that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some today, but I am merely repeating the theory. I am not saying whether I believe it or not.

*[The Metonic Cycle of return is 19 years. Cf. *Secret Doctrine*, Vol. II, p. 76.]

The ancient Egyptians who held these theories have disappeared and left nothing behind but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back? Do the Copts now in Egypt represent them? I think not, although heredity is the boasted explanation of everything. The Copts are their descendants? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians! What has become of them? The ancient Egyptians we think were co-laborers with the ancient Hindus, whose cycle remains; that is to say, whose descendants remain, holding the knowledge, in part, of their forefathers, and we find that the Hindus have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years; that Kalpa is divided into ages. The small cycle is composed of a large number of years; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindus, through the nations who spread out from there, for it is admitted that the land of Hindustan is the cradle of the race. The Āryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles; that is, that cyclic law prevails everywhere. We find it in the ancient mystics, the Christian mystics, the Middle Age mystics and the mystics of times nearer to ours. If you will read the works of Higgins, who wrote the *Anacalypsis*, you will find there laborious compilations and investigations on the subject of the cycles. Do they obtain? Is there such a thing as a cycle which affects human destiny?

Coming closer to our own personal life, we can see that cycles do and must prevail, for the sun rises in the morning and goes to the center of the sky, descends in the west; the next day he does the same thing, and following him, you rise, you come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make the greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and you reach manhood, then you begin to fall, and at last you finish the great day of your life when body dies.

In looking at nature we also find that there are summer and winter, spring and autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine, the inner doctrine of the old Theosophists and the present day Theosophists, to be found in every old literature and religious book, is that cyclic law is the supreme law governing our evolution; that reincarnation, which we talk so much about, is cyclic law in operation and is supreme. For what is reincarnation but a coming back again to life, just what the ancient Egyptians taught and which we are finding out to be probably true, for in no other way than by this cyclic law of reincarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation — not speaking about the things that affect nature, although it is governed by the same law — constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development — your personal development or evolution — than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all Theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is, the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar.

When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighboring

counties collected there. The way they gathered there was this: When the period arrived, you could see them coming in all parts of the sky, and they would settle down and twitter on this pile of stone all day, and fly about. When the evening came — twilight — they rose in a body and formed an enormous circle. It must have been over forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud twittering noise, and that attracted from other places swallows who had probably forgotten the occasion.

They kept that up for several days, until one day the period arrived when they must go, and they went away — some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is — a spot in space) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient — mind fails to think how ancient — civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher.

That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others — no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on.

As some have written, we cannot turn back the cycles in their courses. The fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic laws from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes

not only the white people of the earth, and the black people of the earth, and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and the unseen elemental kingdom.

You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mold and fashion, use and abuse, or impress the matter that comes into our charge, into our bodies, our brains, and our psychical nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers, that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

Now then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights — take away all the rest, leaving one only, so as to have a better impression — you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over.

That means that there is a return even in the retina of the impression of this filament. After the first time, the color changes each time,

and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon — which in my opinion does not explain it, but of course, being no scientist, my view is not worth much — so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression.

We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about Theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody) when he had a despondency that he could not explain. I said to him, you have had the same despondency maybe seven weeks ago, maybe eight weeks ago, maybe five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of

despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old Theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones.

So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing also on the question of the civilization in which we are a point ourselves.

Who are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There

was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances described by Patañjali, an old Hindu, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavor to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who

breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember *Daniel* [12:7] says, "A time, half a time, and a time" and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

It is well enough to say to a man, "Do right"; but after a while, in this superstitious era, he will say, "Why should I do right, unless I feel like it?" When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the Theosophical movement are trying to do. It was said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease; but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and

greater sensitiveness" — this is the great renunciation as Theosophy tells us.

I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world — not of a town, but the actual government of the world and the people upon it — instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this divine being resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you; instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least would be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the *Voice of the Silence*, "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for mere unbelief I cannot comprehend. I had rather — if I had to

choose — be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution — that is the royalists — oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason — mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared — came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts, the mutterings of such a storm if the Theosophical philosophy — call it by any other name you like — is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the Theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the Theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

WILLIAM Q. JUDGE.

OCULTALES

A Weird Tale

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The readers of this magazine have read in its pages narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things I myself saw. At this time too, the relation is not inopportune, and perhaps some things here set down may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July 1881, I was standing at the vestibule of the Church of St. Theresa in the City of Caracas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me, "Curious that they have preserved that singular ancient custom." Turning I saw a remarkable looking old man who smiled peculiarly and said, "Come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Caracas house. Instead of lazy, dirty Venezuelan servants, there were only clean Hindus such as I had often seen on the neighboring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that had evidently not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church designedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure, and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Caracas where we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded, although in 1812 an awful earthquake had leveled much of the town. The Venezuelans were rapacious, and these men in India who knew the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities of discovery; the seasons over he could depart in security, as until the period came again no one could find the openings without the consent and help of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time, filled with speculations, and as it was getting late and past dinner hour, I was about to leave. Just as I did so a Hindu servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as through a long pipe: "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying that he had been far away, but that we would meet again. I asked where, and he said "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses

devoted to Joseph and Mary, and I could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out and he approaching me, said:

“Have you forgotten the house of Joseph and Mary?”

In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, “no,” and waited.

“Did you succeed in making out the reflection from the silver plate on the wall?” Here was complete identification of place but not of person.

“Well,” I said, “I saw your eyes in Caracas but not your body.” He then laughed and said, “I forgot that, I am the same man, but I have borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. The expression of my eyes of course you knew, but I lost sight of the fact that you looked at the body with ordinary eyes.”

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

“I was allowing myself to deceive myself, forgetting the *Bhagavad-Gītā* where it tells us that a man is his soul’s friend and his soul’s enemy, in that retreat in Northern India where I had spent many years. But the chance again arose to retrieve the loss incurred by that and I was given the choice of assuming this body.”

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

PART II

There are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it “if allowed.” But all who know me

well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last installment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons; but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space* making the voice sound faint and far off. It said:

The man whose passions enter his heart as waters run into the unswelling passive ocean obtaineth happiness; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependence. A man being possessed of this confidence in the Supreme goeth not astray: even at the hour of death should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the *Amṛita* that is left of his offerings obtaineth the Eternal spirit of Brahm the Supreme.†

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the *Bhagavad-Gītā* I knew that they had come to me from a place or person for whom I should have respect.

Occupied with such thoughts I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English clothes

*There are some Theosophists who will recognize this. [W.Q.J.]

†[*Bhagavad-Gītā*, chap. 2 and 3.]

were gone, and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not Rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. As yet they had no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer-Lytton's *Zanoni*, and which have been illustrated in Henry Khunrath's curious book on the Kabbalah of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do."

"And the one that knows me," said I, "can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you — been impressed with your image just as a photograph is on a plate — somewhere or other, and I also see that he is connected with you by a name. Yes, it is ——."

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

"He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths, showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However, I asked no questions and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was riveted on the picture. Its

surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the paper, while now and again one of them took what looked like a flying leap from one end of the room to the other with a queer faint boom of a metallic character following his rapid motion.

Here I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

“Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such. . . . But there are undoubtedly types, and [those] Egyptians were not the men to do anything unscientifically. . . . There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or of the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal’s head. No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it. . . . Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in color they differ, each one having a feather, the emblem of truth, on his head. . . . No, it is not Hindu, and yet it is the same. They used to say, and I think you may find it in one of their books, that ‘everything is in the Supreme soul, and the Supreme soul in everything.’* So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view. . . . And just as the Hindus are accused of being idolators because they have represented Kṛishṇa with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds. . . .

“Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that Sphinx, the *esoteric doctrine*. But not through us except in some such manner as this, now and then. In India the light burns, and in a living people still resides the key —.”

**Bhagavad-Gītā*, chap. vi.

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elementals re-commenced, and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while, and seemed to await my voice, so I said:

“What could have induced you to leave those peaceful places where true progress may be gained?”

“Well,” he replied, “very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read *Zanoni*, and perhaps have an exaggerated idea of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called ‘the peaceful places,’ this power becomes tenfold stronger than it is found to be on the plane in which we now live in London.”

“Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fortunate isles.”

“Far from that. On that plane it is found that, although from the spiritual sun there falls upon us the benign influence of those great sages who, entering parinirvāṇa, throw off their accumulated goodness for our benefit, the evil influence that is focused by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realized that the self is the enemy of the self, as well as its friend.”*

“But,” said I, “was the fault committed a great one, that it should condemn you to this task?”

“No, not great as you term it. But quite great enough; and in consequence I had to take my choice. In Caracas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard perhaps, but I grumble not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I the speaker am not visible to you?”

These words are not mine. If some of them seem meaningless or queer to many readers, do not blame the writer. There are those who

**Bhagavad-Gītā*, Chap. vi.

can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater detail than the above as to himself, because he had reasons for preventing me, although he might perhaps himself tell more to another.

One curious thing of interest he said, which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, *borrowed*, that he said:

“Don’t you know that many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time, speaking its words, thinking its thoughts, and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain, or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not — or the occupier, temporarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge.”

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, “Yes, I will show you a verse some one tells me to show you.”

He walked over to the table, took up a queer little book printed in Sanskrit, yellow with age and seeming to have been much used. Opening it he read:

*This supreme Spirit and incorruptible Being, even when it is in the body, neither acteth, nor is affected, because its nature is without beginning and without quality. As the all-moving Ākāśa, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.**

W.Q.J.

**Bhagavad-Gītā*, Chap. XIII, last verses.

Papyrus

[*The Path*, Vol. II, September 1887, pp. 178-80]

The Tale-teller, shading his gentle eyes from the evening sun, paused a moment while he listened to the soft strains of the music as it floated out from the open Temple. The joyous crowd swept by unheeding, except for one or two who dropped out of the current and were left stranded among those who had gathered at his feet. Presently he came back from the realm of harmony whither he had drifted, and as the world-light once more stole over his face he told the tale of:

“THREE WHO SOUGHT OUT THE WAY.”

Word had gone forth over all lands “that all who sought earnestly and in the true manner should find the way to the mysterious Temple of the Veiled Goddess.”

Three kings of the land, moved by the power of the words, determined that they also would become students and reach the goal.

Intu, the Illustrious, making ready for the search, deemed nothing else could be more potent in his quest than the seal of his kingdom. Thereupon he bound on his forehead the Great Seal, a hawk.

Kour, the Magnificent, making ready for the way thought nothing could be more powerful in his searching than the seal of his kingdom. Making ready he bound upon his breast the Great Seal, a golden heart.

Kadmon, the Sorrowful — a king only by sufferance, for his kingdom consisted only of that which the others did not value — Kadmon deemed it wise also, inasmuch as they would all journey together, to take his seal; which was the two others in union; but furthermore, he blindfolded his eyes.

The Three passing onward encountered many strange and unfamiliar things, for the road was new, and no wayfarer could know more than one step onward, which was the one he was then taking. Upon each side, and frequently in front, barring the way, were curious objects, sometimes pleasant and agreeable, but more often quite the reverse. The foliage of the trees was new and strange, while the fruits were perplexing in their incongruity. At times the same fruits grew on different sorts of trees, while at others the same sort of trees bore entirely dissimilar fruits. The path which they were pursuing was quite the opposite of an ordinary one, for before them it was visible but one step, while it stretched far into the distance behind them. Intu, however, had already made all plain to himself by a process of

reasoning entirely his own. It was, that these things being the direct opposite of all in his own country which he ruled, therefore they could only be caused by some one different from himself — a superior being, that being must be the Goddess — therefore they were upon the right path, at least he was.

Kour thought these things delightful, they were so strange, so new. In fact they were phenomenal and he loved phenomena. They gave him such queer sensations, and anything which did that or made him feel other than when in his own land — must be caused by the Goddess — oh, yes, they were on the right path, at least he was. As for Kadmon, he seeing none of these things, could only judge by that which he remembered of his own country. Each of the others told him of their existence in their own way. This was confusing. He determined, therefore, to walk onward as if he were in his own land, but to press steadily on. They were thus, in reality treading three separate paths, and in their several ways they passed many persons who had stopped to rest — to eat or sleep — or because the way was dark and difficult; some because they were too poor, others because they were ill, footsore or blind. Intu lost some time, for he stopped to argue with many on the peculiarities of the way and the logical reasonableness of it, but he had no time to pause for aught else.

Kour felt for the wayfarers, he was sorry for and loved them. If they would only feel as he did they could go on easily, but he had no time to stop to make them feel that way.

Both Intu and he had all such people in their own lands. There was no time to waste on natural things. It was the supernatural in a metaphysical or soul-stirring way they sought.

And Kadmon, the Sorrowful, paused. In his land these were to be found also. He too realized the reasonableness of the way. He too loved it and was exalted by it. He too felt for and loved the other wayfarers. He did more — he sorrowed for them. What mattered it if he did not find the temple immediately, he was young, the others growing old and blind, they were sorrowful and weary. So he stopped and gave his thoughts and help to the ill, cheering the weary, helping the poor, and blindfolded as he was, led the blind over the step he had just passed. So interested did he become in these labors he forgot he was himself seeking the Goddess.

It was but a little distance farther on that they caught up with Intu, which was not surprising as he had reached the end of his path. It had ended at a stone wall. As he could not scale the wall, he sat down to reason “why an ordinary stone wall should obstruct such an extraordinary path?” Being a very perplexing intellectual problem

— there he remained. A little farther and Kour was passed. He had encountered a radiant maiden, partially veiled, who told him wondrous tales of strange happenings. Her manner was very mysterious, and he felt she was the Goddess. Taking her hand in his and leaning his head upon her bosom, he was so happy that he knew she was the Goddess and there he remained to dream.

And Kadmon, tarrying with the sorrowful and weary, felt the bandage slip from his eyes, as the light from the rising sun streaming in red and gold over the path fell upon and glorified the ragged wayfarers. In the brilliance over their heads he read the words: "This way lies the path to the Temple" while a soft voice breathed into his soul: "By the way of Intu alone, the path is not found. By that of Kour alone, it is not gained. Both wisely used in unison are guides while on the road. By something, which is greater than either, only, is the Temple reached. Work on!"

And the Sorrowful, taking in his own, the hands of the weary and weak, passed on.

RAMESES.

A Curious Tale

[*The Path*, Vol. III, December 1888, pp. 284-7]

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveler. During my boyhood the idea of going there had always been before me, and in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was

still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed an inability, quite unusual, to follow long a definite train of thought. As I sat thus, drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walked over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name — a name not the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

“You are late,” said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

“I fear to leave you in charge,” was his first remark. “There is a shadow, dark and silent, near you.”

“Do not fear, father,” said I, “I will not leave the fire nor permit it to go out.”

“If you do, then our doom is sealed and the destiny of Innisfallen delayed.”

With those words he turned and left me, and soon I heard his footfall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well. Just then a noise on the stairs caused me to turn round, and to my surprise a complete stranger came upon the platform where none but the guardians were allowed.

“Look,” said he, “those fires beyond are dying out.”

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain — it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about, all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

“It is the past,” the stranger began. “You have just reached a point where you failed to feed the fire of ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century.”

Speech then returned to me and I said, “Yes, tell me what this is, or has been.”

“This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England’s Isle had not arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

“Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to

fade a little. The curious sounding-stones, now found in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange, and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great Magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

“But all this altered, and unbelief crept in while the fires were kept up as a form.

“You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favor. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all — and, poor boy, you could not hold back the iron hand of destiny.

“The fire has gone out. You returned to the floors below; at the foot of the stairs you saw them carrying off the old man and —”

At this point I saw the shadowy, waving shape of the tower; the building had disappeared, the well was beside me, and I was in the field again. Oh!

BRYAN KINNAVAN.

The Serpent's Blood

[*The Path*, Vol. III, January 1889, pp. 313-16]

It was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a haven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found

them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point when I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the center of power was not to depart from the Island until its destiny should be accomplished; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well-known mountain the Masters had placed a gem, and at the mountain's base a tower. These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors because they had devoted their minds to formal outward power, which is only the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility — indeed an old prophecy — but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the

mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never again be found upon the rock where it had rested for so many ages. And I alone of them all knew this; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the gem of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the air to help his old friend, came to see me and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and

I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other lands enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay, and all hope was gone. With superhuman power I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and — the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostrated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light

retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

BRYAN KINNAVAN.

The Magic Screen of Time

[*The Path*, Vol. IV, April 1889, pp. 10-13]

An old Hindu saying runs thus:

“He who knows that into which Time is resolved, knows all.”

Time, in the Sanskrit, is called Kāla. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kāla, for “until the time has come Yama can do nothing.” The moments as they fly past before us carrying all things with them in long procession, are the atoms of Time, the sons of Kāla. Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only his divisions.

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that that serpent instead of drawing his breath from the eternal ether, lived on the grossest form of matter; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childishly fancied it had a beginning.

The tragedy in the temple, in which I was the victim — struck down by the high priest's axe — was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapor,

rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapor arose, depositing itself, or collecting, upon the stand. And there to his amazement, in the center of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

"Ah, here" he cried, "is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle."

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem; it seemed fastened to his hand; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts; nor could they move or speak. This lasted not long — only until the diamond had wholly disappeared from his hand — and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an illusion; it was my blood "crying from the ground," which took its shape from his thoughts and ambitions.

"Come then," said my monk, "come with me to the mountain."

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man: I knew it was my monk, but oh, how changed; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk I said:

"What is this and why?"

"This is the past and the present," he replied, "and thou art the future."

"And he?" pointing to the young man.

"That is thyself."

"How is it that I see this, and what holds it there?"

"'Tis the Magic Screen of Time, that holds it for thee and hides it ever. Look around and above thy head."

Obedying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then as my gaze grew steadfast the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the color of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals — until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

“Time’s screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch.”

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible — the good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind: “What is this screen?”

“It will be called the astral light when next you are born on earth,” said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it; its motion grew tumultuous; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said,

“Listen to the march of the Future.”

BRYAN KINNAVAN.

The Wandering Eye

[*The Path*, Vol. IV, May 1889, pp. 49-51]

This is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar

embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown — some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit around her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers — now sunk to men who partly fear them — gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well-settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depths when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If any one else save myself knew of the occasion when this marvelous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers,

he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the lifelong habit had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and willfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye — the right one — until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret — and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his, for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweeping out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking, and never waiting for the answer.

BRYAN KINNAVAN.

The Tell-Tale Picture Gallery

[*The Path*, Vol. IV, June 1889, pp. 80-4]

Although the gallery of pictures about which I now write has long ago been abandoned, and never, since its keepers left the spot where it was, has it been seen there, similar galleries are still to be found in places that one cannot get into until guided to them. They are now secreted in distant and inaccessible spots; in the Himalaya mountains, beyond them, in Tibet, in underground India, and such mysterious localities. The need for reports by spies or for confessions by transgressors is not felt by secret fraternities which possess such strange recorders of the doings, thoughts, and condition of those whom they portray. In the brotherhoods of the Roman Catholic Church or in Freemasonry, no failure to abide by rules could ever be dealt with unless some one reported the delinquent or he himself made a confession. Every day mason after mason breaks both letter and spirit of the vows he made, but, no one knowing or making charges, he remains a mason in good standing. The soldier in camp or field oversteps the strictest rules of discipline, yet if done out of sight of those who could divulge or punish he remains untouched. And in the various religious bodies, the members continually break, either in act or in thought, all the commandments, unknown to their fellows and the heads of the Church, with no loss of standing. But neither the great Roman Church, the Freemasons, nor any religious sect possesses such a gallery as that of which I will try to tell you, one in which is registered every smallest deed and thought.

I do not mean the great Astral Light that retains faithful pictures of all we do, whether we be Theosophists or Scoffers, Catholics or Freemasons, but a veritable collection of simulacrae deliberately constructed so as to specialize one of the many functions of the Astral Light.

It was during one of my talks with the old man who turned into a wandering eye that I first heard of this wonderful gallery, and after his death I was shown the place itself. It was kept on the Sacred Island where of old many weird and magical things existed and events occurred. You may ask why these are not now found there, but you might as well request that I explain why Atlantis sank beneath the wave or why the great Assyrian Empire has disappeared. They have had their day, just as our present boasted civilization will come to its end and be extinguished. Cyclic law cannot be held from its operation, and just as sure as tides change on the globe and blood flows in the body, so

sure it is that great doings reach their conclusion and powerful nations disappear.

It was only a few months previous to the old man's death, when approaching dissolution or superior orders, I know not which, caused him to reveal many things and let slip hints as to others. He had been regretting his numerous errors one day, and turning to me said,

"And have you never seen the gallery where your actual spiritual state records itself?"

Not knowing what he meant I replied, "I did not know they had one here."

"Oh yes! it is in the old temple over by the mountain, and the diamond gives more light there than anywhere else."

Fearing to reveal my dense ignorance, not only of what he meant but also of the nature of this gallery, I continued the conversation in a way to elicit more information, and he, supposing I had known of others, began to describe this one. But in the very important part of the description he turned the subject as quickly as he had introduced it, so that I remained a prey to curiosity. And until the day of his death he did not again refer to it. The extraordinary manner of his decease, followed by the weird wandering eye, drove the thought of the pictures out of my head.

But it would seem that the effect of this floating, lonely, intelligent eye upon my character was a shadow or foretoken of my introduction to the gallery. His casual question, in connection with his own shortcomings and the lesson impressed on me by the intensification and concentration of all his nature into one eye that ever wandered about the Island, made me turn my thoughts inward so as to discover and destroy the seeds of evil in myself. Meanwhile all duties in the temple where I lived were assiduously performed. One night after attaining to some humanity of spirit, I fell quietly asleep with the white moonlight falling over the floor, and dreamed that I met the old man again as when alive, and that he asked me if I had yet seen the picture gallery. "No," said I in the dream, "I had forgotten it," awakening then at the sound of my own voice. Looking up, I saw standing in the moonlight a figure of one I had not seen in any of the temples. This being gazed at me with clear, cold eyes, and afar off sounded what I supposed its voice:

"Come with me."

Rising from the bed I went out into the night, following this laconic guide. The moon was full, high in her course, and all the place was full of her radiance. In the distance the walls of the temple nearest the diamond mountain appeared self-luminous. To that the guide walked, and we reached the door now standing wide open. As I came to the

threshold, suddenly the lonely, grey, wandering eye of my old dead friend and co-disciple floated past looking deep into my own, and I read its expression as if it would say:

“The picture gallery is here.”

We entered, and, although some priests were there, no one seemed to notice me. Through a court, across a hall, down a long corridor we went, and then into a wide and high roofless place with but one door. Only the stars in heaven adorned the space above, while streams of more than moonlight poured into it from the diamond, so that there were no shadows nor any need for lights. As the noiseless door swung softly to behind us, sad music floated down the place and ceased; just then a sudden shadow seemed to grow in one spot, but was quickly swallowed in the light.

“Examine with care, but touch not and fear nothing,” said my taciturn cicerone. With these words he turned and left me alone.

But how could I say I was alone? The place was full of faces. They were ranged up and down the long hall; near the floor, above it, higher, on the walls, in the air, everywhere except in one aisle, but not a single one moved from its place, yet each was seemingly alive. And at intervals strange watchful creatures of the elemental world that moved about from place to place. Were they watching me or the faces? Now I felt they had me in view, for sudden glances out of the corners of their eyes shot my way; but in a moment something happened showing they guarded or watched the faces.

I was standing looking at the face of an old friend about my own age who had been sent to another part of the island, and it filled me with sadness unaccountably. One of the curious elemental creatures moved silently up near it. In amazement I strained my eyes, for the picture of my friend was apparently discoloring. Its expression altered every moment. It turned from white to grey and yellow, and back to grey, and then suddenly it grew all black as if with rapid decomposition. Then again that same sad music I had heard on entering floated past me, while the blackness of the face seemed to cast a shadow, but not long. The elemental pounced upon the blackened face now soulless, tore it in pieces, and by some process known to itself dissipated the atoms and restored the brightness of the spot. But alas! my old friend's picture was gone, and I felt within me a heavy, almost unendurable gloom as of despair.

As I grew accustomed to the surroundings, my senses perceived every now and then sweet but low musical sounds that appeared to emanate from or around these faces. So, selecting one, I stood in front of it and watched. It was bright and pure. Its eyes looked into mine

with the half-intelligence of a dream. Yes, it grew now and then a little brighter, and as that happened I heard the gentle music. This convinced me that the changes in expression were connected with the music.

But fearing I would be called away, I began to carefully scan the collection, and found that all my co-disciples were represented there, as well as hundreds whom I had never seen, and every priest high or low whom I had observed about the island. Yet the same saddening music every now and then reminded me of the scene of the blackening of my friend's picture. I knew it meant others blackened and being destroyed by the watchful elementals who I could vaguely perceive were pouncing upon something whenever those notes sounded. They were like the wails of angels when they see another mortal going to moral suicide.

Dimly after a while there grew upon me an explanation of this gallery. Here were the living pictures of every student or priest of the order founded by the Adepts of the Diamond Mountain. These vitalized pictures were connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed; when he progressed in spiritual life, their degrees of brightness or beauty showed his exact standing. As these conclusions were reached, louder and stronger musical tones filled the hall. Directly before me was a beautiful, peaceful face; its brilliance outshone the light around, and I knew that some unseen brother — how far or near was unknown to me — had reached some height of advancement that corresponded to such tones. Just then my guide re-entered; I found I was near the door; it was open, and together we passed out, retracing the same course by which we had entered. Outside again the setting of the moon showed how long I had been in the gallery. The silence of my guide prevented speech, and he returned with me to the room I had left. There he stood looking at me, and once more I heard as it were from afar his voice in inquiry, as if he said but,

“Well?”

Into my mind came the question, “How are those faces made?” From all about him, but not from his lips, came the answer,

“You cannot understand. They are not the persons, and yet they are made from their minds and bodies.”

“Was I right in the idea that they were connected with those they pictured by invisible cords along which the person's condition was carried?”

“Yes, perfectly. And they never err. From day to day they change for better or for worse. Once the disciple has entered his path his

picture forms there; and we need no spies, no officious fellow disciples to prefer charges, no reports, no machinery. Everything registers itself. We have but to inspect the images to know just how the disciple gets on or goes back."

"And those curious elementals," thought I, "do they feed on the blackened images?"

"They are our scavengers. They gather up and dissipate the decomposed and deleterious atoms that formed the image before it grew black — no longer fit for such good company."

"And the music — did it come from the images?"

"Ah, boy, you have much to learn. It came from them, but it belongs also to every other soul. It is the vibration of the disciple's thoughts and spiritual life; it is the music of his good deeds and his brotherly love."

Then there came to me a dreadful thought, "How can one — if at all — restore his image once it has blackened in the gallery?"

But my guide was no longer there. A faint rustling sound was all — and three deep far notes as if upon a large bronze bell!

BRYAN KINNAVAN.

The Skin of the Earth

[*The Path*, Vol. IV, October 1889, pp. 208-11]

The cold materialism of the 19th century paralyzes sentiment and kills mysticism. Thus it commits a double crime, in robbing man and preventing many classes of sentient beings from progressing up the ladder that leads from earth to heaven. So in telling these tales I feel sheltered behind the shield of the editor of the magazine for which I write, for, were I to be known as believing that any beings whatever other than man are affected by the mental negations of the century, my life would soon become a burden. This age is so full of ignorance that it sees not and cares nothing for the groans that are rolling among the caverns of mother earth fathoms deep below its surface. Nor will it care until its contempt for what it calls superstition shall have caused its ruin, and then — another age will have risen and other men have come.

It was not so in our Sacred Island cycles ago. Then what we call superstition was knowledge, that has now been replaced by impudent scorn for aught save the empiric classification of a few facts; a heritage of glory given up for a mere statement of the limits of our ignorance. But I will plunge into the past and forget the present hour.

Seven months had rolled away since the time when, standing in the picture gallery, I had seen the simulacrum of a dear friend blacken and disappear, and now on the morning of the day when I was to pass by the mountain of the diamond, the news was brought to me how he had fallen faithless to his trust, overcome by vanity with its dark companion, doubt.

So, at the appointed hour I waited for the messenger. Once again the white moonbeams shone into the room and, revealing the monthly dial curiously wrought into the floor and walls by a chemical art that allowed nothing to be revealed save by moonlight after the 14th day of her course, told me in a language pale and cold that this was the 17th day. I stood and watched the dial, fascinated by the symbols that crept out with the silvery light, although for years I had seen the same thing every month. But now as I looked some new combination of our ancient magic was revealed. Every now and then clouds seemed to roll across the floor, while on them rested the earth itself. This I had never seen before. Seven times it rolled by, and then I felt that near me stood the silent messenger. Turning I saw him just as he stood when he called me to the gallery.

“Do you not know this picture?” said he.

“No. All is dark to me.”

“It is the sign that you are to come to the earth’s hall beyond the gallery. Look again closely at that rolling ball upon the clouds, and tell me what you see.”

These words seemed to come not from the man’s lips, but from all about him, as if the air was full of sound. But obeying the direction I gazed at the picture and saw that the surface of the mystic globe was moving, and then that myriads of small creatures were coming through it.

“It is time,” said the sounds from all about the impassive being. “That is the signal. We will go.” And he turned away.

I followed while he led me up to the building and through the gallery of tell-tale pictures where still in the silence the faces changed and the soft music sounded. I would have lingered there to see those magic pictures, but a cord seemed to draw me after my guide. As we approached the other end of the gallery nothing was visible to the eye save a blank wall, but the messenger passed through it and disappeared. Afraid to stop, unable to resist the drawing of the invisible cord, I walked against the wall. One short moment of suspense and with my breath held I had passed through; it was but a cloud, or a vapor — and I was on the other side. Turning, expecting to still see through that immaterial wall, I found that it was impervious to the sight, and then

the cord that drew me slackened, for my guide had stopped. Stepping up to the wall, my outstretched fingers went through it, or rather disappeared within it, for they felt no sensation. Then the messenger's voice said,

"Such is the skin of the Earth to those who live below it." With these words he walked on again through a door of a large room into which I followed. Here a faint but oppressive smell of earth filled all the space, and, standing just inside the doorway now closed by a noiselessly moving door, I saw that the whole place save where we stood was moving, as if the great globe were here seen revolving upon its axis and all its motions felt.

As I gazed, the surface of the revolving mass was seen to be covered with circling hosts of small creatures whose movements caused the revolutions, and all at once it seemed as if the moving body became transparent, and within was filled with the same creatures. They were constantly coming from the surface and moving to the center along well-defined paths. Here was the whole globe represented in forcible miniature, and these creatures within and upon it of their own nature moved it, guided by some mysterious Being whose presence was only revealed by beams of light. Nor could the others see him, but his silent directions were carried out.

These little beings were of every color and form; some wore an appearance similar to that of man himself, others appeared like star blossoms of the sea, their pure tints waxing and waning as they throbbed with an interior pulse of light. Whatever their shapes, these seemed evanescent, translucent, and easily dissipated; in their real essence the creatures were centers of energy, a nucleolus around which light condensed, now in this form, now in that, with constant progression of type and form. Some were more swift and harmonious in their movements than others, and these I understood were the more progressed in the scale of Being. Such had a larger orbit, and satellites circled about them. Of such systems the place was full, and all owed obedience to the subtle and interior Power which I could not discern. Each system existed for the service of all the rest; each complemented and sustained the others as they swept onward in a harmony that was labor and love. Their object seemed twofold; they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit. They also grew through the ever-increasing swiftness of their own motions into greater splendor and brightness, approaching greater intelligence, coming ever nearer to self-conscious reason and love, and, as they grew, stimulated the latent spark in the metals and all the underworld growth as the lambent touch of flame awakens flame.

Guided by the Unseen Power and in their automatic obedience (for to obey was their nature), there were some who by the greatness of their own momentum and the ferment of new forces attracted and gathering about them, seemed upon the point of bursting into some fuller expansion, some higher state of intelligence and life, but they were withheld by something that was not the Power guiding them. Looking closer I saw that an antagonistic influence was at work in the place.

The orbit of many of these docile and beautiful creatures included a passage to and fro through the mystic wall. Their duties were upon the earth as well as beneath its surface; faithful fulfillment of these functions comprised an evolution into higher service and a higher form. The malign influence often prevented this. It seemed like a dark mist full of noxious vapor that deadened while it chilled. As the clouds rolled into the hall their wreaths assumed now this shape and now that, changeful and lurid suggestions of hatred, lust, and pride. Many of the creatures coming in contact with these had that influence stamped upon their sensitive spheres, giving them the horrid likeness which they were powerless to shake off, and thus becoming servants of the baleful mist itself with altered and discordant motions. Others were paralyzed with the chill contact. Others were so taxed to make up for the partial suspension of their fellows' activity that their work was unsteady and their orbital revolutions checked. But still the whole throng swung on like some splendid creation, paling, glowing, throbbing, pausing, a huge iridescent heart scintillating, singing through the gloom. Here the mist was beaten back by greater efforts that jarred the harmony; there it gathered, condensed, and in its vile embrace swept in bright systems, stifling their motions, then leaving them paralyzed where they fell, while it crawled on to fresh victims. And all through this strange picture and wonderful battle I could see the dim cloud-like shapes of cities inhabited by the men of earth, my fellows, and also the rivers, mountains, and trees of the globe.

In my mind the query rose, "Why do the earth's cities look like dreams?"

And there upon the wall flashed out this sentence, while its meaning sounded in every letter:

"When you are being shown the elemental beings, the men of your earth and their cities appear as clouds because it is not to them that your mind is directed. Look yet again!"

I saw that the evil mist had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling

more and more, so that I knew upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime. Horrified at such impending calamities I sought for an answer and looked towards my guide. As I did so he disappeared, and upon the wall his voice seemed to paint itself in living letters that themselves gave out a sound.

"It is the thoughts of men." I hid my face, appalled at owning such a heritage, and when I looked again great jets spurted through the Skin of the Earth, thoughts spouting and pouring out in miasmatic streams.

I would have asked much more, but again from some vast distance came the tones of the deep bronze bell; a shower of earth's blossoms fell about me; I had passed the wall; my guide was gone; and I was alone in my own room reflecting on what I had seen.

BRYAN KINNAVAN.

The Turn of the Wheel

A LITTLE TALE OF KARMA

[*The Path*, Vol. V, October 1890, pp. 207-10]

He was the son of a small ruler in Rājputāna. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a Rājā; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rājā had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Rāma after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching; bold, calculating, as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times. Rāma grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble Rājā. Each day he retired to his room alone; no one was

permitted to come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal placques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these placques — Kṛishṇa. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“Ātmānam ātmanā —” he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Kṛishṇa, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul” [*Bhagavad-Gītā* 10:15].

Just as he uttered the last words a ringing sound came from the metal placque and Rāma gazed steadily at it. The placque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Rāma looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rāma looked it spoke:

“Do you forget the Upanishad, ‘Two birds sit in one tree; the one eats the fruit and the other looks on?’”

“No,” said Rāma, “I forget not. They are the personal and universal. The one who looks on is my Higher Self — Ātman.”

“I am thy Higher Self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The Fruit of action.”

“These,” said Rāma, “I have heard. Action and Law I know, but the fruit of action, is it that which eats within?”

The form of beauty replied: “It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make.”

Then with one straight arrow-like glance into the face of Rāma, the form faded, and the placque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rāma left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival Rājā came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Rāma resigned all, retired to the forest, and died after a few years of austerity.

III

The wheel of time rolled on and Rāma was reborn in a town governed by the Rājā who had once in a former life demanded Rāma's possessions. But now Rāma was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rāma; he only swept the garbage near the Rājā's palace.

A solemn audience was held by the Rājā with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money tomorrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rājā agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chandalah — once Rāma — sweeping up the garbage near the palace where inside the Rājā was just awaking. The last star in heaven seemed to halt as if anxious that Rāma should come in his sweeping to the side of the palace from which the Rājā's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rājā's waking senses returned, and as

they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

“What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said ‘immediately on awaking’.”

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Rājā’s grounds clean and ready for their lord.

“Thank the gods,” said the Rājā, “it is fate; a just decision; to the poor and the pious should gifts be given.”

At an early hour he gathered his ministers and priests together and said —

“I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground.”

Rāma was called and thought it was for prison or death. But the Rājā amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odor and saw a dazzling form flash by. “This,” thought he, “is a deva.”

The money made Rāma rich. He established himself and invited learned Brahmans to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahman of many austerities, looking into his life, told him briefly,

“Next life thou art free. Thy name is Rāma.”

BRYAN KINNAVAN.

Where the Rishis Were

[*The Path*, Vol. V, January 1891, pp. 301-3]

The Rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

“The world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then,

unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown today, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvelous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come," as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go"; and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the Occident, many more birds made by man like that we were in, flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend.

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn into

her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said,

“A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming.”

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not overflowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an in-rushing wave are engulfed, drawn in to the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvelous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding on eastward. Now they pursue the heavy, vast, slow-moving car of the giants, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling I gazed down below, but my captain said kindly,

“He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest.”

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift-sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read,

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

The Persian Students' Doctrine

[*The Path*, Vol. VII, October 1892, pp. 213-16]

Before the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet, the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being

hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution. [*Desātīr*, 69-81.]

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murders should be condemned to precipitation out of the human cycle into the bodies of defenseless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one would see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed, provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side.

The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red on others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in

gold "Abad," took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

The Coming of the Serpent

[*The Path*, Vol. VII, March 1893, pp. 385-6]

The white rays, shed over all the Island when the Diamond on the mountain shot forth its last light, continued shining until the malignant snake, formed from the serpent's blood, had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high-priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose up from his bending attitude I heard a solemn voice that filled all the space around utter these words:

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not, but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness — and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it one day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were

strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

“Boy, your questions grow out of experience in the past. The serpent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer: magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, become clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

“Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent’s blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

“In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

“Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent’s blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget not duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir.”

BRYAN KINNAVAN.

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